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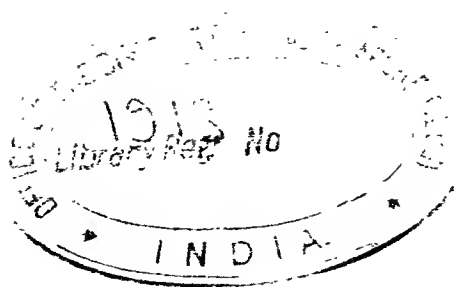


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1913





VERHANDELINGEN

DER

KONINKLIJKE AKADEMIE

VAN

WETENSCHAPPEN

AFDEELING LETTERKUNDE

NIEUWE REEKS

DEEL XIII



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AMSTERDAM — JOHANNES MÜLLER

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## INHOUD.

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1. C. C. UHLENBECK. A new series of Blackfoot texts from the Southern Peigan's Blackfoot reservation Teton County Montana with the help of JOSEPH TATSEY collected and published with an English translation.
  2. M. W. DE VISSER. The Dragon in China and Japan.
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# A new series of Blackfoot texts

FROM THE SOUTHERN PEIGANS BLACKFOOT RESERVATION TETON COUNTY MONTANA

WITH THE HELP OF JOSEPH TATSEY

COLLECTED AND PUBLISHED WITH AN ENGLISH TRANSLATION

BY

C. C. UHLENBECK.

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Nápiu ánnauk.

Verhandelingen der Koninklijke Akademie van Wetenschappen te Amsterdam.

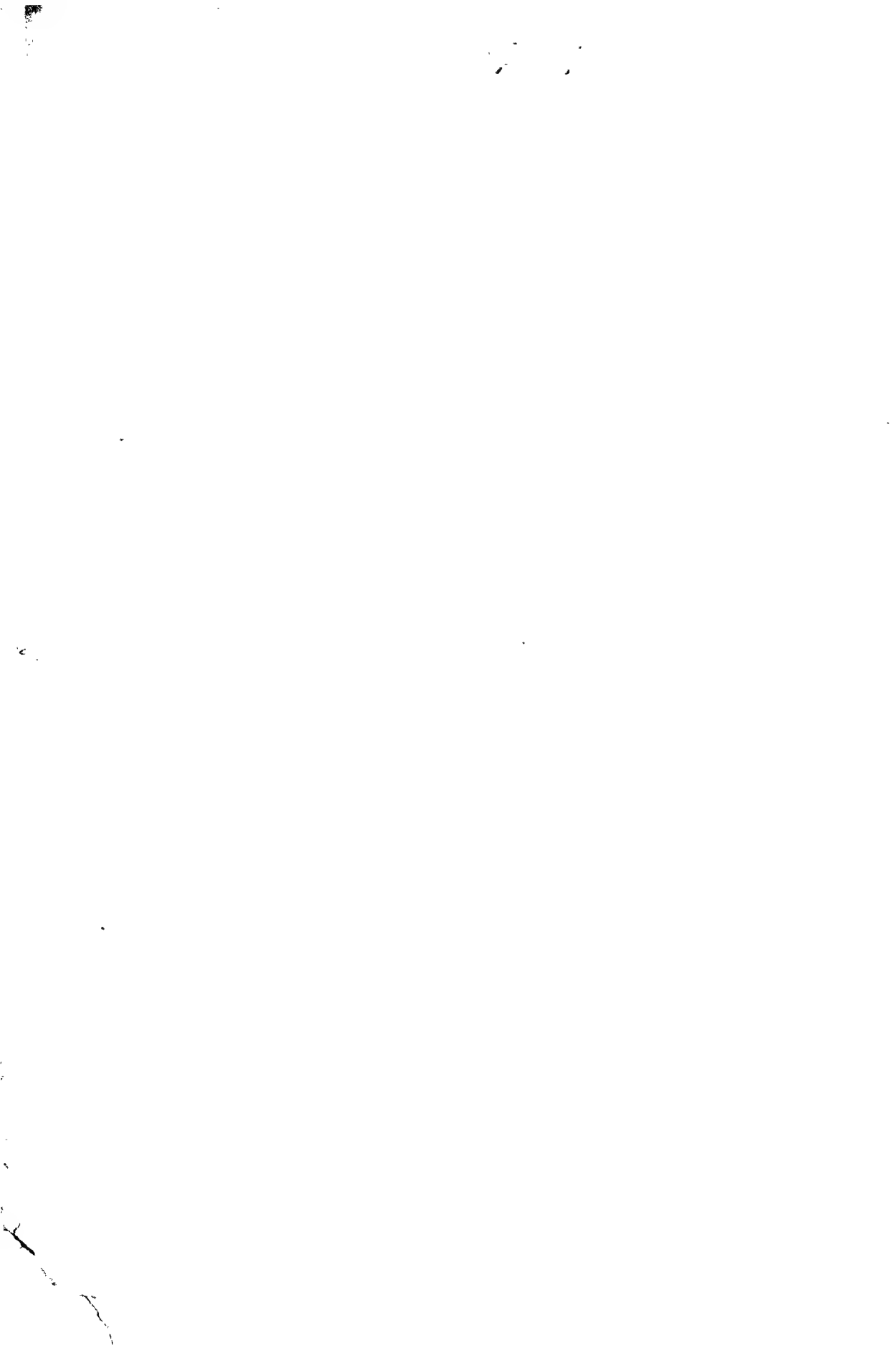
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NIEUWE REEKS.

**DEEL XIII N<sup>o</sup>. 1.**

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AMSTERDAM,  
JOHANNES MÜLLER.  
1912.



## PREFACE.

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The texts contained in this volume were collected by me during a second stay in Blackfoot reservation, from June 8<sup>th</sup> till September 17<sup>th</sup> 1911. I am indebted for them to several story-tellers, Indians of very different ages and degrees of mental development, but most of them ready enough to help a stranger from across the ocean, interested in their future as well as in their romantic past.

From the following list one can see, from whom I got the stories, and who acted in each special case as interpreter. It will appear, that only with a few exceptions Joseph Tatsey explained to me in English, what was told by himself or by other persons in their native language. In some cases, not especially mentioned, he assisted me also by repeating the words of an informant, that I might write them down at my ease.

*How the ancient Peigans lived.* Told by Blood (Káinaikoan), interpreted by Tatsey.

*How they chased the buffalo.* Communicated by Tatsey and Blood, with the help of White-quiver (Ksiksínopa) and Green-grass-bull (Otsímmokuistəmnik), interpreted by Tatsey.

*How their lodges were made.* Communicated by Tatsey, with the help of Elie Gardepie and Green-grass-bull, interpreted by Tatsey.

*Note on the societies.* Based on Blood's knowledge of the subject, communicated and interpreted by Tatsey.

*The Doves and the Braves.* Told by Blood, interpreted by Tatsey.

*Child-birth.* Told and interpreted by Tatsey.

*Marriage.* Told and interpreted by Tatsey.

*Death and hereafter.* Told and interpreted by Tatsey.

*Medicine-men.* Told by Blood, completed and interpreted by Tatsey.

*Snowblindness.* Told and interpreted by Tatsey.

*Ghosts.* Told by Blood, interpreted by Margaret Champagne and Tatsey.

*The Wind-maker.* Told and interpreted by Tatsey.

*The Thunder-bird.* Told and interpreted by Tatsey.



*The chinook and the blizzard.* Told and interpreted by Tatsey.

*Goose-chief.* Told by Owl-child (Sépistòkòs), interpreted by Tatsey.

*The Sun-dance.* Told by Blood, interpreted by Tatsey.

*The young man and the beavers.* First version. Told by Blood, interpreted by Tatsey.

*The young man and the beavers.* Another version. Told by Walter Mountain-chief, whose Indian name is Black-horse-rider (Síkini-á`χkitopi), interpreted by Tatsey.

*The woman and the beaver.* Told and interpreted by Walter Mountain-chief.

*The elk and his wife.* First version. Told and interpreted by Walter Mountain-chief.

*The elk and his wife.* Another version. Told by Bear-chief (Nínóχkyàio), interpreted by Tatsey.

*The Seven Stars.* Told and interpreted by Tatsey.

*The Bunched Stars.* Told and interpreted by Tatsey.

*The Milky Way.* Told by Chief-all-over (Motúinau), interpreted by Tatsey.

*The man who was pitied by a water-bear.* Told by Blood, interpreted by Tatsey.

*The man who was pitied by wolves &c.* Told by Blood, interpreted by Tatsey.

*Red-head.* Told by Bear-chief, interpreted by Tatsey.

*The deserted children.* Told and interpreted by Tatsey.

*Blue-face.* Another version. Told by Blood, interpreted by Tatsey.

*Belly-fat.* Another version. Told by Blood, interpreted by Tatsey.

*The men and the women.* Told and interpreted by Tatsey.

*The Old Man and the wolf on the ice.* Told and interpreted by Tatsey.

*The Old Man, the elks, and the gophers.* Told and interpreted by Tatsey.

*The Old Man and Fat.* Told by Blood, interpreted by Tatsey.

*The Old Man and the geese.* Told by Blood, interpreted by Tatsey.

*The Old Man and the pine-tree as an arrow.* Told by Blood, interpreted by Tatsey.

*The Old Man and the buffalo-charm.* Told by Blood, interpreted by Tatsey.

*The Old Man, the rock, and the kit-fox.* Told and interpreted by Tatsey.

*The Old Man, the elk-head, and the old women.* Told and interpreted by Tatsey.

*The Old Man and the spring-birds.* Told and interpreted by Tatsey.

*A man saved by a dog.* Told by Blood, interpreted by George Day-rider and Tatsey.

*A man saved by a child.* Told by Blood, interpreted by Margaret Champagne and Tatsey.

*A woman who killed herself.* Based on Blood's information, told and interpreted by Tatsey.

*Dresses of old women burned.* Told and interpreted by Tatsey.

*Horses found.* Told by Blood, interpreted by Tatsey.

*Two songs.* Communicated by Bear-chief, interpreted by Tatsey.

*Morning-eagle diving for guns.* Told by Bear-chief, interpreted by Tatsey.

*From Bear-chief's life-story.* Translated back into Blackfoot by Tatsey's eldest boy, John.

*Wonderful experiences of Bear-chief's.* Told by Bear-chief, interpreted by Tatsey.

*Wonderful experiences of Four-horns'.* Told by Four-horns (Nisoótskina), interpreted by Tatsey.

*An adventure of Many-guns'.* Told by Many-guns (Akáinannaχka), interpreted by Tatsey.

*Tatsey's sleep-walking.* Told and interpreted by Tatsey.

*How a certain man came to be married.* Communicated and interpreted by the man himself, a half-breed who does not want his white man's name to be mentioned.

*Horse- and cattle-raising.* Told and interpreted by Tatsey.

*Boys' experiences.* With only a few exceptions communicated and explained to me by my young friend John Tatsey, who also translated back into Blackfoot the portions from Bear-chief's life-story, mentioned above. For N°. 15 and N°. 16 I am obliged to a smaller boy, called James Vielle, whom I could not understand without John's help. James Vielle pronounces *ks* regularly as *ts*, as many of the younger people do, but I have not expressed this peculiarity in writing down his stories. N°. 18 was started by another young boy, Peter Bear-leggings, whose Indian name is White-whiskers (A'psšùyi), but brought to an end by John. N°. 19 was told and interpreted by Peter Bear-leggings.

Besides collecting new materials I availed myself of the opportunity of verifying the texts. I had written down the summer before. The result of this verification is the following supplement to the list of corrigenda, published in „Original Blackfoot texts”, p. 94. By this new list the small piece of paper with some additional „Errata”, accompanying those texts, has become superfluous.

- P. 1, l. 4 from beneath. Read: nitsiksíkop (instead of: nitsitsíkop).
- P. 5, l. 24. Read: her (instead of: a).
- P. 11, l. 10. Read: istsipótos (more usual than: itsipótos).
- P. 14, l. 13. Only the first accent of the word ought to be an acentus.
- P. 16, l. 18 sq. Read: They ran around it, [and when they] (instead of: When they had run around it, [and]).
- P. 16, l. 12 from beneath. Read: sokotàiiχ'k (instead of: sokotàiiχ'k).
- P. 25, l. 4. Read: ksískstzčkii (instead of: ksíststzčkii).
- P. 26, ll. 13 and 21. Read: Ksískstzčkipokài (instead of: Ksíststzčkipokài).
- P. 32, l. 27. Read: [When] (instead of: When).
- P. 39, ll. 19 sqq. Read in one sentence: Otáutaitssisksisàni, omá maniká'pin paksíkoysiskeinin itsínitsiu. And in the translation: When they began to run by, the young man killed the fattest cow.
- P. 48, l. 13 from beneath. Read: stapót (or istsitapót, more usual than: itsitapót).
- P. 52, last line. Read: Mómaitapìmui (instead of: Mómaitapìmiu).
- P. 53, l. 4. Read: itamátòsimàn (instead of: itamátòsimàn).
- P. 56, l. 25. After the word „everything” is to be inserted: by him.
- P. 57, ll. 12 sq. from beneath. Read: Itsúyiàχ'kiuaie (instead of: Itsóyiàχ'kimaie).
- P. 59, l. 15 from beneath. Read: in front [of it] (instead of: inside [in the water]).

I have to add a few words about the name of the beaver. The year before I wrote *ksíststzčkii* (obt pp. 25 sq.), with *ts*, as it is written by Tims. Many of the younger people in Blackfoot reservation pronounce *tsíststzčkii*, but in verifying my texts I did not find anybody, who at the same time had a *ks* at the beginning, and a *ts* in the interior of this word. All the older Indians, Tatsey included, pronounce *ksískstzčkii*, and so it is highly probable that I was influenced by Tims and some of the boys, when I imagined to hear *ksíststzčkii* from Tatsey's mouth. A similar case is *nitsitsíkop* (obt p. 1) instead of *nitsiksíkop* — or *nits'ksikòp*, as other Indians will say —, but it may be, that Tatsey, at the time when he was telling the story of Red-old-man, pronounced the word with *ts*, influenced by the preceding *ts*. It is worth to

be noticed, that the Blackfoot language in general wavers sometimes between *ks* and *ts*. In the present texts e.g. we find for „snake” *pikséksina* by the side of the decidedly more usual form *pitséksina*. And for „saw” I heard used both *iχ'táikaχksikstakiòp*, and *iχ'táikaχksiststakiòp*. That many boys and girls change every *ks* in *ts*, has been observed when I was speaking about my young informant James Vielle.

In this new series I have used in general the same method of spelling as in the texts published in 1911. A slight difference is, that I have now preferred to write the ending of the inclusive first person plural of *-a*-stems without an *o*, because in most cases it is nearly inaudible. So I would rather write *áksipzskàup*, *áχkunoχtòpauàuaχkaup*, *ákotoistòksiskìmaup*, *áχkipitoχpòksotsikaup* instead of *áksipzskàuop* (obt pp. 20 and 46), *áχkunoχtòpau-àuaχkaup* (obt p. 26), *ákotoistòksiskìmauop* (obt pp. 34 sqq.), *áχkipitoχpòksotsikaup* (obt p. 47). In the same way I would prefer now to write *matsipázskàunki* instead of *matsipázskàuoki* (obt p. 22). But in the corresponding forms of *-o*-stems and *-u*-stems I continue to write *-auop*, *-auoki*, because there the *-o-* is nearly always clearly pronounced. There are some other differences between the orthography of these present texts and the way of spelling, I used in 1911, but they are so insignificant, that it will not be necessary to give an account of them in this preface. I am well aware, that my system is capable of refinement and improvement, though I hardly believe, that some of the observations made by my reviewer in the „American Anthropologist” (N.S. Vol. XIII, pp. 326 sqq.) are absolutely correct. I admit, that a sharper line might be drawn between *a* and *α*, *e* and *i*, *o* (*â*) and *u* than has been done in my texts. But where I write *-ua* at the end of a word, the *-a* is a full-sounded vowel, and everybody, who knows something of Blackfoot as a spoken language, who has watched the Indians while talking among themselves, will confirm this statement. So *Nápiu* and *Nápiua* stand as equivalents by the side of each other (the shortest form *Nápi* has a different syntactical value). Nevertheless there may be hidden vowels in some other cases, which escaped my hearing. It is a well-known fact, every moment to be observed, that often only part of a word is pronounced clearly, while the rest of it is not even whispered, but only indicated by articulation. I shall be glad, if my reviewer will be able some day to give us an accurate description of the Blackfoot phonetics.

The publication of these texts may cause some delay in studying

out and publishing my morphological materials. Nevertheless I thought it advisable to have the texts printed first, because these are not only of interest to philologists, but may also claim the attention of students of ethnology and folklore.

I conclude this preface with the sincere expression of my gratitude to the Indians, who have furthered my scientific purposes. Still it is a pity, that some well-informed and experienced men among the tribe were not disposed to impart their valuable knowledge, and that some others, who were willing to help me along, could not spend so many hours with me, as I should have liked and needed.

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## SOME ABBREVIATIONS.

a, v. LOWIE.

aa = American Anthropologist.

blt, v. GRINNELL.

cl, v. DORSEY.

DORSEY cl = J. O. DORSEY, *The Cegiha language*, Washington 1890.

DORSEY to = G. A. DORSEY, *Traditions of the Osage*, Chicago 1904.

DORSEY tsp = G. A. DORSEY, *Traditions of the Skidi Pawnee*,  
Boston-New York 1904.

DORSEY-KROEBER ta = G. A. DORSEY and A. L. KROEBER, *Traditions of the Arapaho*, Chicago 1903.

DUVALL, v. WISSLER-DUVALL.

ft, v. JONES.

GRINNELL blt = G. B. GRINNELL, *Blackfoot lodge tales*, London 1893.

jaf = *Journal of American folklore*.

JONES ft = W. JONES, *Fox texts*, Leyden 1907.

KROEBER, v. DORSEY-KROEBER.

LOWIE a = R. H. LOWIE, *The Assiniboine*, New York 1909.

LOWIE ns = R. H. LOWIE, *The Northern Shoshone*, New York 1909.

mbi, v. WISSLER-DUVALL.

Mc CLINTOCK ont = W. Mc CLINTOCK, *The old north trail, or life, legends and religion of the Blackfeet Indians*, London 1910.

mcbi, v. WISSLER.

ns, v. LOWIE.

obt, v. UHLENBECK.

ont, v. Mc CLINTOCK.

SIMMS tc = S. C. SIMMS, *Traditions of the Crows*, Chicago 1903.

slbi, v. WISSLER.

ta, v. DORSEY-KROEBER.

tc, v. SIMMS.

to, v. DORSEY.

tsp, v. DORSEY.

UHLENBECK obt = C. C. UHLENBECK, Original Blackfoot texts, Amsterdam 1911.

WISSLER mcbi = C. WISSLER, Material culture of the Blackfoot Indians, New York 1910.

WISSLER slbi = C. WISSLER, The social life of the Blackfoot Indians, New York 1911.

WISSLER-DUVALL mbi = C. WISSLER and D. C. DUVALL, Mythology of the Blackfoot Indians, New York 1908.

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## How the ancient Peigans lived.

A'kai-Pekànìua manistápauan-atutsp, manistáuyiχ'pi, omáχ-táuyospists, onóχkoχtaitàmispists, manistáuauaχkautsiχ'p, manistáikoāniχ'pì, ki manistáisokàsimiχ'pi, nistóa niná'χkanistāχtsimàtaχpi.

O'mik pinápoχtsik Kyáiesisαχ-taii énnikaie itáitapiszmepunnü. Aitápoauàpoχsiâu ótàsiks, itáiksistsipoxksaiks. Itáioχkotsiu. Itáioχkoyü stánikiks máχksistsipoxksaiks. Nímaiks itáipnyian, itápaisaistoyiâu, áistzm-aniau: A'paistaukàtskàt. A'kamistutsòp. T'zmamistutsü. Itsipútsimanp énnimaie itokékan. Apináknyi itántakaniau: A'íâu, ákopakiop. Píχ'tsis einúa, Aiiχ'-kúnnikuyü itáitsitan; saiépiχ'-tsis, Katoyísiks itáitsitan. Otsistzmíksisinà itanuakoau Katoyísiks sitokóχtsik. Stánikiks átomouanàkoaiau. Ki áitαχpñiinnian. A'ukamipàpiksistaiau. A'ítskàpinian. A'ipstsikaiszmspikái istoáiks, iχ'táisatsíkataiau. A'ístz-moχtotoχkznànotataian. A'istzmsatapiksiχ'p ótokoànaists. Ki ámoksimi ótoyisoànaists áitsimistiuàsiau. O'tαχkòsakiks áistzm-sainisapàpiksistaíi. Isíststan — omá nínau otoχkéman ákanistsiuaie —

How the ancient Peigans moved about, how they ate, the things they cooked with, the things they had happy times with, how they fought in war, how they played, and how they dressed, the way I heard about them.

Far down on Maria's river [literally: Bear creek], there they stayed till late in the spring. Their horses were really fat, they had done shedding their hair. They [the Peigans] waited for one another. They waited for the bulls, that they had shed their hair. The chiefs talked, they went crying about the camp, they would say: Go about to get lodge-pins. We shall move up [away from the river]. Then they moved up. It was in the Battle-coulee that they camped. In the morning they went round saying: Come on, we shall move. When the buffaloes were far, we overtook them in the Cypress hills; when they were not far, we overtook them in the Small Sweetgrass hills. We would chase the bulls between the Small Sweetgrass hills. The bulls were chased first. And their bodies were oily. They were put straight up [after having been killed].

matzsisistot. A'utòsaie, ákitanis-  
tsinaie: A'nnik inán osíksinàni  
sisíkit. A'kstəmzə̀sikomoauaie. Ki  
omí isíststàni ki omík inánik áki-  
taipzksisip. Omí ináni ákitono-  
uinaie omí isíststàni. A'kitaipzks-  
tsinaie.

A'íksistsìnnotau. Aiaíakapotsiu.  
Sotáznotapòtsiu. Sotáznaχkàpiuaie  
omá aké. Aχkóskau. Ki omá  
nínàua kákàupin. Omí otoχké-  
man iχ'pitsípñuin aísisoaχpi. Si-  
kánoyisoyimanàni, makántskinai-  
kin, sapásoyinimàn, ókoani  
otsítaχsiχ'p, kénnyaie nitsísoyì-  
soan. Otánik omí otoχkéman:  
Noχkátsimàt. Oməχχkínaiks zú-  
nik-kaie áminaiks. Anóksi akéks  
áisksòsian otsítaksínamaxpuà-  
aists. Asótsimàni itaisínakiauaists,  
ki inúiskinètsimàni, nitápskine-  
tsimàni ki aisóisàtsis. A'nyuaie  
iχ'tanístsisitapiop omí otokís. Omá  
nínàua tázmatapàisaisto: A'íχ'-  
kitsísi ítsitsimànists, áìkkitopakìop.  
A'mok Kináksisəχχtài ákitsiksi-  
sapistutsop. A'mistoiank sipàtsi-  
niua. A'kitsiitsimàup. Mátsaistò:

Their eyes [the bulls' eyes] were  
dusty. They would rub the knives  
a little, with them they cut their  
backs open. They were all skinn-  
ed from the back down. Then  
they would throw out their kid-  
neys. And the oil and grease  
would gather about their navels.  
They would throw down the yel-  
low back-fat and spread it out.  
The man would tell his wife:  
Take and wash the manifold.  
When she came back, he would  
say to her: That leg-bone, the  
oily leg-bone, just break that. It  
would be broken for him. And  
the manifold and the marrow of  
the leg would burst by chewing.  
He would roll the marrow in the  
manifold. He would burst it by  
chewing it.

He had done skinning. Then  
he began to pack his meat [on  
a horse]. Then he came home  
with the meat. Then the woman  
[his wife] brought it [the horse  
with the meat] home [to her own  
parents]. He [her husband] stretch-  
ed his hand out [that means:  
gave the meat to his parents-in-  
law]. And the man [the husband]  
just sat [inside of his lodge]. His  
wife came in with the son-in-  
law's [that means: her husband's]  
food. The broken boss-rib, the  
short rib, the gut with the blood  
in it, the tripe where it is good,  
with those [four] things he [the  
son-in-law] was fed [by his pa-  
rents-in-law]. He was told by his  
wife: Give an invitation. The old  
men, those were the ones he

A'kopakìop. A'kitakàuop. Paχ-  
kã'χkeyi ákitokèkaup. Aukékau.  
Aukanáipuiχ'tsii moyísts. A'iks-  
kaniststsàu. Ki omá nínau itaníu:  
Annápaiimàt. Itomátsàmíu. T'zín-  
itoto einí. Itauániaupiu. Itau-  
ákiman. Mótuix'tsii mázsiniks.  
Ki áumatapiitsimàn. Istáχkaχ-  
tuiks úníkioàuaists akántsin.  
Osákiks áitsipstsitsauànisiau. Itau-  
áχkyapapòtsin.

invited. The women jerked the skin-meat from the skins which they would make their marks on [the skins that would be used as parfleches]. They made marks on the parfleches, and the long sacks, the real sacks, and the berry-sack. In that way we made use of the hide. The chief then again cried about the camp: When the slices of meat are dry, then we shall move. We shall move down over on Milk river [literally: Little creek]. Close by [that river] are the better buffalo. We shall skin [for lodges]. Again he cried around the camp: We shall move. We shall make a circle [to chase the buffalo]. We shall camp on Bad-water [a lake]. They camped. The lodges were all put up. Everything was quiet in the camp [literally: they — the lodges — were all quiet]. And the chief said: Now begin to catch your horses. Then they went on a hunt. Then they got to the buffalo. They began to get on their horses. Then they chased the buffalo. The carcasses were scattered all over. And they began to skin. They would take the teats of the cows with sucklings. There was foam on the back-fat from rubbing. They would go home with the carcasses.

A'istznumotapìpiaii itapótso-  
piks. Saχkínaiks otzχkóskanoàn-  
aiks. A'istznumotapìpoχtoχpi pi-  
kíχ'kituists ósiszksimàn. A'istzm-  
anasokòyian áuatsimàiks. Saki-  
áupisi omá nínau, áistzmsokanàn:  
A'moχkauaistsiksian. Akéksáisok-

The horses that had meat on them would be taken all over [the camp]. They were what the married men presented [to their fathers-in-law]. The cooked ribs, that were all carried about, were the food given to the sons-in-law.

auñi: O'maiaie nipotsíman, áχkoχ-  
kitotuipíksiskau. Aitsáitapisoχkō-  
aiau aápaists, auátsitotstsísau  
mžksiniapì. Itáiszmaukunàiaiu,  
otsitoχkóyekaxpian. Itāχkəuáita-  
piχ'kitsi otsinóksàtskànists. Itāiχ'-  
kitsanitsiù otsiútsimànists. Iskú-  
natàpsiks àkéks áistəmiksistsìpoχ-  
kēmiau otokyánuokomoàuaists. Omá  
nínàua itauíu: O'kí, ákopakiop  
ámom Akai'niskuyì. A'kitoke-  
kau. Omá maniká'pi pyómaχkau,  
aiχ'kúksiniim mí'nists ékaitsi.  
O'kí, kitakéiχ'ji, káχkitotois.  
Kiáuakauoyi osóisatsauaists. A'uta-  
kúsi itāχkanautapùisiu. Otóisists  
omá túkskəm okonòki, pəksínisi-  
mànì, ápiuikimiu. Omá túkskam  
akéu énnistsiaie otóisin. O'kósiks  
áitsinokoauanepuχsiau. Akéks  
itápaistutsimiau otópiχ'katsoà-  
aists. Itáumatapakàuoyin otáko-  
koauàists. A'íksistapaupiχ'katòmi-  
anaists.

Inviters would go about. When  
a man was still at home, [some  
people on the outside] then would  
say: A big herd of buffalo is  
coming towards the camp. The  
women would say: Over there  
is [a buffalo], that the people  
try to kill, that we may go to  
get the entrails. No one went  
ahead of them [the women] for  
the blood, when they went them-  
selves to the carcasses about. They  
camped a long time, where they  
got food. All their choice pieces  
of the meat got dry [during the  
time they were camping]. Then  
they dried their skinings [the  
hides]. The strong women would  
quickly get the hair off their  
hides. The chief said: Come on,  
we shall move to the Many-  
berries [a local name]. We shall  
camp there. There is a young  
man who went far, he found  
out [that] the berries are ripe.  
Come on, you women, you may  
go for herries. And they had  
many berry-bags [literally: And  
many were their berry-bags]. In  
the evening they all came back  
from picking berries. The pickings  
of that one [bunch of women]  
were sarvis-berries, goose-herries,  
white-berries [red-willow-herries].  
That were the pickings of that one  
bunch of women. Their children  
would be delighted in eating the  
berries. The women prepared [an  
oil out of] the brains and the  
liver, mixed up [to oil the hides  
with]. There began to be many  
[hides] for their future lodges.

A'iatopakìis, omá nínàua itanín: A'kopakiop. A'kitokèkaup Einiótokã nisi. I'kakauoiàu mí'nists, pázkiχ'piau. Itáuntsimaists. A'utsipoxtòsaists, itauákimaists. Itáipzksinìkimaists. Otsiníuachkanaists. T'zmatopakian. Omá nínàua itanín: Einína ámistoiánk Iχ'kitsíkita-piiks, ákitokèkaup ki ákitsinokauàkimaup. Ki ánnamauk áitankèkau. Itakán. Itauákimau. Ki ákauoyiu ksistanyókakists, ókoaists, utsists. Otsinóksatskànists òsákiau, otsímachkisan, okoésisau. A'isopoksi-nòksiau. Nímaiks itánkakiχ'tsinàiau, máχkanistsistutspiau. Mátatapistutsiuaiks, áikakauoyiu au-áuaχsists. Ki ánnamauk áikakitomautapauàukiu. Aukanáitapaχsis kotokyáimokui, itanían: A'kitapistntsop mistázkists. A'kitsikàkimau mánistàmiks. Itáumatapistuttsiu. Itauánitsistutsin. A'ístzmipuxsapistuttsiu. O'ni itánkekau Inokíurists. T'zmatopakíiau. Omá nínàua itanín: Mátòeks-ománistàmoai-otsítsikitaχpiau ákitokèkaup. Ki itsíp imánistainokoχkanàkimaup. Matsítskamistutsopa.

They had done the oiling of the skins.

When they moved again, the chief said: We shall move. We shall camp at Buffalo-head [a local name]. There are many berries [of all kinds], [especially] cherries. They took them. When they had brought them home, they mashed them with the whole seed in them. They were picked for future use [for winter-time]. Then they moved again. The chief said: The buffalo is near the Seven-persons [a local name], we shall camp there, and there we shall chase elk. And there they camped. They gathered in a circle [to chase the elk]. Then they chased [the elk]. And there was much hot pemmican, tripe, guts. The choice parts were back-fat, flanks, belly-fat. They all had plenty of food. The chiefs would come together to decide, which way to move the camp. They did not move about [far], they only ate food. And there they moved about [just a little]. When the hides were all good, then [the chiefs] said: We shall move to the mountains [the Cypress hills]. We shall cut the lodge-poles. Then they started to move. Then they separated [by bands]. Then they would move this way. They camped over there at Long-lakes [a local name]. Then they moved again. The chief said: We shall move to Where-the-Women-society-left-their-lodge-pole [a local name]. And there are some [buffalo], we have still

Omá nínàua itaníu: O'kí, ákopakiòp. Áχkomonoàsiu ákitokèkau. Ki émimaùk áitokèkau. Itápauauakoàii ómonistəmikiks. Itápaisotsimachkataiau. A'kéks ákoχtoksipistàiauaiks. O'tokepo-  
 auaists matáutsiχ'pi. Iχ'táupimis-  
 kàupiau. Nitúksimàukiau má-  
 toχtaiopimiskàupian. Ki ákéks  
 asipístsi iχ'tápəstotakiau atsítsipi.  
 Okóauaists áumatapipanokàiau.  
 Á'uaniu: Á'kopakiòp. Á'isinaíχ'pì  
 ákitsisapìstutsop. M'ínists áitakáu-  
 oyi, pəkkiχ'pists. Á'ukèkau.  
 Matsípiotoisinaiks ákéks. Ki áíχ'-  
 kitsiau pəksiníkiuani. Á'kakoχ-  
 tomiàuaists. Á'χkiks itáisapoχ-  
 tomiàuaists. Otsiníuaniuaui. Á'n-  
 nistsiaie istuyísi ákoχpəmsikàiau,  
 ákoχpaiàukimaianaists, ki ákoχ-  
 tauàusiauaists. Á'uaniu: Á'kame-  
 tsistutskiχ'tsip Á'kekoksistaks-  
 kuyi. Á'koχtauitapaukèkau.  
 Á'imakàpin íksisakápin. Á'isa-  
 ksistut-sop. Einúa, áuakàsiks  
 áomatapəpaskùnakataian. San-  
 kyáuakàsiks áitanistutsinaiau émi  
 imitáχ'peki. Á'itsitsipokäχkina-  
 kinian. Matsitsípa áχksəmə-à-  
 tsíχ'p. Apí'sian, sináiskiau, ápe-  
 kàiau, sankyáuakàsian, émniksiaie  
 áχpmmátskataiau pístáχkani.

to chase. We moved back [to-  
 wards the prairie].

The chief said: Come on, we shall move. We shall move to Green lake. And there they camped. Then stray-bulls were chased. They were taken to use their hides for Indian trunks. The women would use their hides to tie their travois with. The hair on the heads [of the buffalo] was taken also. It was made into ropes. The same [hides] were also made into hard ropes. And the women made a string from the sinews [this string was used in tanning]. They began to tan the skins for the lodges. [The chief] would say: We shall move. We shall move to Writing-stone [a local name]. There are many berries, [especially] cherries. They camped there. The women did not go far for picking berries. And the mashed cherries were dry. They put them away. They put them in calf-sacks. They were the berries for future use. In winter they would skim the grease with them, they would mix them with their pemmican, and they would make soup with them. [The chief] would say: We shall move up [alongside Milk river] to Woman's-point [a local name]. We shall camp about along the river. The meat about [the camp] is getting scarce. Then we had moved away [from the river]. Buffalo and antelopes commenced again to be shot. The prairie-antelopes were fat like dog-ribs. They had sweet livers. There was

Itauiú: Ponákiksi ákoχtsikà-kinaup. A'istâχkìχ'k ákitsikàki-maup, ótakèsina okóauaists ákistsistapistutsimaists. A'kitsistokatòmaists. Itsikamistutsiu. Tázuitokèkau. Ponákiksi ányaie nitóχkanistoχtaikàkimau. A'kaaiskskamiu mánistàmiks. Aukanaúχ'kitsiksìsoyis, ákoχtsitako-keiau okóauaists. Ki ákitanistsinatsiàists ánni suiópoksokoiskàni. Ki áiiikoku, suiópokskñyi áukanaiksiksinàtsiu. A'umatapioyñu utsí okoai. A'umatapoχtoχkòpskauaists. Mátsikakanistapoχkyakana-pina akópists. Imaksíkapseks ámaχkaie akámuatapioyñu. Itsíi myápakèks, mátoχkotumotsiuaiks. O'ni kénmank itsápankunàiiu. Ísikotuyìks, áuatuyìks, ponokáiks, síkiχ'tsisòiks, áuniks-kaie ápaisanuatsñu. Anuó ísapaukunàiiua, áunikskaie áimtsiu. Atotámokoχpotàsi, itá'χkauamè-takin, máχksinistàts. A'nni nié-tæχtai áistzmitsinapapaukunàiiu. Itáuiáχkimàu, einí óuáχtapautsatsìχ'p. A'minaie ákitsitapistutsiu. A'ksokapsàtsim, otsitákstuyìmi. Sotámitsìkiχ'kiχ'taukunàiiu. A'kaitapistùtsim nistsépiskan. Matómantstuyiu itá'χkanaitamítakin.

nothing, we would just look at [without killing it]. Wolves, badgers, skunks, prairie-antelopes were those, that we bought tobacco with.

[The chief] said: We shall cut our lodge-poles from Cut-bank river. When we were near to [the place], where we would cut our lodge-poles, the women would have completed their lodges. They would have done sewing them. Then they [the Peigans] moved fast. Then they camped. It is Cut-bank river, where they always cut lodge-poles from. They would watch the lodge-poles. When they were all dry, then they would stretch their lodges with them. And they would look like leaf-lodges. And it was late in the fall, the leaves would all be white. They began to eat guts [and] tripe. They began to make soup with them. One never turned his head away from the soup. They would begin to eat even hard-seed-berries. They were careful [literally: hard] women, [that] never would be hungry. Over there [near the mountains] it was, they camped about. Black-tails, deer, elk, moose, those were [the animals], they hunted for. These [people] were camped about [near the mountains], those were [the animals] they killed. When it snowed [first] in the fall, then they began to hurry, that they moved down [to the lower country]. There [down] on the river, there they would be camped



A'isokaniu: Einiua mátoχ-  
 paiaksikinopaiuatsiks òkósiks. A'n-  
 nimaie itáitamitakin. Aipázunis,  
 túkskzuni matápi itáinoyiu einí.  
 Kokúsi itáuto, ki itauániu: Einiua  
 ámistoiak, íkakaiñu. Apinákusi  
 kitáksàm. Itsíniz'kai áisàmiu.  
 A'ístzmauakimàu. A'kaisokàpiua  
 einiua okúyis. O'mzχkoχkatsistñ-  
 yikiks, kútsistuyikiks, zmiúksiaie  
 ikáiaχsimñu. A'nmiksiaie iz'tástu-  
 yimñu. A'itauistsiàiks zñni àipoχ-  
 pokúyi. Tsí, áisopokitamàpiu  
 otoχkóiekàni amóχk itsitsitsánt-  
 stuyin. Itáχkauauto. Einiua ná-  
 tòkai, ninókskai, nisoóyi, nisitóyi  
 itáistapu. Itáχso. Ki ánuomà  
 otsítokunàüχp, áistzunikakàupiu.  
 Omíksisk otsíχkaniks itánnimñu-  
 àiks. Itázksosatsinàiks. Itáztau-  
 atsinaiks. Itáupiχ'katsinaiks. Itáχ-  
 paniniuaiks. A'istapuyisuyisiks,  
 zkaiksistokomisimñu. Itápitotsi-  
 maists. Itsitoásuyinakiuaiks. Aáis-  
 tsisaiks, itáñmñnàiks. Amóiàχkéyi  
 zkaikuksipmekàsñu, itauápotoyiu-  
 àiks. Itázkzmiksipistsinaiks. Itá-  
 pzχsàχkiuaiks. Páχpàkitsiu zñ-  
 nistsi iz'tátsatsimñu. Okúyo-  
 anaists mistsis ts zmmistsiaie iz'tá-  
 pzχpokñyinaie. A'ipstisikiχ'suyñu,

about. There they waited, where  
 the buffalo would come the near-  
 est. To that place they would  
 move. They would carefully look,  
 where they [themselves] would  
 be during the winter. Then they  
 camped in different places all  
 along the river. They would make  
 the corral [for their horses]. In  
 the beginning of the winter they  
 were all happy.

[The chief] would say: The  
 buffalo would not set warm their  
 [unborn] calves [that means: the  
 buffalo would not have another  
 place than their own bodies to  
 hide their calves]. Then they [the  
 people] were happy. When it  
 cleared up, one person would see  
 the buffalo. In the night he came  
 back, and said: The buffalo are  
 close by, they are many. In the  
 morning you will hunt. They  
 were all gone on a hunt. Then  
 they would chase the buffalo.  
 The buffalo's fur was good al-  
 ready. They [the people] liked the  
 big heifers [four years old], [and]  
 the heifers [two years old] very  
 much. With those they wintered  
 [that means: they ate them during  
 the winter]. They would be like  
 as if their hair were brushed. Oh,  
 happy times there would be in  
 the beginning of the winter, from  
 the food that they got. They all  
 came back home. [After] two,  
 three, four, five [days] the buf-  
 falo would go away [from the  
 neighbourhood of the Indians].  
 They [the buffalo] moved back  
 [they would drift away north].

itauáχkapitsiuaie. Itánnipotoyiuaie. Mátsitaisapaχkiχkuyiuaie.

Mátsitanmatapauaχkapàtsimau. Annístsi einúa oχkín, nitáiniχ'katoχpiau oχkàtsíkinan. A'nnis-tsi mátoχtaisatsiniuaiks. Itáksis-tsiaiks. Mátatoχkapitsiχ'tàuats. A'íksistsipzmnāχsiu. Omá akéua ki ómi ki òkósiks iχ'kanáksistsipznnāχsiau. Okásiau, istsií ákometsistoχpaiðkaian.

And here, where they were camped, they would just stay. They would be in a hurry for their robes [to tan them]. They jerked the skin-meat from them. Then they scraped them. Then they oiled them with the brains and the liver. Then they greased them. When they were soaked with grease, they had already warm water. Then they would pull the water [from the fire]. They poured the water on them. When they were soaked with water, they would twist them. [When] the water was all out of them [by twisting], then they would untie them. Then they tied them stretched. Then they began to scrape the moisture out of them. They scraped them with a broken stone. They would brush their fur with sticks. It [the hide] was a little dry, then they pulled it on a string. Then they put it down. Then they stretched it by stepping on it [by holding their feet on the ends]. Then they pulled it again on the string. There were some buffalo-bones, they were called shoulder-bones. With those they also scraped the hide. Then they [the hides] were completed. Then there was nothing to think about [to worry about]. They had done making robes for themselves. The woman, and her husband, and her children, they all had robes for themselves. When they slept, they would sleep as if they were sleeping with fire [the robes were so warm!].

A'ipìò einíua, akékoaiks àkitsi-  
kákiau omím omæχsiksímim.  
A'kitsikosimai. A'kitsitòtòae. A'n-  
nòm otsítaχsimaχpiai, ákitaupito-  
toksksiuai. A'ksipstikapauàkiu-  
aie. A'kitopitsiniotoyúae zúni  
uitúyi. Aníkoχksim ákitominio-  
toyúae. A'ksoatsúae. I'kitsi-  
ipùminai. A'kstzumatoyto akékoan  
saχkúuapi, akáitapiu. Amói  
akæχkúyi ákitunnataiau paχtsíka-  
kæχtànai, ásaitsikæχtakùyi, iχ'-  
tánmaitsimiskìòp. A'muistsiaie mat-  
áuatomiau. Pokáiks mátāχkoi-  
āχtoχkoχsúuaks. Matā'χketsi  
aipúyikaúu, omíksisk mistsíks  
ā'χkanautoyiau. Amóksi otápito-  
toksksúuaks. Kiníks matáuatsian,  
kapséks. Kì zúmíksi ksisàn, ksáχ-  
kumaíksi. A'isinipaiu. A'itāχ-  
tsikitānyakiòpian. A'mukskaie  
áuxtsokoiòχtoχkòχsin. A'kéks  
áipzumiχ'tsi miksinítsimiks. Mát-  
aminanatsúuaks. A'itapòstuyis,  
ákoniskaian. A'kéks áiksoatāχ-  
koχtaiau. A'üstāχtómiau mistsísts.  
Aipyā'χkoχtaχpokùsi, ponokā'-  
mitai itáikunistsiu. Sáikuuaisò-  
tsiχ'pim otsitanists. Itā'χkoχ-  
tāuaists. Omístsi manistsístsi znmis-  
tsiaie noχkā'χkoàitsim. I'kaisa-  
kakètsinúuists. Antsiksístāχkotā-  
saísts, itápaaukapimiu osákopstā-  
nists, aχkítsítóatā'χsaísts. Kì omá  
kipitaken otómítam noχkā'χko-  
aminuaie. A'ístzuamiu: Kì àiki-  
páks-akiχ'tsòk. Kénnyaie noχ-  
kztoχtāχkoχtāuaie.

[When] the buffalo was far,  
the girls would cut a big tree  
over there. It would fall. She [a  
girl] would go up to it. Here,  
where she liked it, she would  
knock off the bark of it. She  
would hit it [the tree] lightly.  
Then she would peel from the  
same place [where she had been  
hitting]. The same size [as she  
had peeled] she would tear in  
two. She would eat it. It was  
very sweet. Then the girls and  
boys — many of them — would  
go. Over there on the hill-side  
they dug for false roots [a kind  
of eatable roots], rattle-sound-  
roots, [and] make-bleed-roots.  
Those they ate also. The children  
never became sick [because those  
roots were so healthy]. They would  
find the other [trees] to eat, they  
took all those trees. They peeled  
the bark from them. They ate  
also roseberries, [and] hard-seed-  
berries. And then there was earth-  
medicine [black alkali], it was  
earth. They licked it. All the  
mouths would be just white from  
it. That [the earth-medicine] pre-  
vented them from being sick [li-  
terally: they would not get sick  
from]. The women kept bull-  
berries through winter [literally:  
laid hullberries over night]. They  
had them also for berries to use  
them afterwards. When they had  
real winter, they would provide  
for wood. The women would go  
on foot for wood. They would  
pack the wood on their back.  
When the wood was far to get,

they would put the travois on a horse. They had covered their saddles from one end to the other [with raw-hide]. They carried wood on them [on the travois and the saddles]. They had profit from the travois. They valued it very much. When they had done carrying wood with it, then they began to coil up the ropes, attached to the travois, [for fear] that they might be eaten [by the dogs]. And the old woman had [also] profit from her dog. She would say: Just put it [the dog] short [that means: just put the travois on its neck]. That way she got her wood.

Aiksistápaukoχtās, itáumatap-  
àpaipiksīm otoχkakímnànists.  
Itáiχ'tsaipiksim otsistakini, opázk-  
sàtsis. Omí otázmnankotokèmi  
ánmimaie itotázsipòtsim omístsi  
otoχkakímnànists. Itanánin. Ták-  
siksistáp. Itáumatapàkimaists. A'-  
kaisuiχ'tsìn umétoχki túkskaie  
oχkitsíkinanì áukoχ'tokoaikíma-  
man. A'íksistàkímaists. A'nkits-  
apíkinan. A'iszmàkotsisaie, ákito-  
pitsosimaie. Omístsim pázkkiχ'-  
pistsim íkatsiksisttom. Itótoyin  
omí àpòtsii. Anniaie iχ'támsikan-  
aie. O'mαχkaiitoχkòsinai áni-  
maie itáisapimsikánaie. Aiksís-  
tínikinan. Omístsim pázkkiχ'pis-  
tsim aitsítapoxtòm. Aká'χtsimaie  
opázkkimsikàn. Itanístsin àkéks:  
Amóm káχtsítsiksistotakαχpnan  
nístinikínanì. Omí otázmi íkan-  
matapakímìn omí osá'χkoχkàis.  
A'íksistakíminai, otítóχkokaie.  
Ki omím imsíkanim iχ'pításoka-

When she had done getting her wood, then she began to put her leg-bones together. She pulled out her stone to hammer the bones on, [and] her stone-hammer. She put her leg-bones down on her half of a hide. She would say: I shall make grease [from the bones]. Then she began to hammer them. She had already put her real pot on the fire. She would make the soup with one of the leg-bones. She had done hammering them. Then she would put the mashed bones in [the pot]. When it had boiled a long time, then she would pull it from the fire. She had already put the cherries [near her]. She took a horn-spoon. With that she skimmed. She put her skimmed grease in a big real [wooden] bowl. Then she had done skimming [the grease]. She put the cherries

kimaie. Tázmoniaχkatskoχpatsì-  
maie. Á'nniaukaie ki omí ús  
iχ'tsitátsimaχkoyiuaie. Nápiks  
iχ'tsitámìnaii.

in [the bowl]. There was much  
[literally: far] of the cherries  
with skimmed grease. She told  
the women: You must get hot  
this soup of the leg-bones. Her  
daughter was already hammering  
the sirloin-dried-meat. [When]  
she had done hammering, she  
gave it to [her mother]. And  
she [the mother] mixed it [the  
dried meat] up with the skimmed  
grease [and cherries]. Then she  
made it all into one roll. She  
gave that to her son-in-law. He  
invited the old men.

A'totstuyiù, tzmamísamiu.  
Unistáχsiks autαχkétaupiau. Ki  
itaunmátaχpunnàtskau. Tázman-  
auakimàu. Imakúmaistuyis, áps-  
sists iχ'tauáuakinàn. Kotskístn-  
yisi, otsitákauakimaχpi, antómits-  
istaníapiksim otsists kóniskuyi.  
Ipitámoksakiuàists. Mátoχtsitan-  
anistsin ksáχkuyi. Itá'χtauàki-  
mau. Iskunnátαχkuniks nátokzmi  
ánnyaie nitoχtáuaχkstàiau. O'χ-  
psoàuaists nitúyi nítskunatàpsiau.  
O'tàsiks nísiaiks, mínipitsiàn.  
Aipíχ'tsisi einúa, otsisámitokù-  
naispistsàukápis, imakúmaistuyis,  
miskáistzmopakiau. Autásainini-  
pitsiù òkósiks pokáiks. Itáipiχ'tsin  
einúa, áitapsuiniisì, omá únau  
itápaisaistò: Á'iaksaniop. Á'i-  
aketaisop. Inákàχtsists záznnau-  
kix'pists ánnistsiaie áutsim.  
Á'ukoiskatòmaists. Á'uauanaχ-  
kàn. Ikstsíksists otsipíists áinistaχ-  
katòm. Á'nnimaie nímaiks nátoχ-  
keniks otsísoχkemanoànaiks án-  
nimaie náχkitáisamiàiks. Nāχki-  
táisanatsiuaiks. Itanístaniχ'katai-

It was winter again [it was the  
second big snow-storm], [and]  
then they went up to the prairie  
[from the river] to hunt. The  
calves were put in the pot [that  
means: were not too big for being  
put in the pot]. And then they  
began to get robes to buy with.  
Then they chased the buffalo.  
Even if it was very cold, they  
chased the buffalo with arrows.  
When it was extremely cold, they  
first stuck their hands in the  
snow, where they were to chase  
buffalo. They would put them  
[their hands] under their arms.  
Then they would put earth on  
them. Then they chased the buf-  
falo. Those that shot hard would  
kill two [buffaloes]. They [the  
hunters] were just as strong as  
their arrows. Their horses were  
of hard endurance, they could  
stand much cold. When the buf-  
falo were far, [and] when the  
places where they camped a long  
time about became to be bad

aiks itáisinauàke. Omíksisk itáisi-nauàkeks áitsikspiniâu. Itá'χkus-ksinðaii unistáχsiks, maníkoχkì-miχ'piau. Manistápuuikoχkìmiχ'-piau, ánniksiaie moyísts pistóχtsi itáisksipìχ'p otsikyóauai. Mauis-tápanikoχkìmiχ'piau, ánnistsiaie iχ'táksiniχ'p.

[dirty], then they moved notwithstanding [the cold], even if it was very cold. Their small children all cried for cold. [When] the buffalo were far, when it was really warm weather, the chief would cry out over the camp: We shall go on a hunt. We shall go with pack-horses, and stay for some days. They took the small old lodges. They took them for lodges [on the trip]. They went walking [slowly]. They would use thin willow-sticks for lodge-poles. [Where] men had two wives, their younger wives would go [with them] on a hunt. They [the husbands] took them along. Then they [the younger wives] were called „the chief-woman of the pack-hunt”. Those chief-women of the pack-hunt had their faces black on the sides [because they did not wash them]. Then the calves were known, what size they were. According to their [the calves'] different sizes, we tied their shoulder-bones inside of the lodges. From the different sizes [of the shoulder-bones] we knew [the sizes of the calves].

Manistápisχmistnyìχ'p, áimoyi-kožnisau, kénuaie ánuatapotò. Itástsímimian. Ki itsáunataχsian einua okúyists. Itáiepnnùu, ánni-maie iχ'tsiksístoχpumuàtskatan. Itákaomoχkanaupaistutðaii imoi-ániks. Itáukstsima matápina. Tíks-kauma matápina nátsippi, níppi, nisippi, ánniuaie iχ'kaká'χpumu-nàtsiu. Kataípumotàsina áikima-toχkoim mǎχtáχpúmuuaxpi. Itáu-

As it was far in the winter, when the calves had hair on them, then it began to be spring. Then they [the calves] were of hated size [that means: they were too big, so that the Indians had to cut them in two]. And then the buffalo's fur was not good. Then they had summer, [and] then it was, [that] they quit getting robes to buy with [because the fur

kiotāχpnmnāu satsópatsì, auázks-  
opaiks miníkimiks, pistáχkanists,  
apáipistsiks, sikapáipistsiks, áu-  
nyaie nitáiaχpnumau. Túkskzmà  
nisitóianàsìu náipistsìua, nisóianà-  
siu túkskzmà náipistsìua. Satsó-  
patsists nitsáinasiau. Auázksopaiks  
natokíanasiau noχketsíkepipian.  
O'χkotokikisaisikètunists, síksa-  
pistsimàtsiks mātaitukskzm māt-  
taitsmàsiau. Pistáχkanists nitúks-  
kzmà imoiána namísooian. Apázk-  
sipstaxkàuists nistókianàsisau,  
nāχkitáianisooian. Áuniaie nitái-  
āχpnumau. Itauāχkyapāχpnum-  
man. Itautapāχpnumnāu. Itauā-  
mistutsiu. Á'itsksistutsì, áikai-  
saiesoχkìim ótakèsina óstankatskà-  
nists.

Á'ipiāpsanin einí. Aiiχ'kimi-  
kuyì itáutsistutsiu. Mátoχkono-  
yinatseiní. Í'kzmakāpiu, stámikiks  
onóχkitoχkònimatoχpì. Soχksi-  
káiχ'kimikuyì itáutamistutsiu.  
Itzkitsoaskuyin ánniχ'kaie iχ'-  
tauānatutsiu. Akā'χkatsiskuyin,  
O'mzχkspztsikuyì, ánniaie iχ'-  
tauáksistutsiu. Itapānamiāksistu-  
tsin Aukáipotāskuyì. Itapáipnχ-  
sapistutsiu Einiótonisi, Akázstse-

was not good]. Then they began  
quickly to make robes. The people  
counted for themselves [the num-  
ber of the robes]. One person  
had twenty, thirty, forty robes  
to buy things with. Those that  
had not good horses suffered for  
[want of] something to buy with.  
They all went on [to the trading-  
post] to buy powder, hard car-  
tridges, tobacco, white blankets,  
black blankets; such things they  
would buy. One blanket costed  
five robes, one blanket [another  
one] costed four robes. Powder  
[one gallon] costed one robe. A  
hundred cartridges costed two  
robes. Flints, [and] black gun-  
springs costed together one robe.  
Only four [plugs] of tobacco were  
[to be bought for] one robe. Of  
white tobacco they got eight  
[plugs], if it costed two robes.  
Such things they would buy.  
Then they would go home from  
buying. Then they came home  
after buying. Then they moved  
up on the prairie [from the river-  
side]. When they had moved on  
the prairie, the women had a  
big supply of lodge-pole-pins.

Then they hunted for the  
buffalo. They would move to the  
Cypress hills [literally: Striped  
earth]. They could not find the  
buffalo. There were not many  
places [literally: it was scarce],  
where they found the bulls. They  
moved down on the other side  
of the Wide-gap. The Round  
forest, that was the place they  
moved to. They would go to

ksìnzskuyiù. A'inoāχkonoyiu einí. Itā'χpo-  
kyapauauatutsin, einí ómāχtap-  
akaièpi. Písamiks itáiiuapitakiau.  
Kokúsi itáipuyiau uínaiks: Mína-  
tsipiomazχkāt. Aínapitakiòp. A'-  
mom otsitakaièpi einíua, itauáu-  
aksisau. Itáukakiau, áikaitsanapo-  
toyin otápimi ótásiks. Nató'sii  
mátzsznuuàic. Aikskísaie, saipú-  
nikskisàie, itáiiuokakiau. O'nokā-  
nitāsina áikaisaiepiskoau. Mátais-  
mòā itáisapiskoχtòaii sámiks ká-  
tauaiāχtsiniks. A'ístzmisokaniòp:  
A'iaua itsimitau. A'isautomoau.  
O'ksòkoais itápanasainisòiau.  
O'ksòkoais āχkanáikimmatoχ-  
koñmiaiks. Ki omí aχkúiiuimimāni  
itsitáisapiχ'takiau píksistsimāni.  
Ki itaχtásainisatsiiu. Omí nínai  
ápauauaχkai itā'χkotsiauaie aχ-  
kúiiuimimān. Itanánistsiauaie: An-  
nóχk ámoi kitótsisisin. Kímmokit,  
nitsikímmatoχkni. Nāχksikímmo-  
kit, naχkítskìχ't. Minakáuoχs  
koknísts, naχkítsàpi motokā'ni.

Much-driftwood, [and] the Big  
Sandhills [local names] and [then]  
turn back. They turned back and  
moved up to Rotten-willow-wood  
[a local name]. They were moving  
this way to Buffalo-lip [and] Many-  
snakes [also local names]. They  
finally found the buffalo. Then  
they began to chase the buffalo.  
Then they moved about that way,  
where there were many buffalo.  
Those that hunted far gave the  
alarm [suspecting the enemy being  
near]. In the night the chiefs  
would talk. [They would say:]  
Do not go far. We have had  
alarm. Over there, where there  
are many buffalo, they ran away  
[scared by some people, enemies  
of this tribe]. They [the people  
of the camp] were careful, they  
would not turn loose their male  
horses. They would look at the  
Sun. If he [the Sun] had stripes  
on each side [the Sun-dogs], if  
he had often stripes on the sides,  
then they were very careful. All  
the horses were not driven far  
[from the camp]. After a short  
time the hunters, that did not  
listen [to the chiefs, and went  
far from the camp], were charged  
on [by the enemies]. Then sud-  
denly there would be said: A  
certain one was killed. He was  
scalped. His relations began to  
go about crying. All his relations  
would suffer. And they would  
put weeds cut-up with tobacco  
in a pipe. And they went crying  
to him [the medicine-man]. To  
that man, who was walking about,



Itauániu omá nínàua: Mát-  
akèopa, áχkitaikakanasàiniop.  
Itauániopiu, itáutákomaxkau.  
A'íkaistapauakàitapiu. Itásiiχ'tsi-  
mau. A`kéks itáitsotsistsinàiau.  
A'ksistuyitakiks maniká'piks itá-  
papisamiàu. Itáiniχ'káχtáχsiau.  
Omá nínàua áistámaniu: A'koχ-  
koχtasainiòtakiop kaχtóna. Itáu-  
matapininàu. O'moχksksinòoχpi  
míkoχponíks ótásíks, mionáχ-  
kaíks, énniksaie áχpátsiu. A`unató.  
Iχ'kitópisoò. A'ístámoχtápauà-  
aχkau, manístápakanàpiχ'pi. Ná-  
tsitapii iskunázàpsi miikítapi, énni-  
ksaie áisapàsapíi. Apáikástsiau.  
Manístápikauaχkùskoχpi, iχ't-  
áuanistápauàuaχkaiau. Itaiápiu  
moyí. Itáskomaχkàiau. Ainozásau  
oiúim ótapisíni, itáuχkunàiu:  
u'ú +. Amóim soózm itápauχ-  
patskotsiu. Itauánistaiu: Séka-  
míksik áistomaχkàian. Nítsapiu.  
A'uautsian. Aká'χtsimaie atánni-  
manká'n. Omá sóyepiχ'tsìu ni-  
túkskzm itapázskòaiks. Á'naie  
otáitsinikòkaíks. Otáuanikaíks.  
A'mistomàuk itaukúnaiin. Á'naie  
túkskzm áχkanáitsinikatòmaie.  
Aukanáiaχtsimís, itáutamitakìu.  
A'íkakániχ'tsiníχ'kaχtáχsin. Ki  
omá mátisna maniká'pina nitá-  
stonikim: Annóχk ksistsikíuχ'k  
kitáksksinòki. Námaíks tákoχ-  
tòtaki. Saioχtótakìnikian, táma-  
kesàpskaukik.

they gave the pipe. They would say  
to him: Now here is your smoke.  
Pity me, I have suffered. Pity me,  
that I may have revenge. Let the  
nights not be many, that I see  
[that means: before I see] a scalp.

That man [the medicine-man]  
would say: We are not women,  
that we only cry. Then he [the  
same man] would get on his  
horse, then he would run around.  
The people [that followed him]  
were getting many. They ran  
near the lodges. The women then  
yelled. The young men that felt  
brave yelled. They sang [their  
war-songs] to themselves. That  
man [the medicine-man] then  
would say: We shall also make  
cry our enemies. Then they began  
to catch their horses. As they  
knew their long-winded [liter-  
ally: hard-winded] horses, [and]  
hard-runners, they would take  
those along with them. They  
started. The warriors went on  
horseback. They went around,  
where they were hidden from  
view. Two strong brave men went  
ahead to look about. They were  
the scouts. They went that way,  
where the coulees were about  
[they followed the coulees]. They  
saw the camp [of the enemies].  
Then they ran back. When they  
saw the people [their own party]  
over there, then they yelled:  
u'ú +. The warriors then crowd-  
ed one another about. They were  
told: The cranes [that means: the  
scouts] are coming. They really  
saw [the enemies]. They [the

cranes] made a circle. There was a big [literally: a far-reaching] circle [formed by the main part of the warriors, after they had seen the cranes making a circle]. The leader of the party alone went back to them [the cranes]. He was told the news by them. He was told by them: Close by they [the enemies] are camped. He [the leader] alone told his coups. When they all heard it [that the enemies were camped close by], they were happy. Many of them were singing [war-songs] to themselves. And a brave young man sang words in his song: To-day you will know me. I shall take one of the guns [of the enemies' guns]. If I do not take one of them, then put a woman's dress on me.

Itáumatapò. Itsitáutòàie. Itáu-tàupiuàie. Itászmíuàie, omáχkanistapsakapomàχkaniai. Mátaik-siszmòà, itáisakapomàχkàinai nátsitapi. Itápáχpatskotsù itauá-miàupiu. Á'isimotsèu: Á'kékáíái, ákékáíái. Á'χkaistsaipiskoχtoaiiks. Á'utsatsisaiiks, itáisapiskoχtoyùaiiks. Oua maniká'piu ikáiañ otàs. Kénnyaie ótomatsitsiuaiks. Itánisoauaniàiks. Omámaniká'piua súpòp okínunàni. Noχkázsisinisoauani. Itsipòtsoχkètsiotsiiau. O'tsitsipòtokaie. Miskstzamanià-piksatsiuaie. Onámái mátoyua. Initsiuaie. Á'unyaie nitsinámáχkau. Túkszma èpiu. Ki omástsíka mátdtsimaie únopànists. Ki amói stsíka matápiua otoká'ni sáantomoyiuaie. Á'uniksiniàu-

Then they [the warriors] would go on. Then they came near to [the enemies]. They sat near by them. They looked at them, that one of them might run out on the prairie. It was not a long time, then two of them [of the enemies] ran out from the camp. Then they [the warriors of the war-party] crowded one another. Then they [the same warriors] got on their horses. They warned each other: Wait, wait! Let us charge on them close [that means: when they are close by]. When they [the two enemies] were close by, then they [the warriors] made a charge on them. The horse of that young man [that sang the song] was fast. That one [that

kaiks, áitsimtsiuaiks. Káukoχtò-  
kiaiks. Itotsímmotau. A'áχkyapi-  
piksiu. Omátauakòkatsaie, omát-  
oχkonòkatsaie. T'ázmaχsauè-  
nain. A'utsætoχkìm moyísts,  
itokékau. Itáutapimàu. Itáiaksis-  
sipim otótokànìmists. Itáipikìm  
sikii. Iχ'tsitáziksikiuaie. Iχ'táu-  
mistsinitapomaχkau kauaχkuísts.  
A'istsìsi moyísts, omá inoχtóan  
aistzunótosikskiu. Itáutamínapi-  
tutsim akókatsists. Itá'χkanaiapáχ-  
pàtskotsiu. A'istzunìsksinóan: A'ko-  
tamiatàiaio. Itáumapapsàìχ'pin.  
Itázχχsiaiòp. Itáisitokòmaχkau.  
Itázskunàkiòp. Itauásokòmaχkaup.

young man] overtook them [the  
two enemies] first. They [the two  
enemies] jumped off their horses.  
That young man had a plume  
for top-knot. He also jumped off  
in front [of them two]. Then they  
made a charge on one another.  
He [the Peigan] was shot at by  
one of them. He [the Peigan]  
jumped at him in spite [of his  
shooting]. He took his [the ene-  
my's] gun from him. He killed  
him. That way he got a gun.  
One of them [of the two enemies]  
had arrows. And another [Peigan]  
took his quiver and arrows [from  
him]. And the other people took  
his scalp. There they [the enemies]  
were, there they [the Peigans]  
killed them. They [the enemies  
who were scalped] had only their  
ears left. Then they [the Peigans]  
ran to escape. They ran home.  
They were not chased by him  
[by the enemy], they were not  
found by him. Then they had a  
good scalp-dance [before they ar-  
rived in the camp of the Peigans].  
[When] they were near the camp,  
then they camped. They put up  
shades. Then they tied up their  
scalps. Then they mashed up  
char-coal. They blacked their faces  
with it. They ran down the  
coulees. When the lodges were  
close by, that one that had a  
relative killed [by the enemy]  
blacked his face all over. Then  
they [the returning warriors] gave  
a signal to the circle-camp. Then  
all the people [in the camp]  
crowded each other about. Then

Ki omá námaχkau áutòmo-  
maχkau. Aitspyómaχkàs, ótapìsin  
itázskunázkiòp. Itázsksisiu: Nikái-  
tāχpatsistòaχpi, onáuai nitótoain.  
Ki itáitsotsistsinatomoau. Okóaii  
tázmitsipìu. Matsisəumóa itomoóyi  
Mátokeks. Itsitápoχtoòiaiks. Itsi-  
tótòiaiks okóaii omá saíinikiu.  
A'itotsinòkimaiaiks. O'ksòkoaiks  
ótoχkənsokomaχkokaiks. Pono-  
ká'mitai, piápi, énnuyaie nitsóko-  
màχkiu. Ki omá stsíka ponopáni  
mátsinàmaχkau mátsitapoiau Mát-  
okeks. Mátsinokimakàiks. Piápi  
kákakàuo ósokomaχkòaχpiaiks.  
Ki stsíkim iníkiim Mátokeks mát-  
sitotsinòkimaiau. Ki ámoii piápi  
matakáuo mátsokomaχkòyiuaiks.  
Itonítsotsèian: O'kí, anétakìt, énnui  
núnuàki, áχkitonìtoχsòp. Kitoχ-  
kémaiks apá'χpiskinisàn. A'iak-  
auāχkisiau. Saámists itáisapoχ-  
kyàkiu, okáunipuyisaàmists, atski-  
náisaàmists. Mátsitaisapoχkyàkiu  
ánotànists, áiiistsāχsatòmian. Ni-  
námiskaχkùiiunimànists matáiiis-  
tsāχsatòmian. Saáitsikoχkniiks  
mátāχkiniāχsatsianaiks. A'pāχ-  
soyisokàsists mátaisapskāχsatò-  
mianaists. Sapəpístatsiks iχ'táu-  
tanauāuāχkisiau, əkspíkainàmaiks  
mátotoχtautauanāuāχkisiau, ki omá  
námaχkau omí námaii otoχké-

they [the returning warriors] were  
known: We shall have a circle  
in sight. Then they [the people  
in the camp] made a rush out.  
We ran singing scalp-songs. Then  
they [the returning warriors] ran  
through the camp. We were  
shooting. We began to run across  
one another.

And that one that got a gun  
ran ahead [of his companions].  
When he ran into the camp, we  
— all the people — were shoot-  
ing. Then he told what he had  
done: There he lies, where I shot  
him down. I took his gun from  
him. And then the women yelled  
for him. He then entered his  
lodge. After a short while the  
Women-society gathered. They  
[the women of that society] went  
to him. They came to the lodge  
of him who had killed [an ene-  
my] and counted coup. They had  
there a happy dance. All his  
relations gave presents for him  
[to the dancing women]. Horses  
[and] things were the presents  
they made. And the Women-  
society also would go to the other  
one who had taken the quiver  
and arrows and counted coup.  
They also had a happy dance for  
him [in his honour]. There were  
many things given to them [to  
the dancing women] by him [by  
his relations] for presents. And  
the Women-society would also  
have a happy dance for still  
another one who killed an enemy.  
And there were many things again  
given to them by him [by his

man mátoχtautanaβàuaχkìsin. Ki aká'χtsimaie ómαχkètαχsin. A'umatapanaχkìsin ótakèsin. A'kai-kaniistsinòm opokáiiimatsists. A'itanistsinatsiaists źmni otsikékinaχsoàts. Omá saχkíman náunaχkau omí nápii kákitsitokapoχtasiu-anàakaie. Ki otáiapitαχskotokàie.

relations]. They hurried one another: Come on, make haste, all of you, men, that we may have the scalp-dance. You must put paint on the faces of your wives. They [your wives] will shake their heads [dance]. They [the men] put on the war-bonnets, the war-bonnets with tails down the back [literally: the war-bonnets standing straight up], [and] the horn-war-bonnets. They [the men] would put on shields, they would pack them on their backs. They would also pack medicine-pipes on their backs. They put sleigh-bells on their necks. They also put on weasel-tail-suits. Some of them would use spears as canes while dancing, others would use bows as canes while dancing, and the wife of him who had taken the gun would use that gun as a cane while dancing. And there was a big scalp-dance. Now the women began to shake their heads [to dance]. They already held their fans. They [the fans] looked like snow-birds [literally: shoulder-bone-tail-feathers]. That young man that took the gun was just led round about through the crowd by an old man. And he [this old man] was singing old man's songs [praises] to him.

Ki omúua ómαχtsimikiz pim, otántsapàakaie. Itsúpiu. Itáuaχ-kàutsiniuaie. A'isakayayìn ótakèsina. Maiáiks moyists spóχtsim atoksípistàn źmimaie taiχ'tsín. A'istzmauauaχkautsim ksistsikús. A'ikakaiāχtsimiàn námaiksā'χtžs.

And he was pursued by those people, one of whom he had killed. [They came near the Peigan camp.] Then they [the Peigans] made a charge on them. Then they [the Peigans] had a fight with them. All the women ran out fast.

A'íkakaiāχtoāi nāmaiks. Auta-kúsi itáiksuo. Itáiksistauaχkau-tseiau. Initáiks auaχkápiaiau. Ponokā'mitaiks itáikitatsimaiau. Akótsàpsiks énniksaie, áukimaiau okóauaists. Atsóaskuists itázstsakokinatāχp. Ánnimaie itáupstšan, itsínitāχpiaiu. O'tasoàuaiks itán-tsinitāi, ki ámo otāχkanáinanouaists itā'χkanaipstoχtoχpi. O'tasoanaiks kátaiinitáiks á'χkanaiāminitāi. Oksístouaiks ámoks otsanákitsoàuaiks áikákiaiks. Ki otoχkémánoauaiks matakákekit-sāχsiaiu. O'takemoàuaiks mataká-kekit-sāχsiaiu. Oχkáztoauaists áiis-tsiniñian. Otoká'noanaists ákaχ-kspaiau. Omá nēpúñiu kénnaie itsi-tokomàukoχknyim. U'mi omáiu initáuzm saχkínauzm kaiistoχ-simai. Á'psists iχ'tsiksístoχsimai. Manistázkimatoχkoyipi, omá ní-nau otoksínaists mátaistsiniñ. Nítsamanistoχkítiau. O'man inítánzm otoχpóksimiks nitúyi iχ'-kznázništaikimatoχkoyiñi.

A'itapistutsiu Kyáiesisāχtāi. Ki omúksi maniká'piñiu itániau: Aχkúnisāuop. Tázmaniau: A'. Ito-mátapitsikināu. Tázmanistsian óta-

They put their robes on the lodges, on high where the lodge-poles were tied together. They [the Peigans] continued to fight during the day. They [the women] only heard the sound of the guns. The guns were only heard. In the evening they would stop. Then they quit fighting. The dead were taken home. They [the] dead were laid across on horses. They put the rich ones inside of their own lodges. In the forests their lodges were put up. There they were put inside, when they were killed. Their horses [the horses of the dead] were killed [near them, that they might accompany their masters], and all the things that belonged to them were put in there [in the lodges]. All their horses, that were not killed, had their tails and manes cut. Their mothers had their little fingers chopped off. And their wives had also their little fingers cut. Their sisters had also their little fingers cut. They [the women] would cut their legs [just skin-deep]. They would cut off their hair. The widow suffered most [of all]. The father of the dead married man stuck himself. He stuck himself with arrows. That he might suffer more, that man would cut also his upper-legs. He had his hair all cut off. The companions of the dead one all suffered in the same way.

They [the Peigans] moved to Maria's river [Bear creek]. And there would be some young men saying: Let us go on a raid.

kemoàuaiks: Annáitsinomòkit, kepúyi atsikí ánnaié anítsaitsi-  
nomòkit. Itomátapaxtùix'piaists.  
Tázmoχkotau ómáχtakauatsipa-  
maxp. Moksí asipí osóksisi ánni  
ákitsapiχ'tsuaie. Moksís osoyá-  
tsimàni ákitotaxkànmuiaie. Ái-  
sapxñistsioiaists otótsimànists. Ots-  
ksímoauaiks nató'siks nápiks itáiχ'-  
tsiskoyiau. Axkúimimnàni sotám-  
otakiau. Omí nápii ákitanis-  
tsianaie: Kikáiχ'tsi. Otákaniko-  
aiauaie: Nitákitapò, nitákiχ'tsua-  
táχp. Á'kstxmitsipinuinaí, aki-  
móχts ákitopinuai. Á'kitsipstàpiχ'-  
tomoyuaie: Á'moi kitótsisisin.  
Ánni kitaχkúimimnàn. Á'mo  
kótàs. Iikákimàt, noχksóksksinò-  
kit. Otákatsimmoiχ'kaχkoχto-  
mòkaie, máχkoχkòtàs, máχkaχ-  
sapauanaxkàni. Ki omá tákitsi-  
koχpitoχkotàspa. Moyísts kitá-  
kitotaki aínskipistàiks. Kitoχkot  
kiχ'tsípimi. Otáksistsokksinokaie.  
Okúmmànists ótoχpàtsokaie. Itá-  
paiaiaikomopistàiau. Otópimi, óts-  
tsipisimàtsis, matsikísts, osákon-  
imàni, ánnistsiaie kznáitomanisto-  
mòpim. Itumítsotsèiau. Túkskaie  
moyísi itsitsá'χkipuyiau. Koto-  
kyánokoyi átsòtsimimiau. Itszstòki-  
maiau, itsítsiksimaian. Á'kéks  
otsimíχ'kotomòkoaiian. Sotámame-  
tòiau. Itzχkyápautsimaiau.

Then they [some others] said:  
Yes. Then they began to have  
moccasins [made]. Then they  
would tell their sisters: Make  
me moccasins, sew ten pair of  
moccasins for me. Then they  
[the sisters] began to put the  
soles on them. Then he [the  
young man] was given things to  
patch up his moccasins. He would  
put an awl [and] a sinew in his  
awl-case. He would sew the awl  
to his bullet-sack. All the things  
that he would take were complete.  
They [the young men] built sweat-  
lodges for those that they knew  
to be old medicine-men. Then  
they would put tobacco in a  
pipe. They would say to that  
old man: You have a sweat-  
lodge [built for you]. Then they  
would be told by him: I shall  
go there, I shall sweat there.  
Then he would go in, at the  
upper end [of the sweat-lodge]  
he would sit. Then he [the young  
man] would hand him his smoke:  
Here is your smoke. That is  
your pipe. This is your horse  
[he says this giving him one].  
Try hard, paint my face. He  
[the old man] would say prayers  
for him, that he might get a  
horse, that he might go about  
on his raids allright. [The old  
man would say:] And over there,  
a little way from the camp [of  
the enemy], you will get a horse.  
Among the lodges you will take  
[the horses] that are tied. I give  
you a striped one. Then he [the  
old man] had done putting paint

on his [the young man's] face. He [the old man] would give him his top-knots [tail-feathers] to carry them. Then they began to roll their things up. His rope, his whip, his moccasins, his buffalo-skin [to patch up his moccasins], those were the things, he would roll together. Then they began to hurry each other. They stood in front of one of the lodges. They took hold of the parfleches. They drummed on them, they rattled their sticks on them. The women sang with them. Then they [the young men] scattered in different directions. Then they went home to get their things.

Ki ómíkskàukiau áisepiomatòiau. Tázmokèkaiau kokúyi. Apinákuyi tázmatomatòiau. Itsitótòiau niétaxtaii. Áutaiístsi ksísoxsikòniks. Nátsitapùks tázmaisòminiì. Káksikímanatsiau otátsimanaiks, opázstamoauòiks. Áísopázmototòtàn. Áípotàiau. Ákatotàiau. Ki amóksi itáxkáznaísodíau. Otskétstanoòiau áitsòtsinimíau. Nátsitapùks ix'potóuix'tsiai. Áítamakitsuyinipitsiau, mavíststokimix'p. Istúsòiau. Áúpitsòtsimíau otskétstanoòai. Tázmapaiàksistotox'siau. Áíksistapaíksistox'soiau. Amópotáni itomátatòuiau. Atsoáskuyi aitotòiau. Itokékaiau. Itáinokàiau, táká inikóai. Áíksistsòmokaiau, itákapinàiau. Mistsísts zmnistsiaie ix'tápimaiau. Matoyópaists ix'tsípstsikaìnaists. Ótskaistuyis, mátomatòaiks. Itauíu omá itauóá: Ánsámik. MátaKomatáu, amái-

And that way over there they started during the night. Then they camped in the night. In the morning then they started again. Then they came to a river. They began to float pieces of ice. Two of them then began to strip their clothes off. They just put on their fire-steels, [and] their rotten pieces of wood [to make fire with] as top-knots [that these might not be wet]. They went on ahead across the river to build a fire. They built a fire. They had built a big fire. And those others all went in [the water]. They had each of them a hold of their raft. Two of them were the leaders. They were nearly frozen in the water, because the water was so cold. It was winter, when they went on the raid. They pulled their raft ashore. Then



stuyiu. Tázsmànì nátsitapìiks. Má-  
tsipìdaiks, itsinóyiau ùnnatskèi-  
ni. Túkskmà itoxtúiskunzkiu.  
Kyáieskèinin ótazkstàn. Itomáta-  
pìnotaiiau. Itápaiàkoχpskaiau, kæn-  
nístsi áutazχsinatòmian. Itomáta-  
pòiau. A'istoχkinniau omím otá-  
pimanoài. Itáutomoxsian. Niuóks-  
kaitapìiks znniksaie iskazkósii.  
Ki ámoksimàukian, ántapòtsiau.  
Nítsinokàupiau.

they began to dress up. They had  
done warming themselves. Then  
they left the fire. They came to  
the forest. There they camped.  
They began to clear the snow,  
which was deep. They had done  
clearing the snow, then they would  
make a lodge. They would make  
a lodge of sticks. They would put  
in rye-grass for beds. Because it  
was so cold, they did not go on.  
Then the leader said: Go and  
hunt. We shall not go on, it is  
very cold. Then two of them  
hunted. They were not far, then  
they saw a few buffalo-cows. One  
of them went up to shoot. It was  
a very fat buffalo-cow [literally:  
a bear-cow], what he killed. They  
began to skin. Then they began  
to tie the pieces of meat together  
[to pack them], and the rest  
[what they could not pack on  
their backs] they dragged along  
[on the snow]. Then they began  
to go. They came near their lodge.  
They called ahead for help. There  
were three that stretched their  
hands back [that means: that went  
back to the two hunters to help  
them to bring in the meat]. And  
there they were, they came back  
with the meat. They sat happy.

Piksískànists omí itamói otúksk-  
sis itsisóχtoyiauaie, mazkóksoat-  
áχpiai. Amóksi maniká'piks tzm-  
ótuikzuikànamaiau. Túkskaists  
pekists áitszstaiχ'pian. A'itai-  
suiaχkumiau. Nítanistsinatsian  
znni zskàkχkuyi. A'itsii otsikú-  
namanoàuaists. Síksiksists itoxtó-  
miau, znnistsiaie itsisúitaiiau.

They put some of the entrails  
on a piece of bark for the leader,  
that he might eat them. These  
young men then began to make  
roasts in a hurry. The ribs of  
one side were staked up [near  
the fire]. They [the ribs] would  
shoot their juice into the fire.  
They [the ribs] looked like a

Itsisópitsiχ'kètaiauaists. Ki itán-nitspikamaïau. Itésokotskinaikimaïau. Omí itamóii á'χkanautamítsiau. Apinákuyi ómiks osáko-axsoàiauaiks énniksaie úpopòtaii. Áumatòiau. Mátatstuyiù. Á'ità-miksistsikù. Á'itàmauaaχkàiaian. Nitúkskəmà áisapàmnaχkau, maχkítsàps noχkétisitapì. T'án-atškùnzakian. Anáukoχtsi otokísi táznotsimiau. T'ázmokekaiau. Iχ'-kanáiiistsiau. Túkskəmà isapútsists ékáuťsim. Aiisoists mátsikaksini-miau. T'ánuaiaəkoχtápimaian. Á'ík-sistàpimaian. Omá maaniká'pua itomátapiamistsìniχ'kinaie otokísi. Ó'χkotokì inákskuyi potáni íkaikanaisòoχtom. Mistsists, sata-píkoyiksi, tázniksisiksì. Itatsòts-tautsimàists. Omí otokísi itsítsaps-pistòm. Áχkévi itsísapasoyiui. Aiisoists kákauistanaiistsàiniuu. Itsítsapoχtòmaists. Onú mistśisi, satapíkoúksìu. omístsim óχkoto-kists túkskaie tázmitsapàχkim. Nisitoists tázmaχkanàisapoχtòm óχkotòkists. Itomátapakùťsin omím otokyópisènim. Á'itàsakuťsin. Itsáχkim anáukoχtsists. Stśiki mátsitsàpoχtom óχkotokists. Mat-sáχkim. Stśiki mátsitsàpoχtom óχkotok, mátoχtakoχsimàu. Má-toχkoiaχtsimùuaists, atotázmakuťsisàu. Á'íksistopisàiau, kénmistaie iχ'tsiksistoyiàu. Iχ'tokó-yiauaists.

short-back butte. All their roasts were cooked. They put them on willows, those they use for plates. On those they put their cooked meat. And then they split the ribs. Then they broke the ends of the ribs. All of them would provide the leader first. In the morning the younger ones among them would make the fire. Then they went on. It was not cold then. It was a fine day. They went happy about. One would run ahead, that he might see people of the other tribe. Then they shot again [something to eat]. Then they took half of the hide. Then they camped. They all packed the pieces of meat [on their backs]. One of them took the crow-guts. They cut the boss-ribs off. Then they began to make their lodge. They got through building their lodge. One of the young men began to cut the meat off from the skin. He put stones of small size all in the fire. He began to sharpen sticks, forked sticks. He put them on four corners. He hung the hide on [the four sticks]. He poured water [on the hide]. He just cut the meat down to the ends of the boss-ribs. He then put them [the boss-ribs] in the pot [meaning: on the hide]. With that stick, the forked stick, he put one of the stones in the pot. He put five more stones all in the pot. Then the hide-pot began to boil. It boiled over. Then he pulled out half of the stones. Then he

put again some more stones in the pot. He pulled them out again. Then he put again some more stones in the pot to make it boil harder. They [the boiling pots] do not listen [that means: do not quit boiling], when they once start to boil. They had done boiling meat, and from those [the boiled boss-ribs] they got all they wanted to eat.

A'íkoko, maniká'piu itomátap-  
apistutsim omístsi sapútsists.  
A'toiistutsimàists. A'ítsiaists. Itái-  
sustutsìsimaiau. Itauátsimòiiχ'-  
kaiau. Nátsàupiu tázmoχkotauaists.  
Iχ'tsitázsimoiix'kauaists. A'niu:  
Amóm matápiuzm itapáuauaχ-  
kàupzm, ná'χtsitazχkòtàs, sokápsi,  
áχsi, ákoχtaχsautakiòp. Otánoki,  
omám aχkyápoχtèzm àkénzm  
nitáksitsipsatsimatau, náχkáχso-  
tsokanàmaχsi. A'moiànk tákoχ-  
tsikàkstzki. Amóksi nitúyi á'χ-  
kanauaniau. Mátaiszmòà itáχkói-  
nimiu noχkétsitapi. Itáumatòiau.  
Túkskzm maniká'pi itauánistsin-  
aie: Anatsíkz-tsit. O'miskaukinai  
itánmatomazχkàinai. A'íkaksksi-  
mùuaie: A'muimàiki saitápiimiki,  
nitákitsitòto. It-sitautòaie. Itauáuis-  
tsinaie: Kikztáupaipistsitàkiχ'pa?  
Otsitauanikaie: A'mom einúa,  
otsítakièpi, zùnimaie itauáuak-  
sisàu. Aisákokakiòp. Amóχk-  
ksistsikùì mímatsitstsìs, áχkskù-  
nakì. A'ksikakimàup, omím einúa  
otsítauauaksisàχp, akomátaistoχ-  
kiχ'p. A'mikai ákitapiokàup.  
A'uke, kipipótak, áχkitskìtaup.  
Itáksokàupi, mátaksipòtaup. An-  
nóm zkaítaiksi-tsìsik kitákitsaua-

In the night a young man began to prepare [to cook] the crow-guts. He made them holy. They were cooked. They began to cool the guts. Then they prayed. [The guts] were given to the last one [the man sitting on the end]. Then he prayed with them [with the guts]. He said: May I get a horse from those people, we are going to, a fine one, a good one, [and] may we get them [the horses] allright. When we get back home, I will talk from myself to a [certain] woman over there at home, that I may become her relation [meaning: her husband]. This [piece of gut], [that] I shall bite off, is she [represents that woman, or, rather, is dedicated to her]. Those others would all say the same. After a short while they found the enemy. Then they went on. [The leader] would say to one of the young men: Go on ahead as a scout. And that way over there he went off on a run. He [the leader] told him what to do: If you do not see anything over there, I will get

noàuaists. Annóχk kokús ákse-  
piauaàuaχkaup. A'kapinakus áki-  
tokekaup. A'kitsòkaup.

there [meaning: you must wait there for me]. Then [the leader and his party] came there. Then he [the leader] would say to him [the scout]: Did you suspect anything? He was told by [the scout]: Where there are many of them, there these buffalo stampede [because there are people near]. Let us be careful. To-day there must be nobody shooting [literally: that he might shoot]. We shall try hard, that we get close over there, where the buffalo stampede. There we shall sleep about. Come on, now quickly make a fire, that we may cook. We shall not make a fire, where we are to sleep. Cook here food enough, that you will carry with you. This night we shall travel on during the night. Close before day-light we shall camp. Then we shall sleep.

A'istzχkàpiu, miskskítomatò, sépiauaàuaχkau. A'ikiχ'kiz'tòpiu. Mátstauumatò. A'iszmuaatòs, matstáupiu. Itáutsisiu. Aiksistótsisis, uátsitáumato. A'kapinàko, ipisóαs áutaniskapiu, itokékanp. Kóniskuyì ákoχkanistapainokatòm. Anniuaie noχkitómuitsiu. Nitáuksokau. Itapíuako ksiskzuáutnuì. Ki omá nátsitapì tzníniz'-kataiau: Auísomαχkàk. A'iszmox-tomαχkàinoainiki, nitákitomatoχ-pinau. Mátspotáuauks. Ki omísti otsítsauànoaists áuatòmiau. Nítsai-kokòtoiaists. A'iksistapàuyian, itouátòiau. O'ui otsókani, itáiniz'-kiu omá sóyepiz'tsiu. Itsipázpaukau. Itaníu: Omáui nítsokksi-

The sun went down, then they went instead [of going in daytime], they went during the night. They would sit down now and then [to rest]. Then they would go again. After they had travelled a long time, they would sit down again. Then they began to smoke. When they had done smoking, then they started again. Towards morning, [when] the morning-star was coming up, then we would camp. They would clear the snow. There they lay down [literally: they doubled up]. They slept a while. Then it was early in the morning. And two of them were called upon:

nòkam nitánanik: Mokázkit. Í'ka-  
 kaiim ónokāmitāsina kítoχkot.  
 Mokázkinik, ákaχsin. Kinétoχ-  
 kamistoχkot kiχ'tsipimiuaχk. Ki-  
 táksikaχkapitau. Akaiimi otopó-  
 ksinniks. Ányaié áuaniu omá  
 pázpaukau. Amóksi saχkúmapiks  
 iχ'tá'χkauaitaunitakiiχ'k omíχ'k  
 opázpaukau. Tázmaumatò. Sáki-  
 auàuaχkau. Omíksik íkzstsíksik  
 itázmsoksinoyiuaiks otáumaχkàni.  
 Itsókaipiu. Itázmsoksinoyiuaiks  
 otótzkaumaχkaniàiks, otáuχknu-  
 saiks: uwú †. Kémiksimàukian,  
 áitsipùyan. Átzmimàkàiau. Ki  
 omá itamó itsitápiposkòaiks. Á'nis-  
 tsinaiks: Káχkitsàpiχ'puana? Otá-  
 nikaiks: Nínitsàpiχ'pinan. Á'mi-  
 stomàuk sákiauauakimàu. Itápsa-  
 piu atsóaskui.

Run on ahead. After you have  
 run a long time, then we shall  
 go on [and follow up]. They did  
 not make fire. And they ate the  
 food that they carried. It [the  
 food] was frozen hard. [When]  
 they had done eating about, then  
 they started. During the time of  
 his sleep the leader was singing.  
 He had a dream. He said [when  
 he woke up]: The one that  
 painted my face, told me: Be  
 careful. I give you a great many  
 horses. If you are careful, it will  
 be good. I still give you a  
 striped horse. You will cut him  
 loose [from his stake]. His com-  
 panions were many. This is what  
 that one, that had a dream, said  
 [to them]. These boys were all  
 happy from that dream of his.  
 Then they went on. They were  
 still travelling. They suddenly  
 saw the scouts running. Then  
 they [the war-party] stopped.  
 Then they saw them [the scouts]  
 running in a circle, while they  
 were yelling: uwú †. There they  
 [the war-party] were, [there]  
 they stopped. They made a pile  
 of buffalo-chips, and the leader  
 went back to meet them [the  
 scouts, who would come up and  
 run around those buffalo-chips  
 and knock them over, so that the  
 war-party immediately knew, that  
 they had seen the enemy]. He  
 said to them: Did you really see  
 [the enemy]? They told him: We  
 really saw [him]. He is close by still  
 chasing buffalo. He [the leader]  
 began to look about the forest.

Amimaie itsipótau inákāχtsi.  
 Itápaisauākstsitsikiòp. A'íksistàks-  
 tsitsikiau, otópimoàuaists itápaisau-  
 kapinimiāu. Ksaχkúmi itsítsikàn-  
 niauaie. Istsi osoχktsímokui ito-  
 pítsiaχkímiau. Amimaie itamá-  
 tosināiau. Okúmmanoauaists áu-  
 matapapòtsimiau. Oním otáma-  
 tosināni itáinimiau. Itauátsimoi-  
 iχ'kau: Kímmokit, nitsikímma-  
 tǎps. A'χsiu ponokā' mitaua naχ-  
 kókaiχ'koau. Ki asáni iχ'tásoks-  
 ksiu. A'íksistapaisoksksiu, iniχ'-  
 koχtāχsiu. Nató'si ámaitsis,  
 aikótakus, ki itonúatapakaipiu.  
 A'istαχkapíu, itsíkakimau. Aips-  
 tsíksiszmòs kokúyi ákitsitotàie.  
 A'kitoχtoyíu imitáuks á'χkisi.  
 A'kstzmítotàupíuaie. A'kaiāχko-  
 yíuaie, máχksokaniai. A'kaχtasz-  
 miuāie. Túkskzm ákoχkusksinim  
 nistsépiskani. A'kanistsiuāie: Ííks-  
 istsepiskíu. Ki ákoχkapaiàkopaksi-  
 nàup nistsépiskan. Omá manikā'piu  
 ákstzmsautoyíu otozn, ákitzskí-  
 matsíuaie. A'kaníu: Imákoχpomo-  
 kínistsákis ómāχtsisksipistàχp,  
 nitáksikαχkàpitau. Nitákoχktsini-  
 taii okítsiks.

There they made a small fire.  
 Then we began to put on other  
 moccasins. [When] they had done  
 putting on their moccasins, they  
 began to stretch out their ropes.  
 They smoothed the earth. They  
 pulled a char-coal from the fire.  
 On that they made their incense.  
 They began to untie their top-  
 knots. They held them over there  
 over their incense. Then they  
 prayed: Pity me, I am very poor.  
 May I go straight to a good  
 horse. And they painted their  
 faces with the paint. [When] they  
 had done painting their faces,  
 they sang [war-songs] to them-  
 selves. When the sun was over  
 on that side, late in the evening,  
 then they began to run towards  
 the camp [to steal horses]. The  
 sun was down, then they tried  
 hard. After a short while, in  
 the night, they would come up  
 to [the camp]. They would hear  
 the dogs bark. They would sit  
 by it [by the camp]. They would  
 wait for him [for the enemy],  
 that he might go to sleep. They  
 would look at him [from where  
 they sat]. One [of the war-party]  
 would find out about the horse-  
 corral. He would tell him [the  
 leader]: They have a very strong  
 corral. [The leader said:] We  
 shall go to tear the corral some-  
 where about. That young man  
 [that had made a vow] then  
 would take out his knife, he  
 would begin to sharpen it. He  
 would say: Even if he [the owner  
 of the horse] holds the rope in

A'uke áukàu. Omá sóyepix'-  
tsiù ákanin: Túkskžma nákoχ-  
pokoχtoðmau. Nátsitapiiau áuχ-  
toðiau. A'itotòiau moyísts, ki  
ápasàtsinniau, ómāχtapiksistspà-  
piχ'p. A'myaie ákitopaksinnian.  
A'kitsitipimiau nistsépiskan, ki  
omá sóyepix'tsiù ákitapszmin  
ónokāmitàsin. A'χsi ponokā'mitai  
kiχ'tsipimi, žmniaukiuai áukono-  
yiuai. Otožmni stžmsautoyiu.  
A'ikaχkapitsinaie. Stsiki áχsi  
ponokā'mita tžmatsikaχkàpitsin.  
Itsáipix'tau. Omíksim nskáiks  
itanístsiuaks: Nítsòkau. Nisó-  
tapùks matoχtóχs. Ki omí stsiki  
otoχpókoχtoðm žkatantò. Noχ-  
kžtsistòkžmi, okoχkapítaksì. Ki  
itotsinnotaiau. Aisapanístsimiau.  
Sákiapiksiau. Omí kauaχkúyi  
ónokāmitàsin itsitótaipiau. Tžmoχ-  
komaatsinaie. Ki ítstuyin. Aiks-  
kšínako. Ostói omá soyépix'tsin  
otúnnoksiksist-ikùmistanài, anóm  
otsikamáim mā'χtsauoχkonòvis-  
aie. Kokúyi iikákimau, pažn-  
nauapiksiu. Apinákuyi mátsikáki-  
mau, maχksípix'tsis. Nánoaikòko,  
otáutsimotàni, áiszmo kokúyi  
páχtsikāχkokinišàn. Tāutsisiu.  
A'itsinístiu. Mātsitauamāupiu.  
Mātsitomatapùksiu.

his hands, that is tied to [the  
horse], I shall cut him [the  
horse] loose.

Now he [the enemy] was asleep.  
The leader would say: I shall  
take one [of you] with me [to  
the camp]. The two [the leader  
and the other one] went towards  
[the camp]. They got to the  
lodges, and they began to look  
about, where it was the weakest  
part [of the corral]. There they  
would tear it [the corral] down.  
Then they would enter the corral,  
and the leader would begin to  
look at the many horses. A good  
striped horse, such a one he had  
found. He pulled out his knife.  
He cut him [the horse] loose.  
Then he also cut loose another  
good horse. He led [his horses]  
out. He told his younger brothers  
over there: He [the enemy] is  
really asleep. Four [of you] must  
go again. And the other one  
with whom he went to the camp  
was also back. He had also two  
[horses] that he cut loose. And  
then they ran for escape. They  
were all together. They still were  
running for escape. Over there  
in a coulee they came to many  
horses. Then they drove them.  
And then it was cold. It was  
foggy. It was that leader himself,  
that caused a change of the  
weather of the day, that he might  
not be found by those people he  
stole from. During the night he  
tried hard, he made his flight  
all night. In the morning he  
tried hard again, that he might

get far away. Finally it was night, [and] while they were making their escape, after a long time, during the night, they all got off from their horses just for a moment. They smoked. It [the tobacco] was all burned up. Then they began to get on their horses again. Then they started again to make their escape.

Nánoatapimako. Nató'siua áipisp-skapiu. A'uke, nápanisàuot. Ak-áipiχ'tsop. Nitokékaup. A'uke, znátzmiàupik. Aχkumaiápitαχ-sαχkototsp. A'tomatòian. Kánα-skinàiau, tzká istuyíua. Ki ot-sistsikóχsan, itsinóyiau einí. Itanístsiu omí maniká'pi: Ansátoχ-tomòχsit. A'iinnimàu. Amiánpin. A'uàkimau. A'itsitsiuaie omí kyáioskèinin. A'imitsiuaie. Itsitótòiau. Itánmantatsianaie. Anáukoχtsi tzmomyanistàinimiàu. A'nniaicisópàtskàiau. Nitúyiaukàie iχ'tsápi-kakiatsiuaie. Atsoáskuyi áitotòiau. Itsipótaian. Itányosian. Itázkauaian. Otoáuauks znniksí iχ'tákauaiuu. Itáiksistsoyisan, itáisimiau. Itomátòiau.

Finally it was morning again. The sun was rising high. [The leader said:] Now, begin to get off about [just where you stop]. We are already far off. We have [now] really camped [that means: we can now stay here for a while, and cook our food]. [Afterwards the leader would say:] Now, get on your horses again. [Our people] must be singing praise-songs to us [now]. Then they started again. They drove their horses on foot, because it was cold. And when they got tired, then they saw the buffalo. He [the leader] told that young man [that had made a vow]: Taste for yourself now [that means: try your horse's speed by chasing the buffalo]. He caught his horse. He got on it. He chased the buffalo. He overtook a very fat buffalo-cow [literally: a bear-cow]. He killed it. They all came up to him. Then they skinned it. They cut one side in different pieces. They took those for a seat [putting them on their horses instead of a saddle]. From the same [half of the hide] it was, [that] they made stirrups. Then they



Ki omí ix'púmmàiiu áitota-  
tsímiauaie. A'ísopoax'tsisatsiauaie  
okóanaists. Otánikoaianaie: Pəχ-  
súks ánnistsimauki kokóanaists.  
Itsíkiχ'kiχ'tankmàiiu amó Peká-  
nina. A'íuimiau okóanaists. Itsi-  
pótaiu. Itomátapsokksimàiau.  
A'kotamiàtaiayiau. A'pskúks ái-  
kakaikiχ'tsipskyaiau. Apíks aitsi-  
tsanatsiau amá'χkisanists. A'íksis-  
tsokksimàsau, itántamiataiàii.  
A'iniχ'kiayiau. A'istoniχ'kiau:  
Nitauátaiai. A'uni nitástoniχ'kiau.  
Itáiaχ'tòaiu. Ki itá'χkanaisaisai-  
piau. A'úataiaiòp. Nápíks itáiapì-  
təχ'sian. A'ístəmotòiau óksòko-  
auaiks, ímuoauaiks. Otá'χkanaisi-  
nauskipokòaiu. Okóanaists itaná-  
nitsitapaχ'kañiau. O'takemoàuaiks  
itáúitskaχ'toyiau. O'soauaiks ma-  
táúitskaχ'toyiau. U'noauaiks itá-  
panatsimàiau. Itásinikatòmiau,  
omox'tóχpiau, ómox'tapauànaχ-  
kaχpiau, manístoχkotàspiau, ma-  
nistsíkəχ'kapitəkiχ'piau. A'unnists-  
kaie áitsinitsinikatòmiau. Ki áto-  
məχ'ksisòaiu miníankaki.

came to a forest. Then they made  
fire. Then they cooked. Then they  
made a hole in the ice. With  
their knives they made a hole in  
the ice. When they had done  
eating, then they drank. Then  
they went away.

And they met some people  
[Indians] who were travelling to  
trade. They asked them [the  
traders] where their [own] lodges  
were. They were told by [the  
traders]: It is at Sweet-roots [a  
local name], where your lodges  
are. These Peigans camped along  
in different places. They [the  
war-party] saw their [own] lodges.  
Then they made a fire. Then  
they began to paint the faces  
of their horses. They would  
come in sight of the camp  
in a circle. They [the Peigans]  
pnt red stripes on the faces of  
white-faced horses. The red paint  
looks plain on white horses.  
When they had done painting  
their horses, they came up in  
sight [of the camp] in a circle.  
They sang while they were run-  
ning. They worded their songs:  
I run in a circle. That way they  
worded their songs. Then they  
were heard. And then all the  
people ran out on a charge to  
them. [Now all the people would  
say:] We run in a circle. The  
old men then sang their praises.  
Then their relations, their fathers  
would come to them. They were  
kissed by all of them. They  
separated going home to their  
lodges. They gave horses to their

Iskunátapsiua áistamuniniua-  
tàu, aχkũsímmaxs. Omá nínau  
omí otánni minípokàimai omá  
maniká'piu ámyaie áuaxkisko-  
moàu. Itáumatskaχtakìu kepí po-  
noká'mitaiks. Á'myaie iχ'tanis-  
taumatskaχtakìu omí otoχkéman.  
Á'moia natoápii omá nínau áiũsiua  
nitúyi noχkátanistoχkutsìu omí  
ús. Ki istuyísi, ámyaie otányikòk.  
Sotámokòsimiuaie. Á'uchoyìmiu-  
aie. Ki omá saχkínau áunimiuaie.  
Í'kàstuyisatsìanaiks omíksi kipitá-  
keks. Mátoχkotsinoýianatsiks. Sa-  
mísi omá saχkínau, otoχkéman  
áisauatsìu. Otapótsis omá saχkínau,  
áikaksinisàn. Otoχkéman omíksi  
itapótsopiks áistamáχkanaitapìpii-  
nai únni okóai. Á'miksaie otax-  
kóskan. Omá akén itáunnaipiksìsto-  
moyiuaìks. Manistépiksistàpiχ`p  
íksisakuìsts ámnistskaie áuaxkos-  
katom. Ki kámítatsàpsis omá aké-  
koän, kámítaxpatòmis, ákstami-  
nitsiuaie. Mátaχstuyisatsìnats únni,  
maáχsi.

sisters. They also gave horses to  
their elder brothers. Their fathers  
went about the camp to invite the  
people. Then [when the people  
were together] they began to tell  
the news, how they went [on  
their trip], how they travelled  
about, how they got horses, how  
they cut loose the horses. About  
those things they told the news.  
And then they were given a big  
meal of berry-pemmican.

Then the strong warrior was  
picked out, that he might be a  
son-in-law. A chief's daughter, a  
child of plenty, was driven home  
to that young man. He gave ten  
head of horses [to the girl's  
father]. That many he gave for  
his wife. In the same way the  
man, that had him for son-in-  
law, also gave the holy things  
[he owned] to his son-in-law.  
And in winter-time he [the son-  
in-law] would get food for him.  
He [the father-in-law] had him  
for a child. He called him his  
son. And the young-married man  
called him father. The old women  
were very much ashamed of  
[their sons-in-law]. They could  
not see them. When the young-  
married man went on a hunt,  
he took his wife with him. When  
the young-married man came back  
with the meat, he only got off  
[his horse]. His wife would just  
take all the horses that carried  
the meat to her father's lodge.  
Those were the ones that he  
gave to his father-in-law [pro-  
perly he did not give the horses,

but only the meat carried by them]. That woman [the mother-in-law] would pull the meat down [from the horses]. All the choicest parts of the meat he gave to his father-in-law. And if the girl [the young-married woman] was foolish, if she had a side-husband, then he [her husband] would kill her. He would not be ashamed of her father, his father-in-law.

Nepúsi nâχkáipzskau. Nitáiniχ'katomaniχ'k opázskani satsi-kínamaipzskàn. Nímaiks iχ'táutaksaistoiauaie, máχksipzskàni: O'kí, anétakìt, áχkituunasatsikì-namaipzskàup. Anístsi matáinis-tainiχ'katòm otázkòpiχ'tàn. Á'n-nistsi onáχksisotàpsimiks áinà-natòmian. Á'kéks áikáztsiχ'kian. Oχkíni zmnístsisk otsítakáztspuàuaists. Nisóiaists. Á'nni nitámokakinakuiàn. Á'nni nitoá-piksimàists. Nátokaists nitáiniχ'katòm, pitséksinai. Kemístsi náto-kai nitáiniχ'katòm, kanáumox-piisaists, uáu. Nistókiòmoxpiisaists, namístokiau nitáiniχ'katò-maists omikátsimàn. Anístsi ákèks: Mistsisi áipiksìminiauaists. Inoksiaists. Iχ'tázstamàkaxtsiauaists. Nitáinikatā`χp istámakaxtsisin. Á'kéks ánnyaie nitáikaxtsiau. Nímaiks áipeksikaxtsiau. Kepúyi otsitsiskimatsoànaists. Omá túkskaie otsináu inoyú, ksisztàtsisi. Ki amóksi tapóχtsik otsinánóaia saχkín. Á'nnistsiaie aitáksisatáiau. Kinímiua áunnotàkiu. Mátsitsisì pápainimiksai. Nitáiniχ'kataiàn áipèksiksisatái.

In summer they [the Peigans] had a dance. They called their dance „scrape-leg-dance”. The chiefs went through the camp crying, that they would have a dance: Come on, make haste, that we may have a scrape-leg-dance. They called some other dances of theirs their „main-dances”. Their warriors owned those [main-dances]. The women gambled. It was with bones, that they gambled. There were four of them [of those bones]. This is the length of the bones. This way they threw them. [Saying the last two sentences Blood showed me, how long the bones were, and how they were thrown]. They called two of them „snakes”. The other two, if they turned over, were called „six”. If the two turned over twice, then they were called „falling on the edge”. Another [game] [that] the women [had] [is as follows]: They peeled sticks. They were long sticks. They played a stake-game with them. It was called the „stake-game”. That is

Sotázmatoxkuikaxtsian. Mis-  
tsists itázstoxtòmian. A'itaxsapi-  
tsimimian. A'itsokàpsksotùnuni-  
àuaists. Kàmiχ'táists àχsók-  
pòχtsi itá'χtòmian. Nitáiaχ-  
tsim, ksiskstəkiks oxpékioàuaists  
ánnistsiaie áuaiaκètistatunùnian.  
Itáipotoχtomiauaists. Itauáiki-  
napìniauaists. Mikapíksuyìks  
ánniksi áisantoyian. Ánni nitái-  
sikαχksimitsian. Ánniksiaie noχ-  
táztsimistaian. Ánuyaie ná'χka-  
nistatsiuaχkaian. Omístsi ómona-  
tsòaian, ánnistsiaie nitáumatapi-  
tsiuaikaxtsian. Omístsim otáps-  
kanoàuaists osókàsimoaiànaists.  
Makokímiaists. Matsóauàiks mát-  
apksatsian. Ánnistsimaie ánnasi-  
natòmian. Á'iksistápaiàkoxtosan-  
àists, itáumatapimotsèian. Á'iso-  
kanían: Á'kipsiniop. Ki ánniksi  
àisokanía: Káztaimì? Túkskzma  
sáimisi, mátaκoxkuyiatsiks, pαχ-  
tsísaisksinisàie, μαχksimis. Ákit-  
anmatapitsiuaikaxtsian, omíksim  
otázkaúan itáupian. Omístsim  
otápskanoàuaists ánpàtsimian. Ké-  
kisan, ánniksimaie ákauanistsian:

the way, the women played. The men had a wonderful game. They had ten [sticks] for pointers. The [stick] of [the players on] one [side] was long, it was a hider [to be hidden in the hand]. And the [stick] of those on the other side was short. Those were the [sticks], they hid. A good player won the game. There were some that dreamed about the stick-game. They [those that had such dreams] were called the „wonderful hidiers”.

Then they had another game. They put sticks on each end. They knocked [the ground] smooth. Then they threw loose earth [over that ground] in good shape [so that it was level]. They put buffalo-chips on the back-side [of the sticks]. I heard, [that] they split beaver-teeth in two [to make the circle of the gambling-wheel]. They put them [those teeth] together. Then they wrapped them together. They took [the bark] off from the red willows. That way [Blood said this, while he was showing to me, how] they cut [the willow-bark] in different pieces. With those they made the counters. That is the way, they made the gambling-wheel. With arrow-shooting they started the wheel-game. They [the players] put their clothes on a bet. They were clothes of old lodges. They put their leggings also on a bet. On those they used counters. [When] they had done putting them about [when they had done

Apáukit túkskaie. Ki omá túks-  
kam ákoχkatsikèkiu. Otázkai ákit-  
anistsiu: Napí, náχkopáukit ná-  
tòkai. Amótsotsìsan, àitskaátsinaie.  
Náχkipitākàpsk. Maiáii pəχkíu-  
aie. Omá maniká'pi matápska-  
tòmaie óχpsists, otsítanists kéto-  
kiokàtsisaists, o'ós otsímmoiètan,  
osáutatsiksìketan, énmistsiaie áp-  
skatòm. Omák ékanχtèk énniaie  
nitauápskan, nitáikaχtsiù.

putting a value on each article],  
then they began to roll the wheel  
and shoot against one another.  
They would say: We will [stop  
and] have a drink for a moment.  
And others would say: Is it deep?  
[that means: if you do not shoot,  
it is a go!] If it was not deep  
on the other side, [one] would  
have none, if he happened to  
forget, that it should be deep  
[that means: if the other one  
did not shoot, his partner would  
have no points, if he happened  
to forget to shoot]. [When] they  
would begin to play the wheel-  
game, their partners were sitting  
over there. They sat for the  
things that they put a bet on  
[to keep counters]. When they  
gained a point, they [the others]  
would say to them: Give me  
one point. And the other one  
would also gain a point. He  
would say to his partner: Part-  
ner, give me two points. When  
they beat one another, [the one  
that lost] was made to walk the  
prairie [that means: he had to  
put a bet on things, he had  
not with him, but in his lodge].  
[Then he would say:] Let me  
begin to make my bets. His robe  
was a cow-skin. A young man  
would also put on a bet his ar-  
rows, his saddles — they were  
[so-called] prairie-chicken-traps —,  
the belly-part of his robe — his  
saddle-blanket —, his outside-  
top-saddle-blanket; those were  
the things he put on a bet. That  
was the way, the people of long

Kipitákeks áumikamàian. Makókímisokasimàuaists. Einúa asipísts, ánnistsiaie ix'tauáχkázimiau. Oχkíni oksíks. Iksímakàpsii nàχkoázkasistotòχsiks. Annái á'χkanaikokímistotòχsiu. A'ukokimítsiu. Mikatokì maiáuks. Mokúni-aíks. O'χkotokì óχkíks. Ánnistsiaie nàχkitápauvàpsiu. Oχkíni ótstæχtsists. Místsisi óχkotokì onáχtázstaiíχ'píks. O'χpsists óχkotokì, oksísakopàists. Otoáistsi apáuki. Mátsitstápa ponoká'mitáíks. Imitáíks ánnistsiuáíks okó-aists. Ánnimaie nàχkitá'χtom. Stsíkíks ámo onáχksèkanì mátsitáistsimmatáu. Kannístsi áístæχtòm. Nepúsi nitápanauatùtsin. Ánnæχkaie æskχsáipiskiu. Noχtázstokoχkòyin. Ákstnyís, ákai-sauoχsoχkím, píksíks otsítsipoχkspì. Ómæχksikimísts otákóχtsi mamúníks itáumatapsekòtoyiu. Osáíχ'kimæχkáuists kí otoχkomístàtsists ánniaie nitáíæχkoàpsàtsian nínaíks. Aistúyís, itáúksisapistutsin. Ámoists kanáipiskaists, místázkskuists, ánnistskaie mátoχkokyàpokonayíua. Kapséks áiniuaχkatsiuaíks. Kiníks mátainiaχkatsiuaíks. Annístsi nitáinix'katáχpi pæχsínists. Kí amóksi másíks nitá'χkanistá'χkanitaiχ'tsian. Istuyísi nínaíks ánikauázstæmmòkian. Kénmyaie nanístskinoau, nanistáuχtsimatàn. Mát-sokapsksinoau.

ago used to bet, [and] used to play.

[Some of the following particulars refer, of course, to a more remote period than that, of which Blood has given a picture in the foregoing pages.] The robes of the old women were made of strips [sewed together]. Their dresses were made of old lodges. They used to sew them with the sinews of the buffalo. Bones were their awls. Very few [of the ancient Peigans] had antelope-dresses. All the other people wore old lodges for clothing. From an old lodge they made their leggings. Their robes were made from the hides of young buffalo [literally: were young buffalo]. They were buffalo killed in the fall of the year. Stones were their pots. From those they got their food. Bones were their scrapers. Sticks [and] stones were things, they [also] scraped with. Their arrow-points were stones, they were flints. Their knives were flint. There were no horses. They packed their lodges on dogs. There [on the dogs] they would put them. Some of the people put their beddings also on [dogs]. And they packed the other things themselves [on their own backs]. In summer-time they moved about. Those were the people, [that] were always corralling. From that they got plenty to eat. When it would soon be winter, they were already near [the places], where the fowl

changed their feathers. Around the lakes they began to pick up the wings. The men had their arrow-sticks and their round sand-stones [to smooth the arrows] as useful things. When it was winter, they used to move down [to the river]. They would not camp away from all these corrals [and] cliffs of rocks. They used to have hard-seed-berries for the winter. They also used to have roseberries for the winter. And there were some [roots] that were called sweet-roots. And there were others, [called] turnips, they were all over. In winter the men had strips of robes for caps. That is what I know about them, what I heard about them [about the people of the olden times]. I do not know very well about them [this refers to the things, he only knows by tradition].

[Cf. WISSLER'S monographs mebi and slbi, and also the alphabetical indexes of GRINNELL blt and Mc CLINTOCK ont.]

### How they chased the buffalo.

Omá níman paískàpiz'tsiná  
 áutòpatau. Akitsíkotoyín iskuná-  
 tapsín. Ámaie akáuàki. Omá  
 áutòpatau ákaníua: Amó pískani  
 ákàkoχtoχp O'mzχksiksímiks  
 iχ'táitapapitsitsepiskín omí mis-  
 t'zkskui. Á'itap-poytòmaists, ciníua

The chief, that called the people together to build the buffalo-corral, had only certain persons [medicine-men] sitting with him in his lodge [and praying for good luck in corralling]. He would pick out the strongest man. That

itsáuasáχpaipiiskitsinnaists. Amóm  
aiksístoχtòs, mátsitanmatapakiχ'-  
tsiua akíks, einí ónoχtapakai-  
puyiχ'p. Iχ'tapáuiχ'tsiuaíks. A'n-  
niksikaie, kanáitapiua itáutsistsi-  
soman. Ki omá áuàkina sau-  
umáisopuyinakus itáumatomaχ-  
kau. Matóχketsim nínau áistəm-  
amisò, énuaié áukakinosìn. Ai-  
nós einí, itáutamianù: A'istsiksi-  
sàu. Anamisót, káχkitsistsisòmi.  
Omáma áutòpatauəm anó istsi-  
súmmàik áuanistsiu: Pinipúχ-  
kiàkik. Omá áuàkina otsípksis-  
toχtsi iχ'táumaχkànui. Amói  
einí autsépiksisàsaie amóksik akíks,  
ki itsiksíkskomaχkau omá áuàkina  
omíksi nátsùpiks. Iχ'tsitsípux-  
potsiuaie otαχkatsianiauàíks.  
Manistépakeksisαχpiaíks, nitapái-  
puxpotsiuaie. Ki nitapáipux-  
pàipiiau. Ki áiaχpaipiùnai. Kén-  
niksaie nátsitapii itá'χkumian:  
òwú'.

was the buffalo-leader. The chief,  
with whom certain persons were  
staying, would say: We will fix  
up the corral. Out of big logs  
they built the fence up [against  
the cliffs]. They built it high,  
[so that] the buffalo could not  
jump out [of the corral]. When  
they had completed this [corral],  
then they began to put up  
small piles of stones, where  
the buffalo were standing most.  
That is the way, they put them  
[the stones]. Behind those [piles  
of stones] all the people were  
hiding. And before day-light  
the buffalo-leader began to run.  
Another man then went up high,  
that is the one [that] looked  
about. When he saw the buffalo,  
he said down [to the people]:  
They [the buffalo] are coming.  
Come on up [to the corral], that  
you may hide [behind the stone-  
piles]. That chief, that had cer-  
tain persons sitting with him,  
said to those, that were hiding:  
Do not hold your heads up. The  
buffalo-leader ran on one side.  
When the buffalo ran between  
those piles of stones, then the  
buffalo-leader ran to the side,  
where those were that sat at the  
end. Then they scared [the buf-  
falo] with the leg-parts of their  
robes. As they [the buffalo] ran  
farther ahead, they [the men that  
were hiding] rose up and scared  
them. And they jumped up at  
the same time. And [the buffalo]  
jumped over [the cliff]. And then  
two persons cried: òwú'.



Auxtúix'tsis omí nistsépiskan, itauánina omá áutòpatau: Kóχpsists sokápunit, kitáksiksím. Kanáitapiua itsitánamisò amó nistsépiskan. Kénnaie itsitánuoyiu. Amói eiui áutzksiksísàs, mátau-motsiutsaie. Stámikiks omoχtáksisitapùix'pi énni nitáinitsiu. Keníkxi ikanáipiksistsiu. Ki itáisaksísai. Ki itá'χkanitaipim. Máksini itánuotau. Itásátsim óχpsi. Amói otsínnotàn ósákiks, áχsiists íksisakùì omám áutopàtauzun matsinísts, òkósiks, pekúists, áiisoists, mánuayists, énnistsiaie á'χkotau. Omám áutopàtau kì énnístsi annóχk áuatom. Moyisi ómαχkò. Maniká'pi mistí ix'táipstsinim. Omíkxin áiisákiks kì ámoístsi kanáuksisakùì ix'tá'χkaná'χkotau. Mistsísi ix'tá'χkanaiksístuiimai. Á'uatòmaists. Ix'tá'χkanaiautaxkosiu imitáiks unistsíuaiks. Itauáχkapoχtòmaie omístsi íksisakuísts. Ki itáinitsitsiman. Ósákiks itáix'ksiua. Ánniksiaie ástá-màtsiu. Ítsitsimànists áχkanáix'ksiman. Ósáuχkoí énnistsiaie aix'kitsísau, ináists makakékin ánakèmaists. Óχki itsitáisapoχtòmaie. Itánuikinau, kì itánuisikatòmaie. Ki ánuαχkoiau pomísts. Ósáuχkoists itáismaists. Ámistsiaie ix'táìòkinau. Pomísts òkósiks itáisoyin.

When the corral was full, the chief, with whom certain persons were staying, said: Know your arrows well, you will shoot what you want. All the people climbed up to the corral. From there they shot down. When the buffalo were running around, they would not kill them all. They only killed the bulls that they needed. And to the others they opened the corral. And they ran out. And all the people went in [to the corral]. They began to skin the carcasses. They looked for their [own] arrow. The back-fat [and] all the choice parts of the meat of the animal that they skinned, viz. the tongues, the [unborn] calves, the ribs, the boss-ribs, the flank parts, were given to the chief, with whom certain persons were sitting. And that was all, that the chief, with whom certain persons were staying, now ate. The lodge [the chief's lodge] was big. A young man would hold a stick into the lodge [to ask for some food]. By those that gave away the food [the chief's wives] he [the begging young man] was given from all this [choice] meat. He stuck it all on the stick. He ate it. They all went after the carcasses with the dogs' travois. They brought that meat home. And then they cut it for dried meat. They dried the back-fat. That is what they ate with it [with the dried meat]. They dried all the fresh-cut meat [spread out on

Kénmistsi mókàkists omím áu-  
topatai énmistsi áuχkotsiu. Ka-  
naitapiua á'χkanāχkotsiu mókà-  
kin. I'tsimànists itáisapoχtoχp  
mókàkin. Autúsi énmistsi omím  
iχ'táiniχ'kin, itáuatòmaists. Kén-  
nyaie itáiksuò. Itáιχ'tsistàmau.  
Iχ'táitsiniχ'kaiau. Á'ipusi ki  
itáiksuò. Nepús aístapistutsis,  
einí ápsəmìsau saukyé, otsítakai-  
èpi, ki itauáksipuyìmiauaie. Ná-  
tsitapii kénniksaie áipstonαχkài.  
Ánniksaie áipstsiskapiau einí.  
Kanáiksitapiuaáksipuyìmiueinúa.  
Kénnyaie itáiniχ'katoχp: áisiai.  
Nitúyi pískan. Kénnyaie ánetoyi  
imitáiks.

sticks]. When the sirloins were  
dried, she [the woman] mashed  
the leg-bones [and] the back-bone.  
She would put them in her pot.  
She boiled them then, and she  
skimmed the grease. And there  
was much grease [literally: and  
the grease was big]. She would  
cook the sirloins. That is what  
she made the pemmican of. She  
fed her children with the grease.

And they gave that pemmican  
to the chief, with whom certain  
persons were staying. All the  
people gave him the pemmican.  
The pemmican was put away in  
parfleches. In the spring [the  
chief] was singing with that pem-  
mican, [when] he was eating it.  
Then he quit. He was eating  
all he had. That was the reason,  
that they [his provisions] were  
all gone. And in summer he  
quit [eating his provisions]. In  
summer, when he moved away,  
when they were looking for the  
buffalo on the prairie, where there  
were many of them [of the buf-  
falo], they were all standing  
around them. Two persons then  
would start for a run. They would  
lead out the buffalo. All foot-men  
would stand around the buffalo.  
And that was called the „circle”.  
It was the same as [when the  
people were standing around] the  
buffalo-corral. And now the dogs  
have separated [that means: the  
story is at an end].

[Cf. GRINNELL blt 227 sqq.  
and WISSLER mcbi 33 sqq.]

## How their lodges were made.

Apzótóχtsik antúsi Pekóniua itónistutsiu. Oníá saχkínau ákstzmauauàkimaua, ákitaitsimàu ómoχtàkokòyiχ'pi. Otoχkémaiks zkaikaiistapaisksosatsiì otsítsimàniks. Itáikoχkotonatsiàiks. Aiχ'kitsánisoyisàiks, itáisaiksotoyiauaiks. Itáumaniksimiauaiks, ki itáumoniauaiks. A'kauyis itáips-tsiauaiks. Apinákus itzspikisomàiau, itsitáutatsomaniksimiauaiks. Amó okúyisik itáumatapstauatòmian. Aiksístauatòsau, itáupiχ'katòmian, ki itáupiksatòmian. Itáiauniniauaists. Aipzχsítsisaists, itzkaniksipimiauaists. Itáumatapsatsinimiauaists. A'ipzχpakistàii akéks. Annistisiaie, iχ'táisatsiniakiau. Ki itauáuaχkapatòmianuaists. Aiksistsístutsisàuaists akéksi, itáiaksinimiauaists. Itáukatòmianuaists. Kéumistsiaie iχ'táukoyiau. Kseuóχtsiáiksistumimiàu. Itsitántzχkanimian otsítaisokstaukàχpiau. Aipókoyis, mistzíkists itáitapòiau. Itáikakimaiau. Aiksistsíkàkimàs, itápuyakòiyiu. Nitánanizχ'pinan: mánokìmina. Kéumnanisksinizχ'p uitóyists.

Long ago, in spring, the Peigans moved lower down [to the lower country]. A married man would chase the buffalo, he then would skin [the hides], he would build his lodge with. His wives would jerk the meat off what he skinned. Then they would stretch them [the hides] out to dry. When they became dry, they pulled the stakes up for them. They turned them upside down, and they rolled them up. They put them in an old lodge. In the morning they made a thick mat, [and then] they turned them over on it. They began to scrape the hair-side. When they had done scraping, they rubbed them with brains, and they soaked them. They squeezed the water out of them. When they were beginning to dry, they would spread them and tie them. Then they began to rub them. The women would break stones. With those they were rubbing [the hides]. And then they began to pull them on the string. When the women had finished them, they cut them so that they would fit together. Then they sewed them together. With them they made their lodges. They cut it [the lodge] even, down to the bottom. They sewed the picket-pin-holders to it. When his lodge was finished, they went to the mountains. They chopped

their poles. When he had done chopping the poles, he put his lodge up. We called it: „he has a new lodge”. That is what I know about the lodges.

[Cf. WISSLER mebi 63 sq. 99 sqq.]

### Note on the societies.

Omík apztóχtsik ománikâpì-sina, sauumâ'χkznzkàtsiis, manís-tsakàmotsiiχ'piâu nitâ'χkanòiau. Nitâiniχ'kataiâu Sistsíks. A'ksi-pummòaiâu, Kakuíks znniksaie otsipúmmokoàiau. Iχ'pisístuyì-mianaie. Nâχkitsíppumoyiau uskáuais. Ostóauai otsipúmmoko-aiâu Soisksíssíks. Mátoχpisustuyì-miau. Ki uskáuais mátsitsipum-moyiau. Ki ostóauai Mátsíks onóχkatsipummokòaiâu. Mátoχ-pisustuyìmianaie. Uskáuais mátsitsipummoyiau. Ostóauai átsòmitàian. Iχ'pisístuyìmiauaie. Uskáu-ais mátsitsipummoyiau. Ostóauai áisoyiau. Mátoχpisustuyìmian. Mátsitsipummoyiau uskáuais. Ostóauai áistoχpatakiau. Mátoχ-pisustuyìmian. Mátsitsipummoyiau uskáuais. Ki ostóauai áuntauà-siau. Kénmimaie Káinaikoân iχ'-ksksínoyin iχ'kznzkàtsiis. Ot-sanomítaiχ'tsiì itsítsiì iχ'kznzkàtsiì nitâiniχ'kataiàiks Stzwmíkíks, Innakíks, ki Sinopáíks. Annóχk uátokaie aχkúinnimànistsákaiχ'-tsists. Ínnaki aχkúinnimàniau. Amóksi Sinopáíks sinopáutokis ki

Long ago the young men, before they entered any society, were going together according to their being of the same age. They were called Birds. They would be initiated, the Doves were the ones that initiated them. They were four years with it [in that society]. Then they initiated their younger brothers. They themselves were initiated by the Flies. They were four years again with it [in that society]. And again they initiated their younger brothers. And they themselves were initiated by the Braves. They were four years again with it [in that society]. Again they initiated their younger brothers. They themselves became Brave-dogs [Crazy-dogs]. They were four years with it [in that society]. Again they initiated their younger brothers. They themselves became Tails. They were four years again with it [in that society]. Again they initiated their younger brothers. They themselves became Crow-carriers. They were four years again with it [in that society].

aksipístan otsinánoai. A'isippuyi  
stuyísts itsístsainoaχpi Sinopáiks.  
I'soiiks otsínainmoài ápāχsoioto-  
ká`n ísokàsìmin.

Again they initiated their younger brothers. And they themselves became Dogs. That is all that Blood knows about the societies. Before he was [born], there were societies that were called the Bulls, the Catchers [the Soldiers], and the Kit-foxes. Now there are two pipes still in existence. They were the pipes of the Catchers. The Kit-foxes had a kit-fox-hide and a tied bent stick. Forty years ago the Kit-foxes were seen the last time. The chief of the Tails had a coat of weasel-fur.

[Cf. GRINNELL blt 104 sqq. 219 sqq., WISSLER-DUVALL mbi 105 sqq., WISSLER slbi 25 sq., Mc CLINTOCK ont 445 sqq., and especially LOWIE a 75 sqq., where the different problems relating to the age-societies of the Plains Indians are discussed.]

### The Doves and the Braves.

A'nisoyi nítstuyìmisists, nitsí-  
toχkənzəkatsi, nitsítsikakoi. Nisó-  
təmanístksiniχ'p íkítamapi. Ni-  
mátstəχpa, ísoχtsik áksikiχ'kìn-  
nàpi, nitsksinís otsítamàpis, áipəz-  
kàsan nitəkaiiks. Einí otánani-  
koaian núnaiks, máχkokakiχ'-  
kotoəχsau, matápi kauáitapi máχ-  
kstaitsis, íkaistapoàkinuai. A'mi-  
ksaie əksksamian. Ki omá matápiu  
ákanàkimau, áksiksàsin. Einí  
itəχkəznantsimotàn. Omá matápiu  
ánàkimau, otsítsinok Kakúyiks,

When I was eight years old, I joined a society, I became a Dove. I then knew this about it, that it was a very happy thing. I did not think, that it would be lonesome in the future, as I knew, that those were happy times, when my partners danced. They were told by the chiefs, that they should watch the buffalo, that there would be no person out of all the people, that would start to chase the buffalo.

otsítauakokaiks, otsítsinokaiks, otsítsinàtapitsikaiks. Ki omí otsínaimoauai osókàsinni otsítzmnitsiniantomòk. Otoχkənáistotòχsists iχkanáuzmnitsinotomoàuaists. Káksistomiu, kénnyaie itóto okóaii. Mátsitsipa áχksistsítaki. Ostói otátsàpsinai, iχtázmitsinotomoau. A'utòiau, àkokátsis. T'átsikaχtsim okóauau, paiotákokìop.

They were the watch-men. And [if] a man would chase the buffalo, he would hide. The buffalo would all run away [scared by the man that chased them secretly]. [When] a man was chasing the buffalo [by himself], he was seen by the Doves, he was chased by them, he was caught by them, he was thrown down off his horse by them. And their chief tore his clothes [viz. of the man that was chasing by himself] to pieces. All his clothes were torn to pieces. He was just naked [literally: he just had a body], [when] he came to his lodge. There was no person, that might become angry [when he had been treated that way]. It was his own foolishness, that he had his clothes torn. They [the Doves] went by themselves, when they [the Peigans] were camped in a circle. In the centre [of the circle] was their lodge, it was built out of two lodges.

Otsítanikoaiau otsínaimoauai. Omá otóməχkakàuaiau ki zunyaie amóks otákaunaiaiks itanístsiuaiks, kanáipuxsapuxsan. Ki otámokoaiau. Maistáuanok áitəχkənaipìnian. Itokákiχtsimaian, məχksipəskànian. Apínákusi áíàksipəskàii Kakuíks. Apinákus itsipəskaiau. A'ipəskàiau, asáni ostúmoauaists itəχkəznau-soksksiau. O'χpsòauaists okúmmanoàuaists áitakópiian saá'χtsim. Omíksi otóməχkakàuaiau anníksi otápəskokòaiu. O'míks akimóχtsíks anníksi nínaii. Túkəzma

They were ordered by their chief [as follows]. Their oldest partner told their partners, that they should all come to him [the chief]. And so they [the Doves] were invited [to their chief's lodge] [by mouth of the oldest partner]. They all entered Crow's-tail-feather's lodge [Crow's-tail-feather was the name of their chief]. They decided, that they would have a dance. Next morning the Doves would have a dance. Next morning they danced. [When] they had the dance,

apí'si otsináni ki épsšì. Túskzma áuanàyin, ki mátopiu. Ki ómiks nátokzmi otáχkúikakòiau. Ki ómiksini nátokzmi ipotóχtsiks énniksimaie kyáiekakòiau. Nisoóyi otspiúāχsoàuaists.

they put the paint all over their bodies. With their arrows and their top-knots they sat outside in a circle. Their oldest partners were the ones that made them dance. Those at the upper end were the chiefs. One of them had a coyote-skin and an arrow. Another of them had a rattle, and he had also an arrow. And two of them were called the Yellow Doves. And there were two in the lower part of the circle, that were [called] the Bear-Doves. They danced four times.

Aisapénnistsosàists, ítóχkəuau-tsimotàua. Itáisaipìiau, akéks ómoχtapaisummospiau. Kéunyaie áitapsaipìiau. Ksipénnimàists iskunákatsimiauaists. Itáisaikimiskàian. Aiksuósau, akókàtsists itántakòiau. Imítúiks ápànyiau. Tsí-siks mátaunyiauaiks. Áístuniau-aiks. Aiksnósau, mátsitàumatapòtsimiau máχksoatòχpiau, áχsiists íksisaknists. Kéunimaie okóauai, təttsikíakokèuachsinì. Itá'χkanaipstipoxtòuniau otáksoāχsoanai. Ómiks Otáχkúikakuiks ányòsiau, Kyáiekakuiks énniksaie ántomisoyiauaiks. Nepúsi túskai nisoói áipzskàiau. Itáiksuòiau. Otáztskakòiau ómáχkakunakàtsiks. Otáuanikoaiuaiaiks, máχkəksəmmoxsàua kanútapi. Autzmákoχtòniau óχpsòauaists okímmanoanists. Áiksinuòiau opázkanoanai, wátatstunmatàpsianaiks. Ánetoian, mistáki itapístutsiau, mátatapzskàuaiks. Stuyís túskzmi ciní áuanakimàiau.

When [the dances] were completed, all the people would run away. They [the Doves] made a charge on [the place], where the women got water. There it was, [that] they made a charge. They shot at the water-bags. Then they [those bags] leaked. When they stopped [shooting], then they went around the circle-camp. They shot at the dogs. They did not shoot at the bob-tailed ones. They were afraid of them [of the bob-tailed dogs]. When they stopped, they began to take something that they might eat, choice meat. There was their lodge, the lodge in the centre. They brought everything, that they would eat, in [to their lodge]. The Yellow Doves cooked, the Bear-Doves were the ones, that they [the Doves] fed first. In one summer they danced four times. They stopped. The older members of the society relied on

them [the young Doves]. They [the young Doves] were told by them [the older members], that they should watch all the people. Then they fixed up their arrows [and] their top-knots. [When] they had stopped their dancing, they were not dangerous. They separated, they moved to the mountains, they did not dance any more [during that summer]. In winter the only thing they chased was the buffalo.

Mátsiks nistóá nitáúikoputostuyè-mi nimátsitoχkənzəkàtsi. Itsipúm-motsèiau aχkúúinnimàn. Itsítsa-piχ'takiu piksistsimàn. Itsítsipim omím moyísim. Omí Mátsi itoχ-kútsiuaie aχkúúinnimàn. Otáuko-toχsàie omí aχkúúinnimàn, ánist-siuaie: Kitátsiàtsisinoχkoχkókit. Ki omí Mátsiua ánist-siua: A', kítoχkot. A'nistsiuaie: A'uke, ksáχkuma itsínit. Kàksimí itstz-kít. Sipázsimoií ákoχtamatòsimaup. Kamiχ'táztsiu, áunimaie kitákitamatòsim. Áχké kó'sa asáni ákoχtsiksistsikimistan. Otsítaiuk-aie: Anisóminèt. Ki omá mani-ká'piua áisòminiu. Ki omím ksis-tsikímistàni asáni tsápiz'tsiu. Ki itótsimaie. Otoχkənzáistunì asáni iχ'toχkənzauanistutsip. Sikíisíkoχ-táii iχ'tsákoapiniáχpiskiu. Maiáii okakini itátaikatau. Imakáχsisi maiáii ákataikatainai. Túkskai matsikísts ányiaie nitsúyi ostói itótstsists. Iχ'kanáuanistutoian ot-ákaiks. Mátsiks áiksistsípupummò-aian.

I was thirteen years old, when I became a member of the society of the Braves. They gave a pipe to one another. He [the youth that entered the society] put in the tobacco with other weeds. He entered the lodge. He gave the pipe to a Brave. When he had given him the pipe, he said to him: Give me your Brave-badger. And the Brave answered him: Yes, I give it you. He [the Brave] told him: Now, touch the earth. Put sage there [on the earth]. We shall use sweet-grass for incense. You will make your incense with the buffalo-chip-fire. We shall make the paint liquid in the cup of water. Then [the Brave] told him: Now take off your clothes. And the young man [that entered the society] took off his clothes. And the paint was in the liquid. And he took it. And he put the paint all over his body. With the black paint, the black liquid, he was painted that way beneath each eye, that it looked like tears. There was a round hole



Màtsísini otsínaimoaiâu áua-nàyin. Amóksi apáztsiaú, ki amóksi kápənàni, kənuí túkskəm síksi-ksàtsi, ki ómiks nátokəmí Kyáiatiks. Ikóksinəmíau. Ki áipəs-kàiaú, otsinánouaists ómoxtai-pəskaχpuauaists mistsísau, istoái mínoχkoχtsi. A'nniksaukiaiks its-tsíauaiks. A'nniksi iχ'táiχ'piáu. Ksaχkúmi itáztautoyíau. Omíksin Kyáiatiks aich'písau, ki amóksi otsítstautoau itáisautoyíau. Omíksi ikáistunnoyíau. Itáksiksuoiaú. Itáksistsipzskàiaú, áχkéistsómzχksikimists táutaipíau. Inakáχsisi matsikyóuaists, itálistapiksímian-aists. Itauáχkaiíau akókàtsi, itáutakòiaú. Omíksi otómzχkakauaiauaiks itáipuyíais. A'kaisoatsis-tsisaapùyi. A'iakznaitsiniotakíi. Mátiks áiakàpotaxkàiaú. Amáupit, áiaksiniχ'ki ikáiks. Mináztsistèkinit. Apinákusi áiakopakíau.

cut in the back-part of his robe. Even if his robe was very good, there would be a hole cut in it. His moccasins were the only thing, that was left on him. All his partners were treated the same way. The Braves had done being initiated.

The chief of the Braves had a rattle. There were [two] White Braves, and there were [two] owners of water-bags, and one owner of a willow-switch, and there were two Bear-Braves. They were very mean. And [when] they [these Bear-Braves] danced, the things that belonged to them, they were dancing with, were sticks, and a knife at the end [of each stick]. There they put [the knife]. With those things they danced. They stuck them [the sticks] in the ground. When the Bear-Braves danced, then they pulled out those [sticks] that they had stuck in [the ground]. [The people] were very much afraid of them. They would quit. [When] they had done dancing, they ran to the waters of lakes. Even if their moccasins were good, they threw them away. [When] they went back [to] the circle-camp, they went around. The older members were standing there. They [the Braves] gave orders [to the main camp] not to go about [out of their lodges]. They would tear them [the people] to pieces [if they did not obey]. The Braves were going around to get leggings.

Ki ostóauai Mátsiks túkskzmiau ákapszmiau einí, ómoz-tapakaiip. Kénuiχkaie ákoχtsi-stutsiau. Aukékau. Amóksi Mátsiks itsinóyiau einí. Otótoχsau, itáipuyian. Áuaniau: Mátszma-pitsipñyιχpa imakétukskžni. Aistžmzsksinip, akaiími einí. Kanáitapiua áitamitakñ. Ánni áuaniau. Anísau „akaiími einína”, nátsitstsipa einí. Kanáitapiua aistžmzsksinim, nátsitstsipa einí. Ki omí matápi ákiñiauaie, oták-anikoaiuaie: Áuke, ámoists nitsinánists. Kítóχkotoχpuai. Anítsiniòtsika. Mátakanitsiniòtsima. Anístzsaie „minžnitsiniòtsit”, ki otákžnitsiniòtsikaiks. Kéma áuñstiaie: Anítsiniòtsit, auítsiniotomòkit. Kéma ánianistžpi áuanistina: Ksistóa noχkoχkókit. Omá matàkoχkotsiuaits. Ánistzsaie „minoχkókit”, kipanístsi otákoχkòkaie. Omá Matsiu apókapitapiu. Istoχkanánapokapitapiu. Omá Matsiu otsitapínaχsini, žmyaie znistžpitapiu. Amóksi Mátsiks apókapitapiu. Áíksistsipzskàiau, ánetòian. Áísoksinimiau ómoz-taipzskazpuau. Nitúyi mistžkists istzpištutsiau. Ki nisoóyi túkskaie uepñyi opžskanoauaists, ki itauá-netòian. Ki ánetapaitsikinimaii imitáks.

[They would say:] Be quiet, the medicine-lodge-makers [the woman, that gives the medicine-lodge, and her husband] are going to sing. You must not make noise. To-morrow in the morning we shall move.

And the Braves alone would look for the buffalo, where there were the most. That way [as they were told by the Braves] they [the Peigans] would move. They [after having moved] were camped. The Braves had seen the buffalo. When they came back, they talked among themselves. They said: There was none [no buffalo] standing about, [not] even one. Then we just knew, that there were many buffalo. All the people were happy then. Thus they [the Braves] would say. When they said „There are many buffalo”, then there were no buffalo. All the people then just knew, that there were no buffalo. And [when] they would catch a person, he would say to them: Here are my things. I give them to you. Tear them up. [Then] they would not tear them. If he said to them „Do not tear them”, then they would tear them. And [therefore] some person would tell them: Tear them up, tear my things up. And some other person would ask him [the spokesman of the Braves] for one or another thing: Give it to me. Then he [the spokesman of the Braves] would not give it. If he [that person]

said „Do not give it to me”, then he would give it to him in a hurry. A Brave was a person with whom everything was reversed. He was a person with whom everything was most reversed. What belonged to one Brave [that means: what is said about a Brave in general], that kind of people they were all. The Braves were people with whom everything was reversed. [When] they had done dancing, they separated. They took each of them their own things with which they had danced. The same way [as the Doves did] they [the Braves] would move to the mountains. And four times in one summer were their dances, and then they separated. And the dogs are scratching the ground [after having eaten] [that means: the story is at an end].

[Cf. GRINNELL blt 222 sq.,  
WISSLER-DUVALL mbi 105 sq.,  
Mc CLINTOCK ont 449 sq. 455  
sqq.]

### Child-birth.

Omík apatóχts akéks aiáksists-  
istomaiks okóauaists mátsitaipsts-  
istsistominaiks. Saä'χtsi itanápi-  
omoaian. Stsikiks únmoanaiks okó-  
auaists žmimaie aitapóian. Nitúyi  
nitsitásapiomoài. A'istsistomis,  
piž'ksúyi ksist-ikúyi itáikamotài.  
Iχ'tsáuitaipsistsistomian akéks okó-

Long ago women, that were  
about to give birth to a child, did  
not give birth to it in their own  
lodges. Outside [of their lodge]  
there was a shade built for them.  
Some [of the women] went to  
their fathers' lodges. In the same  
way there was a shade built

auaists, omá nínau ki maniká'-piks áistunnoyíi mánistsistomaiks. Apatóχtək áuaniú, iχ'tsáuəzsku-natapsian maniká'piks, istotaitis-ípisau mánistsistomaiks.

for them [near their fathers' lodges]. When they had given birth to a child, they were safe after nine days. The reason why the women did not give birth to a child in their [own] lodges, [was that] the man and the young men were afraid of those that had just given birth to a child. The ancient people used to say, [that] the young men were not strong [would have no endurance], if they entered in a place [where there were] women that had just given birth to a child.

[Cf. WISSLER slbi 28.]

## Marriage.

A'kai-Pekžniua matsoápani-kápiks, ákoχkémisan, mátauaita-kíuaiks. Omí nímai, otáiakūsini-mòki, otázmyai ákàksinaim. A'moia matsoápii otsinámi ákoχkənoχ-kotsin otázmi. Ponoká'mitaiks áχsiks ákoχpoχkananaχkiskuyiuaie. Kanáitapiua ákstəmsksimn, áiana áχkiskunnoau. Ki áksksinoan, otsitsoápsi. Ki omí maáχsi ákatsksinoain, otsúmaiis. Ki omá maniká'piu otákoχkspummok únni. Nitúyi ákanistaχsü ponoká'mitaiks ki ámoia píapi otákomatskaχtaksists. Nitúyi kanáitapiua ákanistsinoyi, omí maniká'pi otomátskaχtaksists. Omá saχkínau omí otoχkémán uyínnaiks nitúyi ákatanistoχkotsin. I'soχtsik omí otoχkémán mátsəpsis, mátakstny-

The fine young men of the ancient Peigans, when they were to marry, never asked for a wife. The daughter of the chief, that had to have him for son-in-law, would be dressed up. He would give all the finery, that belonged to him, to his daughter. He would send all good horses with her. Everybody would know, [that] a certain person had a wife sent to him. And he would be known, that he was a fine man. And his father-in-law would also be known, that he was a chief. And the young man would be helped by his father [to give presents to the chief who was to be his father-in-law]. The horses and the other things, that he [the future

sìuats, ákstəminitsìuaie. Saínitə-  
sàie, amənnìsi, omí otoχkéman  
kámosin maniká'pi, uyínnaiks  
otáksinìkinai. Saínitə̀sàuaie, oχ-  
ksisísai áksistsinimiàu. Stsíkiks  
oχtókists áiistsinimiau. Stsíkiksi  
nínaiks áiokskə̀mi ki áisoyimi  
otoχkémauauks. Makápsisi túks-  
kə̀mi ki tsáχtau nátokə̀mi otoχ-  
kénaiks, áksatapiksistsìuaiks. Mát-  
akatskòauks. Imaksínaipokàìisaiks,  
mátàkstuyisìuats, otáìàkanistsiχ'p,  
ákstəmanistsiu. Iχ'takáumnatskaχ-  
takiu omí otoχkéman.

son-in-law] would give, were just  
as good [as the presents he  
received]. All the people would  
see just the same, what that  
young man had given. Just the  
same that young-married man  
would also give [presents] to his  
wife's male relatives. If, in the  
future, his wife was foolish [did  
something wrong], he would  
not be ashamed, he would kill  
her [that means: shame would  
not prevent him to kill her]. If  
he did not kill her, [and] if  
he was right [in saying], [that]  
his wife was stealing a young  
man [that means: that his wife  
secretly had a lover], she would  
be killed by her male relatives.  
If they did not kill her, they  
would cut off her nose. Of others  
they cut off their ears. Other  
men had three or four wives.  
If one or may-be two of his  
wives were bad, he would throw  
them out-of-doors. They would  
not come back. Even if they were  
chief's daughters, he would not  
be ashamed; he would do, what  
he wanted to do. He gave plenty  
for his wife [that means: he paid  
richly for her, and therefore he  
was entitled to do with her just  
what he wanted].

Okyápitapìks ákstə̀maitakian.  
A'χsìuotsìnikì, omí nínai otákū-  
simmokaie. A'komatskaχtakìu.  
Ikə̀mstsìnimotsìnikì omí akékoan  
otoχkéman, nitúyi ákatanìtsata-  
piksistsìuaie. Otomátskaχtaksìks  
ákatskotoyin. Matápiua atotə̀m-  
skotoàs, otomátskaχtaksìks, ki

Ordinary people would ask  
for a wife. If he [the wooer]  
was liked, he would be taken  
for son-in-law by that man [the  
girl's father]. He [the wooer]  
would give presents. If he was  
disliked by that girl, his wife,  
the same way he would throw

ánniaie áipotoyin otoχkémán.  
Itstsii apztóχtsik áuaχsoàiks,  
ánnyaie noχkanístāχkāχkémiau.  
Ánnikskaie, nitáuanix'pínan,  
makápitapì.

her out of doors. He would take back what he had given for presents. When people took back what they had given for presents, that meant, [that] one was giving up his wife. There were in the olden times people who took their wives by force, that was the way, they got a wife. Such ones, we said, were bad people.

[Cf. GRINNELL blt 211 sqq.,  
Mc CLINTOCK ont 184 sqq.,  
WISSLER slbi 9 sqq.]

## Death and hereafter.

Onúk apztóχts áioχtoχkoχ-  
siks nápiiks ki ómαχkàkèks áiso-  
kínakii. Stsíkiks istókinatsists  
ix'táisoskínakii. Áiniχ'koχtoχ-  
siau, ki áistokimaiau. Ki stsíkiks  
áisimistsii. Istsinis omá áioχtoχ-  
koχsiau, imoiániks ki makokists  
itáumopistan. Mistáksknists itái-  
kitsix'tsau. Saiístákskns, atαχ-  
siksímiks itá'χkitsisksipistàn. Án-  
nye nitáiaikiχ'tsaii saipáitapiks.  
Áuke nínaiks ki nínaipokàiks  
óχtoχkoχsisàu, áukisokímaiau.  
Inísau, itáiaksinaiaù nínaiks. Aná-  
pāχsoiotokā'nisokàsiniàn. Mat-  
sóaiks nitáuanistāpsi. Stsíkiks  
amáuχkèsani ix'tánχpuskinàii.  
Stsíkiks otαχkúyi ix'tánχpuski-  
nàii. Mauikā'piis, omá iníua nitúyi  
nitáinuau. Akékoanàsis, áuakàsina  
osókàsini. B'nmokāχpekimasinaie.  
Onúin otsítsiniχ'piau, okóanai  
itáiakokeuatoχp, áipstsokapistu-

Long ago old men and old women doctored the sick persons [even nowadays such doctoring is practiced]. Some of them doctored with drums. They sang to themselves, and beat the drum. And some doctored by giving something to drink. If the sick person died, he was wrapped into buffalo-robcs and cow-skins. He was put up aloft [on top of] the mountains. When there were no mountains, he was tied to bent trees. That was the way, [that] common people were buried. And when the chiefs and the chiefs' children got sick, they were doctored by everybody. When they died, the chiefs were dressed up [in their finest clothes]. They wore shirts of weasel-tails and human hair. Their leggings were just the same [weasel-tails and

tsiχ'p. Omá níuau ki omá maniká'piu aistótαχpapistoaian. Nítúyi omá akékoän nitáiχ'tsau. Itáipststsàiau, mátzstαχkiχ'tsàu-aiks. Nitáuaniχ'pinan „ikínana", énninitstsàiaiks.

Akóχtsik nímoχtsistapitapiiχ'-pinaniks nitáuanikinau, inióki, omí apáztoχsòχtsi énnimaie aita-pánop,ánistoχpO'mαχkspətsikùì. Á'moχk ómαχksimiks áisakiau-anàiu, aita-páuosi O'mαχkspətsikùì. Á'uanàiu, amó otsistánosin áuanàkimatsiu einí. Á'nakasiks itstsi. ki mí'nists akauóyi, ki áuoi nitáuatoχpinànists itsiniá-kauóyi. Ikáitamapsùχ'k omáiu otsistánosina. Okánistauamot-siχ'-pi. Ki ánoia otátoapinànists oká-uistoiχ'tsiχ'pi. Kénnyaie ná'χ'-kanistait-sinikòko.

human hair]. Some of them had scarlet paint all over their faces. Some others had yellow paint all over their faces. When it was a young man, the dead person was dressed the same way. When it was a girl, her dress was buckskin. It was with elk-teeth. There where they died, their lodge was put up; it was fixed up inside [just as if people were going to live there]. A man and a young man had willow-pillows put on each side of them [one at the head, and one at the feet]. The same way a girl was laid down. They were put in the lodge, their faces were not covered up. We said [in the case of] those, that were laid that way, „a dead man's lodge”.

Our ancestors, from long times ago, used to tell us, that, when we die, there is [a place] over there in the north, [where] we go to, [which] is called the „Big Sand-hills”. Now the old people still say, that we go to the Big Sand-hills. They say, [that] these ghost-people are chasing buffalo. Antelopes are there, and the berries are plentiful, and the things that we eat are plentiful. The ghost-people have a happy time. They still invite each other. And all their holy things are still there. That is how I am told about them.

[Cf. GRINNELL blt 193 sq. 273. 44 sq. 62. 94. 127 sqq. 132 sqq., WISSLER-DUVALL mbi 163, McCLINTOCK ont 148 sqq. 164 sq.]

## Medicine-men.

Natósina. Omá núnan opázpau-  
kani, ki manístoxkoàitsix'piài.

1. Omá núnaua otsikímmok  
kyáioiin. Otánikaie: Mátsitsispa  
náχksikimmai. Annóχk kinútuksk,  
kitsikím. Manístínix'kaskakàii  
papáuχkyaiði Suiá'χkyaið. Ot-  
ánikaie: Noχkoié, nostúmi kí-  
toχkot. Apssi imakoχtsiksókui-  
niki, kimátakoχtaistòkitòko. Min-  
stúunit épssists. Minstúnnos noχ-  
kétsitapikoän. Iskunázkataχki, má-  
takaistokitoäu. Ikzmístokitòdaχk,  
ákoχtsapunistàuaie omí kyáioii.  
A'ksikamotäu. I'kskùnmatapsuaie,  
otsikímmis. Otákstzmatoχkokaie,  
maχkáisokínaks áioχtoχkoχsiks.  
Máχkapistutoaχs, tíkskzm okítsis  
otoχkókaie, māχtánistapaitapüχ'-  
piài. Ikzmsokinàkis, sapistútoaχk,  
ákoχtsitàkanistsuaie. Ksáχkum  
omí okítsisi zannimaie ki itstáu-  
toyüuaie. Annimaie ákitoχkò-  
nimau apínimàtsi. Anniaie ákoχ-  
tsokínakiu. A'koχtoχkototoyüuaie,  
maχkoχtsókàsp. Annuaie omát-  
anistoxkòkaie. Anní nitoχkò-  
ainimaie omí otsikímmok kyáioi.  
Mátsitapikímmòkatsaie, maχká-  
namaxkànì. Kémuaie áuctoyi  
imitúiks.

A medicine-man. The dream  
of that man, and what he pro-  
fited by it.

1. A man was pitied by a  
bear. He was told by [the bear]:  
There is no one, whom I pity.  
Now you are the only one, I  
pity you. How the bear in [his]  
dream called himself, was „Water-  
bear”. He was told by [the bear]:  
My son, I give my body to you.  
Even if an arrow touches you,  
it will not go in to your body.  
Do not be afraid of arrows. Do  
not be afraid of a man belonging  
to another tribe. If he was shot  
at, he would not be shot through  
[his body]. If he was shot through  
[the body], he would use the  
power of the bear [given to him  
by the bear]. He would be saved.  
He was very strong [having su-  
pernatural power], because he  
[the bear] pitied him. He would  
be given again by [the bear],  
that he could doctor the sick  
people. One [bear-]claw was given  
to him by [the bear], that he  
might fix it, that he might per-  
form [his doctoring] with it.  
When he doctored, if he was  
satisfied [by things given to him  
in pay for it], he would act  
like [a bear] in doctoring [liter-  
ally: he would doctor from him,  
i.e. from the bear]. He would  
stick the claw in the ground  
[after having taken it from his  
neck, or out of his medicine-



2. Túkskə̀n nāpīn, A'kai-Pekznikoàn, natósin, kyáioiks omátsikinnmok. A'nistau Kyáieta-pò. I'kstunnatāpsiiχ'k. Iχ'kyáii-stožnniu. Mátainoñnats anaχká-tseisini. Otúnik omúisk kyáioiisk: Mátaksapanaslua kostúmi. Nitúyi annóm otsiχ'kauai otáistnnmok. Nitúyi nitanáuaχkaiiχ'k kyáioi. A'nnamaie ikoχkóuimiu opázpān-kan. Kyáii-stožn, anaχkátsioki, tukskə̀nnin otožnni iχ'tanáuaχ-kautsin. Matápiks ninožsaiks, itáiχ'tsoχkitsinaiks, imakóχksi-potāuotsinikaiks. A'isotžnniniuaiks. Otoká'noanaists itáiniuaiks. Itán-matapsimūuaiks. A'nni ákakχtsi-nitsinaiks. Iχ'kitsíkzmi omox-tsinitaiks otožn. Iχ'táisapunistāu-aiks kyáioiks. Otómapisini iχ'tsī-niu. Annóχk sákiaiχ'tsin oto-žnni. Opázpaukan ánuaxkaie so-tžmitapoχkoñtsin. Opázpaukan ikakāχkoñtsimaie. Amói opázpau-kan, otsi-stapāpiχ'kaχtoχsaie, mátoχkoñtsimaie omúksisk otsi-

bag]. There [where he stuck the claw], he would find roots. With those he would doctor. With those he would cure [a sick person], that he [the sick one] might get stronger from it. In that way he was again given [power] by [the bear]. In that way he profited from the bear, he was pitied by. He was not pitied by him [in that way], that he might be able to take bows and arrows [nowadays it would mean: to take gnus]. And now the dogs have separated [after having had their meal].

2. An old man, an ancient Peigau, a medicine-man, was also pitied by bears. He was called Went-to-the-bear. He was very dangerous. He had a bear-knife [a knife given by a bear]. He would not be seen [he was invisible] in the war. He was told by that bear: There will be no blood about your body. This his [own] tribe was afraid of him just the same [as his enemies]. He walked just the same way as the bear. That one profited much from his dream. When we were at war, the bear-knife was his only knife, he fought with in the war. When he saw persons [enemies], he made charges upon them, even if they were shooting back at him. He would just catch them. He would catch them by their hair. Then he began to stab them. He would just kill them with that [knife]. He killed seven

púummoaiks. *I'myaie áitsiniχ'-kau.*

persons with his knife. He used the power of the bears [given to him by the bears]. He died from his old age. To-day his knife is still here. That was one, that profited from his dream. He had many profits from his dream. When he gave it [the power] away, he had again profit from his dream, from those to whom he gave [the power]. That is the end.

3. Oná nínau omí pískan itsókau. Itsítóχkuipáukauaie. Otánik omí pápáistəmnik: Símis amó matápina. Kitákoχtsitapì nostúni. Otánikaie: Kitáúksikìnnuatsistutoau ánnək nòkósək. Amó pískan istokínisit. Nisámi ámoiank, kítoχkot. Moáua ínaku maiskunatāpis, nitóαχpi, kitákoχkototoàn. Osókinistsis énnyaie ótoχkokaie. Oχsoyísi, ksáχkuyi, mikapípiχ'-kinikùì, énni omátoχkokaie. I'koχkoàitsim opápaukan. Iχ'-tsístapapistutsim saámists. Ksáχkumì omátsikimmok. Otánikaie: Pinauáuaχkàutsit, kakáúsokinžkit. Auαχkáutseinùki, matakitsitokìn, kitákaipáuoko. Kinnátakāχtsèniχ'-pa, kitokùyi. Kitáksiksistini. Opápaukanì ináuksitaisitànksiu auαχkáutsisists, anístou, matáistokitoàuat. Kémmiaie nimátoχksksinoau.

3. A man slept by a buffalo-corral. There he had a dream. He was told by a bull in his dream: Forbid these people. You will profit from my body. He was told by [the bull]: You have done poorly to these my children [by chasing them over the cliff]. Burn up this buffalo-corral. Here is my medicine, I give it to you. [When] a person is wounded [literally: those that are wounded], even if it is a bad case, how he is shot, you can cure him. His elbow-hair was given to him by [the bull]. His tail, earth, [and] red earth were also given to him by [the bull]. He had much profit from his dream. From that [dream] he made medicines. He was also pitied by the earth. He was told by [the earth]: Do not go to war, only doctor. If you go to war, it will never fail, you will be shot. You will not die from it, when you are shot. You will die from old age. From his dream he never failed in times of war, he was shot every time, he would not be shot through

the body. That is what I know about it.

[Cf. in general GRINNELL blt 191 sq., and for N<sup>o</sup>. 2 WISSLER-DUVAL mbi 95 sqq.]

## Snowblindness.

Paχτόχpiks itsitáιχ'tsiau autúsi nistsánòmæχkoχpotaii. Matáinoàuaiksau. Kónskuyi ítksínai-  
au. Iksínàkimiau. Istápuinàniki kónskuyi, itsitáipstauaniàu noóps-  
spínàniks. Nitsítàukinàniau, nitáístæmiapstsiiχ'pinan. Asipísts  
nitáutsiktsiχ'pinànì. Á'mistsiaie nitsítaisapapìniχ'pinànì noóps-  
spínàniks. Á'mistsiaie itáutsisksisìau. Nitáístæmiàpiχ'pinan. Amóksi  
paχτόχpiks, áitsiniχ'kàsi amóia kóniskùyi, itáχtsikatsiúasiau. Á'n-  
niaie ækóχtæk Á'kai-Pekèniua manistáuakàiks. Á'makaie ní-  
moχksksinìχ'pinan, náχkanistap-  
istutoaχpinànian. Kenniaie nitsó.

The germs of the snow make their appearance in the spring with the last big snow. They cannot be seen. They are insects from the snow. They are very small. When we travel about in the snow, then they will fly in into our eyes. Then they eat us, then we are blind. We chew sinews [till they are] soft and wet. We put those in our eyes and pull them along. They [the insects] stick to them [the sinews]. Then we can see again. When the snow is all gone, then these snow-germs turn into grasshoppers. That is the way, the Peigans of long ago were eaten by them. From them [the ancient Peigans] we learned, how we are to cure them. And that is all.

## Ghosts.

Itsúni istæχpéksiks. Á'miks-  
kaie nitástummoanàniau. Natósiks  
inúsan, ænnikskaukiàu áukàpsiau.  
Nitáipikokinàniau, nimátaipyáχ-  
kokinàniau. Á'ioχtoχkòχsiks áis-

There are haunting spirits. That are those, we are afraid of. When medicine-men die, those are the ones, [that] are bad. We are shot at by them,

ksinoyiau, matápiãχkoviaiks. A'isksitautsikitsinòaiu áioχtoχkoχsòpiks. Okóauaists kokúsi omá áioχtoχkoχsin sepísaksisì, otátsipìkokaie. A'kitsipìm. A'kstzmomatapiòkan. A'kstzmìniu. A'kstzmisksinòan, stáani otsínik. A'mni sókanistòksistotakiau. Kokúsi sakiánpisan, matápiks áki-toχtsimiau, ksiksímoxkisau. A'ksòkàs omá matápiu, akitsísaisaksìn. Otákitskùnakakaie stáani. A'kstzmapotsekinìsaitamiàn. A'kitanistàu: Kitsikíχpà? A'mo saáχts matápiu nitsitsinoàn. A'kstzmk-sinoàn, otsipìkokaie.

Ki omá natósia nápua isksinóau, sokápæksinùm pikáksists. Tázmotànistan. A'χssì pekáni ákoχkòtan, kipúχksokinis. A', nitákitapò. Otókimàtsisi ákstzmòtsim. O'χkotokì žkaitaisuyiχ'takiòp. A'sáni stáz mòtsim, otsists iχ'tanístutsim. Itzχpiskin. Osókàsimi ákstzmsàutsim. A'kstzmitakikàiχ'tsiu omá áioχtoχkoχsiua. A'kitapaisotoyiaie. A'kitoχkòtsimaie. A'momauk itstsin, ómāχtsauoχkòtsaitamiχ'pì. A'kaiksistòkiman. Stsikiks matuyí ákotoχkènnimaiau. A'ksitspinatòmau. A'kitsatapìksinniauaie. Ot-

they do not stay away from us. They know those that are sick, they do not stay away from them. They are seen about by those that are sick. When a sick person goes out in the night from the lodges, he will be shot by [a ghost]. He will enter. Then he will go to sleep. Then he will die. Then he will be known, [that] a ghost killed him. That is one thing, that they [the ghosts] do. When they are still sitting in the night, the people will hear, that they whistle. When a person is going to sleep, then he will go out. He will be shot by a ghost. Then he will breathe as if he were going to be smothered. He will be asked: What is the matter with you? [He will answer:] I have seen a person right here outside [of the lodge]. Then he will be known, that he is shot by [a ghost].

And a medicine-man, an old man, is known, [that] he knows the ghost-shots very well. Then they go and ask for him. They will give him fine things, if he comes soon to doctor. [The medicine-man says:] Yes, I shall come. Then he will take his drum. They have already a stone in the fire [in the lodge where he is going to doctor]. Then he takes paint, he puts some of it on his hands. He puts some [paint] on his face. Then he will take off his shirt. [The medicine-man always paints himself

sísts ákitapitstsimiãuaie. Amóiauk,  
isítsik, tsíáie motokã'n. Sitokóχ-  
tsim ámmimaie aχsoáyin. Stsíkiks  
ámoks auotánokitsíks iχ'téskun-  
kíàu. Kokúsi itápauanaχkàiks.  
Isipyáuyisan, ánnikskaie mátsiks-  
katsimanoàiauaie. Á'ìamoyìniau-  
aiks. Kipitákeks ámmo itauá'χ-  
kámian. Iχ'tapáisatapiksimiau.  
Í'nuikskaie otáinikoaianaiks.

Otsitákinumokòaianaiks. Itái-  
pzipàukaiau. Otsítamatsokò-  
aianaiks. Amáitsoàsknists itsitáz-  
tsòkaiau. Tsíkaiistsistotokòai-  
auaiks. Itáistapiskapatsianaiks mai-  
ánuauàiks. Á'uauaiàkianaiks. Mis-  
tísts iχ'tauáuaikianaiks. Á'umai-  
istsistotutsnikianaiks, itápzsám-

up, and takes off his shirt, when  
he is going to doctor.] Then the  
sick person will lie on his back.  
Then he [the medicine-man] will  
find out, what is the matter  
with him. Then he will feel the  
place [where the sick person has  
been shot]. [Then he will say:]  
It is right here, what is the  
cause that he cannot breathe.  
He has drummed already. Some  
[medicine-men] will lance with  
a grass. They are going to suck  
it [the grass]. They will throw  
it [the shot] out. They are going  
to spit it out in their hands.  
[They will say:] Here it is, look  
at it, which is hair [used by  
the ghosts to shoot with]. In  
the middle [of that hair] is a  
cockle-bur. Some other ghosts  
shoot with finger-nails. They [the  
ghosts] go around in the night.  
If people eat during the night,  
that is another thing, they [the  
ghosts] do not like. They pull  
their mouths [viz. of the people  
who eat during the night] crooked.  
Old women lance with a flint  
right there [where the mouth is  
crooked]. From there they pull  
it out [what the ghosts have  
done]. Those [the ghosts] are the  
ones that kill [the people].

[Sometimes] [the ghosts] pity  
them. Then they [the people]  
dream. [In their dream] they  
[the ghosts] show them [what to  
do]. They [the people] will sleep  
in thick forests. Then [the ghosts]  
bother them. Then they [the  
ghosts] will pull off their robes.

miauaiks. Mâtsitsisip, nitâiistsi-  
stotòki. Otáχkuiimmimànoauaists  
itsitâisapiχtakiau. Itauânistsiau-  
àiks: Kínimokit, ámoi autsisátot.  
Nitsikímmatàps, kimmokit. Ma-  
tsitâiokaiau. Nitúyi ómatsitau-  
matapauaiàkiokoaiuaiks. Matsit-  
áp̄s̄m̄iauaiks. Mâtsitsisip nitâi-  
istsistotòki. A'íst̄m̄isksinoiuaiks:  
Stáau amóχk táuauaiàkiokaχk.  
Nitúyi otáχkúimmimànoauaists  
áisapoχtomoyiau. Auatsímnoiχ-  
kamiau. Nánoauasàiniau, màχ-  
ksikimmísaie. Otâiist̄ps̄kokòaiua-  
aiks: Místaput. Nisoóyi, saítâiis-  
tapòsi, énniaie otsítaikimmokàie.  
O'kási, itáinoiyuàie. Otsítanu-  
kàie: Kítóχkot, káχkaisokinžks,  
pikáksists kinátoχkot. Kénnoχk  
kitáisksiniχp, kítóχkòtaχp, káχ-  
kauistaisokínaxpi matápina.

They [the ghosts] hit them. They  
hit them with sticks. When they  
bother them too much, then [the  
people] look for them. There are  
none [that means: they cannot  
find them], that are bothering  
them. They put some tobacco in  
their pipes. Then they tell them:  
Pity me, take this and smoke it.  
I am very poor, pity me. Then  
[after having offered the pipe to  
the ghost] they go again to sleep.  
The same way they [the ghosts]  
start to hit them again. Then  
they look out for them again.  
There are none, that are bother-  
ing them. Then they know them:  
It is a ghost, that hits me. The  
same way they put some more  
tobacco in their pipes. They pray  
to them [to the ghosts]. Finally  
they start to cry, that he [the  
ghost] might pity them. Then  
they are ordered away by [the  
ghost]: Go away. If he [the  
person] does not go away [before],  
he will be pitied by [the ghost],  
[when the ghost says] the fourth  
time [the word: Go away]. When  
he sleeps, he sees him [the  
ghost]. He [the ghost] tells him:  
I give you, that you may doc-  
tor, [and] I give you also the  
ghost-shots [i. e. the power to  
inflict them]. And now you know  
it, that I give you, that you may  
doctor the people.

Stsíikis stáaiks ánxkumiau.  
A'íst̄maioχtòaian, ánxkumísau.  
Ap̄tót̄χt̄k ánnakaie ist̄mmat̄ps̄ii  
stáaiks. Akáimitsiau áioχtoχkoχ-  
siks. Anníksi tukskémiks matsi-

Other ghosts will yell. Then  
they are heard, that they yell.  
It was in the olden times, [that]  
the ghosts were very dangerous.  
They would kill the sick. Of

nióauaists áuapatsistaniskapatòmi-  
 auaists. Kènníksi nāχkáikamotāi  
 otsíksistotoauaíks. Áístumimiāu  
 pαχksimóists, okúyists pαχksími-  
 sikiāists. Túkskzmíks ápaiòkaíks,  
 maiáiuauaíks mataiámapíksistsiāu-  
 aíks. Kokúsi áinoaiāu, áχpakúyi-  
 suyāu. Sipyápoχkitòpauki, ma-  
 tzkétsiāu ponoká'mitaíks. Itái-  
 nisāu matápiks. Áíoxtòaiāu, á-  
 imisāu. Á'uxkumiau: ü'ü'ü'ü'ü.  
 Á'íimāu, áuksíksímimiau. Moyísts  
 mátsitaipímiau. Mánistámíks á-  
 p-  
 zstòkiiauaíks. Itsinítstsiāu ksαχ-  
 kím. Niétαχtaísts, atsoáskuísts  
 zúnistskaie itápāupiau.

Stsíkiaksi áíoxtoχkoχsiks má-  
 ksínisan, kokúsi máksínisan, ák-  
 stzmapināku, natósina aipísp-  
 skapís, maiái ainozsi, ákitokakín.  
 Á'ianā ínín, mátsikamotāu. Má-  
 taiszmòda ákzskχsaioχtoyian stá-  
 aíks. Kokúsi sakiānpis, ákitox-  
 tsimū, niniχ'kátaiχ'k. Saá'χts  
 otákauikāie: Á'imatāuop. Á'ka-  
 nistsínāie: Nitáumatòt. Kènníksi  
 stsíkiks, saunmáisokàpsisān,  
 ák-stzunimoyāu, omík matápiin  
 itsipímín. Á'ksokàpaiszpín, áno  
 otáunístòkaie. Matákoχkoikina  
 oápspiks, mátakaiāpiuats. Ki omá  
 stsík z-kχsaioχtoχkoχsin, saki-  
 ānpis moyísi, saá'χts ákitsisoi-  
 noyinaie. Á'kitsanatokàkin. Á'ki-

some other people they would  
 pull back their tongues [into their  
 throats]. And some of the people,  
 they had done that to, would  
 be saved. They [the ghosts] are  
 afraid of anything that smells  
 bad, [e. g.] hair that smells bad  
 when it is burned. They would  
 throw the robes of some people,  
 that were sleeping about, east-  
 ward. They are seen in the night,  
 as if they were burning. If we  
 are riding around in the night,  
 they scare the horses too. Then  
 the people will fall off. They are  
 heard, that they laugh. They make  
 the noise: ü'ü'ü'ü'ü. [When]  
 they laugh, they laugh as if they  
 were whistling. They will also  
 enter the lodges. They make noise  
 by hitting the lodge-poles. They  
 are all over the world. The rivers  
 and the forests, there it is, that  
 they stay about.

When some sick people are  
 going to die — if they are dying  
 in the night —, if the next mor-  
 ning, when the sun rises high,  
 [the sick person] sees his robe,  
 then he will be allright. Some-  
 body [who] is dying, will be  
 saved. After a short while [the  
 sick] will always hear ghosts.  
 When [a sick person] is still sit-  
 ting in the night, then he will  
 hear, that his name is called.  
 Somebody [a ghost] outside will  
 tell him: Let us go. He [the sick  
 person] will say to [the ghost]:  
 Go by yourself. And some others,  
 before they can see well, will  
 see, there is a person coming in.

tapàukasiu. Mátakatokakìua. Omí  
matápi itsinóyiu znnýáukinai otá-  
nistutòkaie. Iχ' tsáuatokakìuaie.  
Otsinóαχsi, sotázmskχsainoyin-  
aie. Omátsipioχkòkatsi. Námoχ-  
kitoχkànsokìuau. Itsítsksìku, otá-  
nistutòiiχ'piai, otáummatsìpiokàie.

Then he will see clearly that one,  
that has done something to him.  
There will be nothing the matter  
with his eyes, [but after having  
seen the ghost] he will not see  
any more. And another person,  
who is always sick, when he is  
still sitting in the lodge [during  
the night], will see him [the  
ghost] through the lodge outside.  
Then [afterwards] he will be out  
of his mind. He will be trying  
to catch something [being out of  
his mind]. He will not have his  
right mind any more. He has  
seen the person, that has done  
something to him. That is why  
he is out of his mind. When he  
has seen him [once], then he sees  
him all the time. He [the ghost]  
does not stay away from him.  
Everybody doctored him [but it  
has been of no use]. A still harder  
thing, he [the ghost] does to him,  
is, that he takes him away [i. e.  
that he makes him die].

Ámnyaie nitakánkistutakìau.  
Annóχk táupokasokòpimanànian,  
táisksauatainàpimanànian. Apat-  
óχtək áutoyinaiks otoká'noanàists.  
Matáutsimiàn, itáisapoχtòmian-  
aie skinétsiniàn. Itsíikiks okósoau-  
aiks otáisakakimmauàiks inísaiks,  
otsíttsiχ'paiks, aitoksíkinakisàiks.  
Matsitá'χkanautsimiàuaists kan-  
áuχkists. Sápánistsìminai itomó-  
pistsiànaists náipistsi. Otáiikinaχ-  
kanoànaists. Kì annóχk ánetòyi  
imitáiks.

That are the things, [the  
ghosts] have done. Now we are  
mixed up with them [i. e. they  
are everywhere among us], [so]  
we do not mind them any  
more. In the olden times [the  
people] used to take their [the  
ghosts'] hair. They took it again,  
they put it in a sack. When  
some people's children, that they  
loved very much, died, then,  
where they were buried, just  
their bones were left. They [the  
people] took all the bones. It [the  
child's bones] was complete. They  
tied them [the bones] up in a piece



of cloth. They kept them as a relic.  
And now the dogs have separated  
[after having had their meal].

[Cf. GRINNELL blt 273 sqq.]

## The Wind-maker.

Annámaie nínau Punákiksi  
itáukunàiiu. Ksiskzmiántunñiχ'k  
mátsopù. Mistákists itsitápò. Omí  
nitúmmoi itsiíi paχtókiks. Itsi-  
túii kopù. Ánnimaie iχ'tápauka-  
kyòsiu. Mistákists itapázapù.  
Itámsoksinoýiù, omík matápìmai,  
itápámiuauaχkàimai. Otáaistoχ-  
kòkaie. Itsinóyuaie. Ostúmiai  
sotáznotuimoyìsiu. Otoksiks kse-  
uóχtsi itámsaiitsimoyìsinai. Saiáz-  
tapikoχsistsinìmai. Oχtókistsaii  
ómαχkainoyìi. Á'itotsipoyìnai. Ki  
itauátsimoiñχ'kàmiuaie. Osótzm-  
saiikiχ'tòkaie. Itsistapotakànyìmai.  
O'tomatapoχsaie, oχtókistsaii  
itauátapikshuinai. Sotázmoχpistz-  
piñksopu. Manistápiikauztapiksiχ'-  
piaie oχtókists, nitapáiiksopù.  
Ánnamaie nitúkskzm nánoyin  
amóisk Á'isopumstàyisk. Á'nistan  
O'mαχksistsèksinàikoan.

Long ago there was a chief,  
[who] camped on Cut-bank river.  
In the morning the wind did  
not blow. He went to the moun-  
tains. On a butte there were  
pine-trees. There he sat in the  
shade. From there he looked  
about over the country. He was  
looking to the mountains. He  
suddenly saw, there was a per-  
son, [who] walked up towards  
him. He [that person] came near  
him. He saw him [that person].  
There was hair all over his body.  
Only from his knees down he  
did not have any hair. He had  
split hoofs. His ears were big  
and long. He [that person] stood  
by him. And he [the chief] began  
to pray to him. Then he [that  
person] did not do him any  
harm. Then [that person] turned  
away from him. As he started  
to go away, he shook his ears.  
Then immediately the wind blew  
hard. And as he shook his ears  
harder, the wind blew harder.  
That [chief] was the only one,  
[who] saw the Wind-maker. He  
[that chief] was called Big-snake.

[Cf. GRINNELL blt 259, Mc  
CLINTOCK ont 60 sqq.]

## The Thunder-bird.

Annámaie nápiua ánistau Nisóχkyaio. Otánikapis, Pekáni Ponokáisisχtài énniaie itáukunàilin. Nepúiaie. Misémstotai itóts-tsiu. Ksiskəniáutunni ototoá'χ-kàni, amóia niétχtaii áitòtò. Itsinóyiū omím piksiū itsaupiū. Itsitápoχtoðae. Otázsmχχsàie, stémisksinū annóm mátsitsipik-siūats. Okúyistsai kənáuomianis-tsinátsiai, oχksisísai kúmonuinà-tsiuaie, oχkáztsistsai nitúyi nitsi-nátsiau. Niuókskaukitsinai. Mátz-səpiuatsinai. Itótoyuaie. Stémzχ-kàpiuaie. Otáipisi, nímaiks itzχ-kəmauəməii. Á'nkənitáipimi-àiks. Akimóχtsim énnimaie itáupiu omá piksiū. Á'nistsiu amóksi nímaiks: Á'uke, ánomaie piksiū, káχkitsəmmànau, tsáχtau anistép-siuaχtauts. Mátonoəuats. Omá Nisóχkyaio áisəmə itsiksískaχ-kuyiuaie. O'tsəpsaie, stémipapū-minai. Omík kitsímik káuaiχ'tsiu. Itsíppotauaninai. Omátsəpsaie, mátsipapūminai. Otsipótaniai, itáχkúmiua ksistsikúma. Kénnyaie mátanistsinoəu ksistsikúma.

Long ago there was an old man, [who] was called Four-bears. When he was a young man, the Peigans were camping on Elk river. It was in summer. The long-time-rain had commenced. In the morning, when he went for the horses [to bring them in into the camp], he came to this river. He saw, there was a bird, [that] was sitting [near the edge of the water]. He walked towards it. When he was looking at it, then he knew, [that] the bird did not belong to this country. Its feathers were all of different colours, its bill was green-coloured, its legs were coloured the same. It had three claws. It would not open its eyes [literally: look]. He then took it. Then he took it home. When he entered, all the chiefs were invited. They all entered. The bird sat at the upper end of the lodge. He told these chiefs: Now, here is a bird, that you may look at it [to know], what it is. It was not known [nobody could tell what kind of bird it was]. After a long while Four-bears pushed it. When it opened its eyes [literally: looked], then it flashed lightning. The door lay open. It flew towards the door. When it opened its eyes [literally: looked] again, then it flashed lightning again. When it

flew, then the thunder roared.  
That way the thunder was seen.

[Cf. GRINNELL blt 259, Mc  
CLINTOCK ont 425 sq.]

### The chinook and the blizzard.

A'kai-Pekàniua saáinisoχtsik  
itápaukunàiiu. Amóχk istuyiχ'k  
žnniaie niétəχtau iχ'tauámisàmiu.  
A'ístsiu motúyi. Omáaχks nínuu  
sámiiχ'k. Itsínsəpiu. Itsinóyiiχ'k  
omíka nínaíinai. Aíámistsipata-  
kayayín. Otoká'ni iχ'kauáiiisoχ-  
kínauatòm. Manistápukskàspi,  
amóia kóniskuyi nitapáistsitsiu.  
Itsitótstsin ksistúyisopuyi. Omá  
nínuu sotənsksinoýiuaie. A'nnai-  
auk nápiua. A'ípiomaχkàiiinai.  
Matsiskóyinaí. Kémimaie iχ'ksi-  
nóyuaie. Otótoχs, itáitsinikatsín-  
aie. Annóχk níkatəuaniχ'pínan,  
istuyists áisiksopù: Nápiua áiniò-  
maχkau.

Nitóžm ikúnaiiua ikiwámi-  
samín. Pioó itskóχtsi otsítanàki-  
maχp. Omá túkskžm nínuu áə-  
toχsàisəpiu. Itaní: Anétakik,  
ómakaie ksítápiu, áistəumaχkau.  
A'ukznaiksistsinòtan. Itomíto.

The ancient Peigans were camp-  
ing about in the lower country.  
That winter there was a river,  
they would go up from to hunt.  
Spring was near. There was a  
chief that hunted. He looked  
west. He saw a man [coming].  
He [that man] was running east.  
He had all his hair tied in front  
as a top-knot. As he [that man]  
ran, this snow was melting. A  
warm wind came to him [to the  
chief]. That chief then knew  
him: That is the Old Man. He  
[the Old Man] had run far  
[past the chief]. Then he [the  
Old Man] went back. From  
there he [the chief] saw him  
[last]. When he [the chief] came  
home, he began to tell about  
him. That is why we say now,  
when in winter-time [literally:  
in winters], there is an oily  
[warm] wind [the chinook]: The  
Old Man has run down [from  
the mountains].

The same [people], that were  
camping, went all up on a hunt.  
It was far away on the prairie,  
where they chased the buffalo.  
There was one chief, [that] was  
looking north. He said: Make

Itúmautsátomaxkàinai omík ksiitápük. Omá níuau itaníua: Kéka, áχkszmái; aksikénaχtauts? A' mis-toiàukinai, otsípstsiksaχkokàie. Iχ'kznáinoγiuaie amó sámíu. Pzχkéyai matsíks, osókàsímíai nitúyanistàpiu. O'χpsístsàii iχ'táiiisaχkumìnai. A' uapatokakiosìnai. Otáutsitskaumaxkàmokaie, ki itótstsiu áχketsimìi. Imátâχkanainèpitsiu amó sámíu. Sotázmsksinoàu: O' maxχkaie áistuyimstàu. Stázmanistsìniχ'katau A'χsàpi. Otokápitapìsin iχ'tapókapiñiχ'katau. Annóχk kanáistuyists nitáuanix'pínan: A'χsàpiua áistuyimstàu. Ki Nápiua áisiksopùms-tau. Apáztoχsoχts iχ'táutstuyiù. Nímists iχ'táisiksopù. Nápiua ki A'χsàpi áipotaumatapskotsèian. Nápiua autúsi itáumotsàkin. Kén-niaie nanístsksinooanan Nápiua ki A'χsàpiua.

haste, there comes a person on foot, he is running this way. They had all done skinning. Then they came together [in one place]. Then the person on foot came running too close. That chief said: Wait, let us look at him; what will he do? He [the man on foot] was near by, he just ran close by them. All those that hunted saw him. His leggings were of cow-skin, his shirt was the same. He was shooting his arrows ahead. He was looking back. He had run past them, and there came a blizzard. Those that were hunting nearly all froze. Then he was known: That is he, that makes the winter. Then he was called the Good Old Man. Because he was a bad person, he was called the reverse of it. Now every winter [literally: all winters] we say: The Good Old Man makes winter. And the Old Man makes the oily [warm] wind. Winter comes from the north. The oily wind comes from the west. The Old Man and the Good Old Man chase each other back. In spring the Old Man has the victory. And that is what we know about the Old Man and the Good Old Man.

### Goose-chief.

Omíkxi soói itsínitaii. Mátoχkuskinoàuaiks. A' iksiszmò itsinóaiu, okázksistomoaii, iχ'tótaua-

There was a party of warriors, they were killed. They were not known [it was not known

nian. Otsóais̄ts káχksiniχ'p, oχ-  
káztoais̄ts mátsikaχksiniχ'p. Ki  
sáuotoumoàiau. Stámiskinoaiu,  
ámokskàuki anníksisk káztaiantù-  
yiks. Omíksi nánouiiksaiks stám-  
oχtsiniauàiks. Kátaistùnnoyiuaiks  
A'kai-Pekžni. Nitúkskan itsinóaχ-  
piu, mátatsinoàinoauaiks. A'n-  
nika púχsapuχtsik žmni nitsíniχ'-  
kataian Nímaisaiài.

what had become of them]. After  
a very long time they were seen,  
they were only bodies, they flew  
[to the camp]. Their hands were  
cut off, their feet were also cut  
off. And they were scalped. Then  
they were known, [that] these  
were those, that did not come.  
Those, that had seen them, then  
died [from the sight]. That is  
why the ancient Peigans were  
afraid of them. Only once they  
were seen, they were never seen  
any more. Since that time they  
were all called Goose-chiefs [after  
the leader of the party].

### The Sun-dance.

Ikžmítstsiχ'ki akókamàpi, ki  
omá akéu ánkakiaua ánuaié ákanu:  
A'katsímnuoiχ'kàu. Natósi žn-  
nyaie ákatsímnuoiχ'kàmiu. A'ka-  
nistsiuaie: Nāχksikžmataχs nóma  
níksokoais̄ts. Nitákapistutžki oká-  
ni. Kanáitapiua ákoχtoχkoisàpiu.  
Annótutsis̄, m'ínists saunumá-  
tsisi, itámotutsiu. Itáumatapòtsim  
matsinists, otsítsinokàpiχ'p. A'is-  
tžmitapankùmaiin. Otsítakaiepi  
einí, itáumatapòtsim matsinists.  
A'istžmakaistùtsimaists m'ínists,  
áitsisi. Itápzsžpin inókskuyi, máχ-  
kitòkaχp. A'kéks ikáiks nisoóyi  
ksistsikuists itsámaisimian. O'mat-  
apaistoχkiχ'p ótsitaksipàpiksistsi-  
māχp, áukònimaiu otsitáko-  
kaχpi. Ikžmúpiχ'tsisi einí áis-  
tžmanuχ'kataii matsoápsitsaχkì-

There may happen something  
important, and a wise woman will  
say: We shall pray. She will pray  
to the Sun. She will say to him:  
May my husband and my rela-  
tions be saved. I will make a  
medicine-lodge. All the people  
will have something to look at.  
When they [the Peigans] gather  
for the circle-camp, when the ber-  
ries are not yet ripe, then they  
camp in a circle. They begin to  
take the tongues, when there are  
happy times [i. e. when the buf-  
falo are plentiful]. They are just  
camped about. When there are  
plenty of buffalo, then they begin  
to take the tongues. Then they  
gather lots of berries, when they  
are ripe. They look about for

naiks, máχkitauakimàniau, otokí máχkitsiitaksan, ákoχtatoksip-staup. Kénnistiaie ákitaχtoχp. Aniχ'tsisáuaχs. áiaksisapitakiks, ákitonipàpiχ'ksiχ'p. Iχ'kənázkà-tsiks ákstəminiχ'kataiau, máχ-kotuiχ'tsiskatskàniau. A'komòipiotseiau, síksiksknyì ákapsàtsimiau sokápii. Kénminaie akoχ-tsikákiaikiau. Kepíppuyi okákiasò-  
auaists.

high forest, where to build the medicine-lodge. The women that make the medicine-lodge [of course, one woman every year] do not drink during four days. When they are getting near to the time to put up the central pole, they have found a place where to build the medicine-lodge. If the buffalo are far away, the fine young-married men are called on to chase the buffalo, that they skin them for the hides, which we use to tie the central lodge-pole with. And those [hides] will be put there in one place. Now those, that will cut the hides for ropes, that we may put up the central pole, come to the front. All the societies will be called on, that they go and get [the willows for] the sweat-lodges. They will have a meeting between themselves, they will look for good willows. From there [where the willows are good], they will cut them. They cut a hundred of them.

Kéminaie iχ'kunápiu, mák-okàni. O'miks iχ'tsískaiks túks-kaie ítsimàni akoχtsísoaiau mat-sinists. Iχ'tauátsimoi iχ'kàiauaists. Kokúsiakiχ'tsiniχ'kotòaiuamók-sim ikáiksim. A'kitànistau matá-piua: Amáupit, itáiaksiniχ'kotò-aiu ikáiks. A'umaχkainispà iχ'-tsiu kokúyi. Ki apinákus ánpa-kiau ki ouím itákokaup. Itzmi-tokèkau, ki itáunistsòtəm: Káχ-kitainikàkiχ'p kimzínistàmi. Matòχketsimì áikàkiks təttsikikùma-màn. A'íkaitoχkanaitòsiu míni

From that [moment] everything is getting ready for the medicine-lodge to be built. Those that make the sweat-lodges are given to eat one of the parfleches [full of] tongues. They pray with them [with the tongues]. In the night there will be sung to those that make the medicine-lodge [the „medicine-woman” and her husband]. The people will be told: Be quiet, there will be sung to those that make the medicine-lodge. The whole camp is quiet

ótakèsina. A'koχtauàpoχkatsìn  
 ómoauaiks. Minokápis, iχ'pítsi-  
 tsinaup áisoksistzmiksòsakiau.  
 O'takèsina itáumatapiniimàu ómo-  
 auaiks otsitsoótasoauaiks. Itáìak-  
 sinausiau. A'nnistsiaie iχ'tauás-  
 aiskapiχ'taiau. Aiksistásaiskapiχ'-  
 tas, ókí áksàipiaii ikáiks. Moyísts  
 áistzmikznaksipix'piau. A'nni-  
 maie itáipstipox'tòχp matsinísts.  
 Itáutoìiau àkéks mokžkiks. A'nni-  
 ksaie áuapòtsimiau. A'nniksaie  
 áiχ'tsotakiau. Iχ'tauátsimoiix'-  
 kàian Natósi. Autómāχtsisoyiau-  
 aie ómoauaiks, máχkitotoχsau  
 nitápipitakèsin, máχksapis. Ksáχ-  
 kum mátaìisoyiau, oksókoauaiks  
 mátaìisoyiau. Stžmiksuoìiau. Ki  
 áuanistàua kauáitapiua: Anná-  
 ksistsipistsimàt mžnistàuniks. An-  
 níkskaie iχ'tápuiaχkiakiòp. Aik-  
 sistípuiàχkiaχki, omístsi otokístsi  
 žnnistsiaie iχ'táiiiskìpistakiopi.

in the night. And in the morning  
 they move camp to where the  
 medicine-lodge is to be built.  
 Then they camp, and then they  
 begin to hurry each other: [Make  
 haste] that you may cut your  
 lodge-poles. Other persons [than  
 those that cut the lodge-poles]  
 are those that cut the central  
 pole. The women have already  
 made the soup of berries. They  
 will carry [the soup] to their  
 husbands. When there is plenty  
 of food, we cut [the dried meat]  
 with the heavy bull-back-fat. The  
 women begin to catch for them-  
 selves the fine horses of their  
 husbands. They [the women]  
 dress up. With them [the fine  
 horses and the fine clothes] they  
 drag the small trees [for the  
 medicine-lodge]. When they have  
 dragged the small trees, then  
 those that make the medicine-  
 lodge will be taken out. Some  
 lodges are all put in a row.  
 There the tongues are brought.  
 Then wise women will come there.  
 They are the ones, [that] untie  
 [the tongues]. They are the ones,  
 [that] take [them]. They pray  
 with them to the Sun. They first  
 feed their husbands, that they  
 might get to be real old women,  
 [and] real old men. They also  
 feed the earth, they also feed  
 their relations. Then they stop.  
 And all the people is told: Tie  
 the lodge-poles for yourselves.  
 With those we raise the central  
 pole. When we have raised the  
 central pole, we tie it with those

Autakúsi ákitsitsipimiai iχ'kə-  
názàtsiks. A'katanimàipəskaiau.  
Apinákus áiakitapiskàtsimana  
A'χtsamoàkiχ'kiniua. A'nnəχ-  
kaie ákitapiskatsimàu. Omíksi  
nápiks otə́nnoàuaiks anáukotòkis  
kə́nnyaie itə́stòkimaiau. A'nniksaie  
áuataniməipəskoχkiau. A'tsapisi  
ki itauákaiksistapitsinikii, ninaiks  
itə́staiau, áχkatoχkoiχ'tsimaχ-  
sau. Mátsaiaian, stsiki máχkə-  
toχkoχkə́misau. A'kaukàpiapiàn.  
Itomátapaipstsìpoχtoχpiau aáus-  
ists. Mí'niəusiniàu, ə́sàkiaiu, stə́-  
miksə́sàkiaiu, ə́nnistsiaie áisiauaiks.  
A'poχkə́taiàn. A'nyenə́χkanists-  
ksinìχ'p, apə́tóχtsik nitánkau.  
Annóχk áistə́mikakoχtə́ukau ka-  
náiapiapi. Omá áitapiskatsimàu  
áisə́poχtomə́u. Ikítstə́ksists ə́nni  
óχkotə́uaists. Itə́χpiskinakiu.  
A'nni nanistútsistapitsiχ'p ə́kani.

hides [i. e. with ropes of those  
hides].

In the evening all the societies  
will enter [the medicine-lodge].  
They will have a dance with a  
hole [in the ground]. In the  
morning Little-crooked-horn will  
be the Sun-dancer. That is he,  
that will be the Sun-dancer. The  
old men with their daughters  
beat the drum on half a hide.  
They are the ones, [that] give  
the dance with a hole [in the  
ground]. When they are old and  
crazy, and when they tell lots  
of false coups, the chiefs think,  
that they [the people] will praise  
them. They think also, that they  
will get another wife. They are  
bad old men. Then they begin  
to bring in the soups. Berry-  
soups, back-fat(s), bull-back-fat(s),  
those are the things they cook.  
They are carried to them [to the  
societies]. That is what I know  
about, how we used to have the  
medicine-lodge in the olden times.  
Now we only have our medicine-  
lodges with all things got from  
the whites. The Sun-dancer is  
given a pipe. The sacrifices are  
given to him. He then paints the  
faces [of the people]. That is the  
way I understand the medicine-  
lodge.

[Cf. GRINNELL blt 263 sqq.,  
Mc CLINTOCK ont 192 sqq.]



## The young man and the beavers. First version.

Omák A'kai-Pekžniua áipžs-kàii, àkéks itáitotùisapinàusiau otókamàtsimoàuaiks, manistápai-nàuspaiks. Aipžskžsi àkéks, áu-aksipuyiau. Maniká'piks nínaiks kžnáuχsoχtsi nitá'χkžnaipuyiau. Kénimaie itáimoyiau omíksi maniká'piks stotúisapinàusòkiau. Ki itá'χkžnaitsoyáχsatan. A'istžmoχkžnàisksinoau: A', žnmiaχks otókamàatsimi. A'istžmiskšinoan. Stsíkiks aipúχ'tsioiau. Maniká'piks itstúí áistuyisiks. Ki omíksi nínaiks otoχkémánoauaiks aiskšinožsan, omík maniká'pík otokamàtsimaie, omá nínàua íkoχ-taiaχšitakiu. Nāχkāχtákopunniau omíksi ákeks. Otsítaiketsimokoaiu ómoanaiks, máχksipžskàniau. Ki itsánatstunnoyiauaiks, otáiketsimokoaiamaiks. A'ikžstapuχtai-ìmatsei. Otáukanaisksinis ótakèšina, maχkáitotnisapinàus omžχ-patómiks, itsánatstunnimaie. Itá'χkžnaistau, máχkakayisi otáito-tuisapinàuspiks.

[When] long ago the ancient Peigans were dancing, the women dressed like their lovers, how they [the lovers] dressed. [When] the women danced, they stood in a circle. The young men [and] the men were all standing behind [on the outside of the circle]. And there they saw, that those young men were imitated in dressing by [the women]. And then they [the young men] were all yelled at [by the people]. Then he [such a young man] was known by all: Yes, that is his sweetheart. Then he was known [that a certain woman loved him]. There were some [young men] that came later than others. They were young men that were ashamed. And when the men knew their wives, [that] a certain young man was her lover, that man [such a husband] was always very glad. The women would be afraid. They were encouraged by their husbands, that they might dance. And then they were not afraid, because they were encouraged [by their husbands]. They [the women] admired and imitated each other [in having a lover and dressing like him]. When the women all knew, that they must dress like their side-husbands, then they were not afraid. Then they all thought, that they might have many of those, they had to imitate in dressing.

Omá nínàua áitsauaipzskaii  
otoχkémaiks. Ki omí túskəm  
otsisoχkəman okínmatsisoχkə-  
manaie. Ánni ánistsiu: Kimánk-  
sauχkàipzskaxks? Kamóχkits-  
tsiχ'ki, kináχtáksipzskàχpi. Káχ-  
koχkitsipzsk, kitáitsanàipzsk.  
Otánikaie: Á', nitáksipzsk. Á'n-  
noχka pázskauki, nitákoχksipzsk.  
Mátsisəmóa itunítsotsèian: O'ki,  
anétakik, náχkátakapinausiu, áχ-  
koχkatsitsinoau otáiaknitsinàus-  
pi. Ankanáiksistsipuyisi, itáiχ'-  
tsisəuyi omíksisk mánatáχkàpi-  
nàusiks, ki ikaiistsikiniskòχto-  
aiau. Anná tázmisokiχ'tsisò. Isks-  
áχkuspiniu. Omí amíkamànin  
istsəmmokatsiuaie, maniátsikim-  
áχsoàtsists opústamànists. Maiái  
átsotsikəχksinitsiuaie. Iχ'knú-  
mitsiuaie. Á'nistəpekəninəzminai  
maiái. Omá akéu žuni nitsináu-  
siu. Itsisau. Omá maniká'piua,  
otáinoaxsaie, ikaitisistapu. Itanís-  
tsiu otáčkaii: Tázmanikit, otániχ'pi.  
Ki itsitsoyáχsatau. Otápuisi  
omám akéuam, ániu: Niétəχtaists  
aiksistókomisau, tákitsipiksistsi.  
Omí ómi otánisksinòkaie, oná'χ-  
kitotuisapiuàus. Ki amói kanái-  
tapíua tázmaχkənaisksinəm, ómaχ-  
tsipzskàni Á'pekoχkùminimàii.  
Kémuaie ná'χkokamàatsiuaie.  
Ánni nitáinausinaí. Tázmiksis-  
pəskan, itánitəχkàiiu. Omí otá-  
čkaii sótəmapsənmokaie. Otoχ-  
kónokaie, okóaii otsitáupis. Á'uke,  
tsínin annáχk àkənaχk? Otánik-  
aie: Napí, ániu: Niétəχtaists aiks-  
istókomisau, nitákitsipiksistsi. Stá-  
maniu Á'pekoχkùmiuinà: Tákstə-  
miksistapanistapu, nitumáistuyis.

There was a man, whose [liter-  
ally: his] wives were the only  
ones that did not dance. And  
over there [on the opposite side  
of the lodge] one [of his wives],  
his second wife, was his poor wife.  
To that one he said: Why don't  
you go and dance? There might  
be some one, that you might  
dance for. You may dance, you  
are the only one that does not  
dance. He was told by her: Yes,  
I shall dance. Now when we have  
a dance, I shall dance. After a  
short while they hurried one  
another: Now, hurry up, those  
that have a new way of dressing  
[in imitation of some young men],  
that we can see them, how they  
will dress. When they all stood  
in a circle, then those that had  
a new way of dressing came for-  
ward inside of the circle, and  
then the people made very much  
noise about them. There was one  
that came forward. She had earth  
on her cheeks. She had a narrow  
strip of a buffalo-robe for a bon-  
net, magpie-tail-feathers were the  
ornament of her bonnet. She had  
each corner of her robe cut. She  
had cut it around. Her robe  
looked, as if it were scabby.  
That woman dressed that way.  
Then she came forward to the  
centre. When he saw her, that  
young man [whom she had imi-  
tated in dressing] was going away  
already. He told his partner: Tell  
me later on, what she says. And  
then she was yelled at. When  
that woman talked, she said:

When the rivers are warm, I shall show the people, that my lover is a warrior. Then her husband knew, whom she dressed like [who was the young man she loved]. And then all these people knew, that she danced for Round-cut-scabby-robe. That one was her lover. That way he used to dress. [When] they had done dancing, then all went home. Then his partner looked for him. He was found by him, while he was staying in his lodge. [He asked his partner:] Now, what did that woman say? He was told by [his partner]: Partner, she said: When the rivers are warm, I shall show the people, that my lover is a warrior. Then Round-cut-scabby-robe said: I shall go to an unknown place, because I am ashamed.

Tázmapautsimau. Tázmomatò.  
Mátoχkusksinoànats, otsítapoχp.  
A' — otázkàii ánistsiu — tázmap-  
sázmunokit, káχkitoχkònok, nitsi-  
topokàsoyiχ'pi. Mátsiksipiòats,  
otsítapoχpi. Omím ómzχksikimìn  
tázsikaztsim itokóyiau ksískstækii.  
Isoóχtsi tázmitoataniòtoyiu ksáχ-  
kum. Itápimau. Kénuimaie itsíp-  
stàupiu. Itanásainikàu. Kokuísts  
ksistsikuísts zskχsauàsainiu, otái-  
kinnatskàs. Otsákiaiokauì, tázusok-  
itotòyin sazχkúmapiin: Otánikaie:  
Núnna kitáunanik, káχkitapoχ-  
piχ'k. Itsipúsapiu. Áχkéyi iz'-  
tsóyimai. Itanisitsiχ'tàu: Tsáχtan  
tákauistòχpaxtan? Tázustmuni-  
maie, máχkitapùχs. Tázmatòkau.  
Sótzmatsistanikaie: Núnna kitázni-

Then he began to take things [with him]. Then he started. He was not known, where he went. Yes, — he [had] told his partner — look for me later on, that you may find me, where my body has dried up. It was not far, where he went. There in the middle of a lake beavers had a den. Near the edge of the water he began to dig a hole in the earth. He made a shade. And there he stayed in. Then he began to ery. Nights [and] days he always eried, because he acted as an unhappy person [that the beavers might pity him]. While he was asleep, then suddenly a boy came to him. He

mok. Tázmitsipùsapiu. Tázmati-  
noyiuaie, áχkéyi omoχtáutsisaie.  
Omíksim ksískstækíksim okóauai  
ánimaie áístzmitapotsìminai.  
O'mistk aisauχkótaitsis, máχki-  
tapuxs, itáumatapasàiniu. Á'is-  
tzmatsòkau. Nitúyi otátanikaie:  
Nínna kitázmmok. Sotázmisksin-  
kaie, otsauá'χkitsitapuxs. Otánik  
omí saχkínapi: Túkskaie nitsi-  
kaisists isátsit. Stáisapiksikàit.  
Tázmaχpokiuduáie. Áχkéyi má-  
tsiniχ'kímmats. Itsitótò omím  
ksískstækíokòaii. Omí saχkíuapi  
tázmpimínai. Ki ostói ítsàsim: Tsá  
tákanistsipìχ'pa? Omím níuàim  
otsitsanikaie: O'kì, sotáznipit. Ná-  
pistsàkit. Istsipít. Tázmitsipìmaie.  
Nápistsàkiu.

Omá sóksiním omazχkáuyis  
niúókskaitapíks, omí níuai, otoχ-  
kéman, oχkói. Otánikaie: Á'χsa  
kímáχtapauàuaχkaχp? Á'nistsiu-  
aie: Nitsiksikímmatàps. Annáχ-  
kaie àkéu, nistói nitotúisapinàusin.  
Nitsíkstuyis. Nimátomaíksinìpa  
auaχkáutsisists. Á'uaniu, niétzχ-

was told by [that boy]: My father  
tells you, that you must go to  
him. Then he looked up. [The  
boy in his dream] was walking  
on the water. Then he thought  
to himself: How shall I be able  
to go there [to the beaver-den]?  
Then he was afraid to go there.  
Then he slept again. Then he  
was told again by [that boy]:  
My father invites you. Then he  
looked up. Then he saw him  
[the boy] again, that he was  
swimming in the water. He [the  
boy] would always swim to the  
beaver-den. Those times, when  
he could not think how to go,  
he began to cry. He then slept  
again. He was again told the  
same: My father invites you. He  
was known by [the beaver-chief],  
that he would not be able to go  
there. He was told by the boy:  
Look at one of my steps. Step  
in it. Then he followed him [the  
boy]. He did not sink in the  
water. Then he came to the bea-  
ver-den. The boy then entered.  
And he himself asked: How shall  
I enter? The chief then called  
to him from within: Now come  
right in. Shut your eyes. Then  
enter. Then he entered. He had  
his eyes shut.

[When he opened his eyes,]  
he suddenly saw three persons  
in a big lodge, the chief, his  
wife, [and] his son. He was told  
by [the chief]: What are you  
travelling for? He said to him:  
I am very poor. There was a  
woman, she dressed like me. I

taists aiksistókomisau, máχkitsi-  
piksístsis. Otánikaie: A'moistsiaie  
nitsináni. Kítstatòpi, màtsít. Ita-  
nístsiu: Mátakotsip. Omá niskána  
tsikákonimmau. A'nni tákotoàu.  
A'ipstsiksisžmoyi omá otsitauáni-  
kaie: A'moistsi nitsináni. Kənái-  
skumatàpiiau. A'nnistsiaie kimoχ-  
totàm. Nitúyi áuanistsiuaie: Omá  
niskána tsikákonimmau. A'nni  
tákotoàu. Otánikaie: Nitúkskəm  
nòkós, màsipummàpi, káχkoto-  
mòks. Osótəmoχkokaie, istuyí  
máχkoχpokàupimaχs. Itsikísimis-  
tan: Tsiáχtau tákauatəχpaχtau  
anuóχk istuyíχ'k. T'žnisksinè-  
maie oksímistàni. Osótəmanikaie:  
I'kakauoyi auáuachsis, kitákan-  
atoχp. Təmaχsítakíua. A'nistsi-  
uaie: A', nitsikímmatəpsini ní-  
moχtanistəpauàuaχk. Matsikíua,  
annóma tákitàupi. Otánik: Autúsi  
kitákitəχkài. T'žmitàupiu annóχk  
istuyíχ'k. Otánikaie: Kitákaua  
kitəpsəžnmmok. Sàksíst, sákapòt,  
káχkitanistài: Matsikíua, nitsi-  
taupíχ'p.

am very much ashamed. I do  
not know yet about wars. She  
says, that when the rivers are  
warm, she will show the people  
that I am a warrior. He was  
told by [the chief]: These are my  
things. Take, which of them you  
like [literally: think]. He ans-  
wered him: I shall not take it.  
I love my younger brother very  
much. I shall take him [and no-  
thing else]. After a short while  
he was told by [the chief]: These  
are my things. They are all strong  
[they all have supernatural power].  
Of those I invited you to take  
one. He answered him the same  
[as before]: I love my younger  
brother very much. I shall take  
him [and nothing else]. He was  
told by [the chief]: He is my  
only child [the meaning is: he  
is the only of my children, I  
care for very much, he is my  
pet-child], it is not good, that  
you take him away from me.  
He [the young beaver] was then  
given to him by [the chief], [on  
condition] that he [Round-cut-  
scabby-robe] should stay with him  
[the chief] during the winter.  
Then he [Round-cut-scabby-robe]  
thought: Where is [the food],  
[that] I shall have to eat now  
during the winter. Then he [the  
chief] knew his thoughts. Then  
he told him: There is plenty of  
food, that you will have to eat.  
Then he [Round-cut-scabby-robe]  
was happy. He said to him [the  
chief]: Yes, I am travelling,  
because I am poor. There is

nothing the matter [i. e. there is no objection], I shall stay here. He was told by [the chief]: In spring you will go back. Then he stayed that winter. He was told by [the chief]: Your partner is looking for you. Go out, go out on the prairie, that you may tell him: There is nothing the matter [i. e. there is nothing wrong] with the place where I am staying.

Táznsàkapò. Itáznsoksinoyiu otázkài. Apáuksimatsìmmotseianaie. A'nistsiuaie: Aistsísi suiópoks-kuyi, amó matápiužm àkitsóo. A'nistsin omá A'pekoχkùmini-man otázkài: Aistsísi otsítàkomatòχp, tázmatsipuχsaput. Minápitsiχ'tàt. Ki ómiskàukin otázkài. A'axkaiìn. Ostói okóai tázmitapò. Táznipim. Ki omí ìnni ksískstàkìnai áitsinikoyiuaie. Nitázkàna nitánik: A'íksisəmò, kitsítapsəmnoχpi. Nitánistan: Matsikíua nitsítanpiχ'pi. Tázmatsipuχsaput. Ki istuyí tázmitaupin. Otsítázksinimàtsokaie ksískstàkìniχ'ksists, á'χkenìniχ'ksists. Otápaipummòkaie. A'ístəmzksinimàie. Natósi àinakúyis, ki itáiniχ'kìnai. Sotázmoχkokàie mistísisi iχ'kitsíkaie. A'nni iníkoχksíksiau. Otánikaie: Natósiua àinakúyis, túkskaie mistísisi istápoχkistòt. Ki ámoksaie natósiks. A'nnistatòsiks A'pekoχkùmininàu anitsipótapoχkistau. A'uksiu natósiu, otsítàkaχkaiiχ'p. A'isapznnistsinni natósiks otsítàkaχkaiiχ'piks. Otánik omí ksískstàkìnai: Kitàkaχkai. Amóistsi nitsinánists. Amoχtótakiàn. Its-

Then he went out on the prairie. Then he suddenly saw his partner. They were happy to meet one another. He [the partner] told him: When the leaves are close by [that means: when the leaves are out], these people will go on a raid. Round-cut-scabby-robe said to his partner: When it is close to the time, that they will start, then come here again. Don't worry yourself [about me]. And then there his partner went. He [the partner] was on his way home. He himself [Round-cut-scabby-robe] then went to his lodge [the beaver-den]. Then he entered. And he told the news to his father, the beaver-chief: My partner told me: It has been a long time, that I have looked for you. I told him: There is nothing the matter [nothing wrong] with the place where I am staying. Then come here again [when it is close to the time, that the people will start on a raid]. And that winter he stayed there. Then he was taught

tsii auaxkáutsianistapists. A'nis-  
tsiuaie: Máta $\chi$ totaki $\chi'$ p. Omá  
niskána, ánniaie tá $\chi$ pokax-  
kañimau. Tsikákomimman. Án-  
nistapinàkuists mánisto $\chi$ kòkaie  
otátoapinàni. Á'peko $\chi$ kùmini-  
màua no $\chi$ káii $\chi$ kimau, uskáni  
ma $\chi$ kótoaxs. Nánauauanikaie:  
Á', áuke, kitáukot kiskáni. Otsi-  
tapaistotòkaie á $\chi$ kéyi.

the beaver-songs, [that is:] the  
beaver-roll-songs [literally: the  
songs of the water-owners]. He  
was given the power [of the  
beaver-rolls]. He learned it then  
[right away when it was shown  
to him]. When the [new] moon  
was seen, then he [the beaver-  
chief] would sing. Then he  
[Round-cut-scabby-robe] was given  
seven sticks. They were sticks  
of that size [saying this, Blood  
showed me the size of the sticks].  
He was told by the chief: When  
the [new] moon is seen, then  
lay one stick pointing to [the  
moon]. And these [seven sticks]  
were the moons. Every new moon  
Round-cut-scabby-robe would al-  
ways lay one of them pointing  
to [the moon]. He counted the  
moons, when he was to go home.  
All the moons were in, when  
he was to go home. Then he  
was told by the beaver-chief:  
You will go home. These are  
my things. Now take from them.  
They are things that belong to  
the wars. He answered him: I  
will not take from them. I will  
go home with my younger  
brother. I love him very much.  
Every morning [the beaver-chief]  
would give him one of his me-  
dicines. Round-cut-scabby-robe  
tried hard, that he might take  
his younger brother. Finally he  
was told by [the beaver-chief]:  
Yes, now I give your younger  
brother to you. [The beaver-chief]  
[also] gave him supernatural power  
with water.

Otázkàii itótoinai. Nitúyi ksis-  
 tsikúyi itsinótseiau. Tázmaχkàiiu.  
 Áumatò. Ki uskáni ánniaukinai,  
 támatsistoχkinatsiuaie. Mátatsi-  
 tapiuasiuatsinai, ánniaukaie oto-  
 kísai. Stámitoto omí otsíχkauai.  
 Ikiómatapòyinai. Mátitspiuòuats-  
 aie. Otsípsksistoχtsi támoxχtapau-  
 àuaχkau. Omí otázkài nitsámis-  
 tsitapiu. Itsísomaχkàiau. Omαχ-  
 káitαχtau otótomionmaχkàiau.  
 Itsinóyiau ikúnai. Mátitskòmaχ-  
 kaiau. Ki amók ótapisínik itsi-  
 nóksistotoyiau. Itáimistsiuaie: Á-  
 momaie itaukúnaiiu apázmoχtau.  
 Sotázmoχtauàuaχkau. Tázmotami-  
 òpiu. Ki omá matápiuðm itápoχ-  
 patskòtsiu. Ki itsínisò amó ótapisin  
 niétαχtaii. Tázmitoto. Ki omáie  
 noχkétsitapi ki noχkátāχkànai-  
 soò. Sotámiamipotàupiu. Ki Á-  
 pekoχkùminimàua támistapòiau  
 omí otázkài. Itanístsiuaie: Ómaie  
 apáipuyiuaie. Nitáksinitau. Táz-  
 aisòminiu. Niétαχtaii támisoo.  
 Itanístsiu otázkài: Annó stáupit.  
 Nitákitoto. Nitáksikaupinikipai-  
 napistai. Áχkéyi itsápunistàu.  
 Itáksimàu. Uskáni átsistoχki-  
 natsiuaie. Ki áumatapòtsim. Ki  
 omá apázmoχt noχkétsitapiua  
 áitsitsòyāχsiu. Áistoχkìm. Omí  
 itsístaiiu. Tázmanistsipitotsanχ-  
 kyapiksiuaie.

His partner came to him. The  
 same day [that his partner came]  
 they saw each other. Then he  
 went home. He started. And there  
 was his younger brother [the  
 young beaver], he then wore him  
 round his neck. He was not living  
 any more, it was only his hide.  
 Then he came to his tribe. They  
 all were going on a raid. He did  
 not go among them. He then  
 walked on one side [of them].  
 [He and] his partner were only  
 two [walked together]. They went  
 ahead. They came in sight of a  
 big river. They saw the camp  
 [of the enemy]. They ran back  
 again. Then they told the happy  
 news to the people behind. They  
 told them: Here on the other side  
 [of the river] he [the enemy] is  
 camping. Then they [the war-  
 party] just travelled on. Then  
 they sat in sight [of the enemy's  
 camp]. And those people [the  
 enemies] then began to rush. And  
 these people [the war-party] went  
 down to the river. Then they  
 came there. And over there the  
 enemies came all to the shore of  
 the river. Then they just sat there  
 [each party facing the other one].  
 And Round-cut-scabby-robe [and]  
 his partner then went away [from  
 the rest of the party]. He told  
 [his partner]: Over there is [a  
 man] standing up. I will kill him.  
 Then he began to strip himself  
 [of his clothes]. Then he went in  
 to the river. He told his partner:  
 Stay right here. I shall come here.  
 I shall feign to dive down stream



Ouá nínàua noχkétstapìkoān  
itsinóyiuaie. Itsitápsuiāχpàipiuaiē  
Ápekoχkùminimà. Niétzχtai  
āχké ánnoi opáix'pín iχ'koká-  
tomaie. Kì omí noχkétstapìkoā-  
ninaí otáistákàie, máχkaistoχ-  
kòvis. Ómzχkopzuàie óχpsi.  
Támispiuàuaχkan. Iχ'pókiuàuaχ-  
kàinai. Tsítskumzákàie. Ítoχ-  
kùuiskàn. Sotámauainiu uskáni,  
tsiáie kàkstáksin. Támikisiksìs-  
tsiχ'paie. Kì itsátapiksimaie.  
Áístapuzχpàpiksìnai. Nitsitótòae.  
Á'nniauk omí òχpsiaie noχkáztoχ-  
skumzáktsiuaie. Á'màtsik okakíni,  
tázusapokakinitoyiuaie. Kì aitsitsi-  
nùae otoká'nists, kì iχ'pítsù-  
otsimaie. Kì itsítsòyāχsiu Á'kai-  
Pekànì. Kì omá áuasainiu noχ-  
kétstapìn. Á'upiχ'tátsikiotsimaie,  
kì iχ'pítsistaiiuaie. Kì amó matá-  
piua itāχkánainàipsaipiu. Kì otá-  
kàii íkanistsiuaie: Á'nnò stáupit.  
Kéuni otákàì éuniχ'pitotsāχkyà-  
piksuaie. Támítotopitsipòtoyiu-  
aie. Otákàì stánuauāikínai. Kz-  
nuánuaukoχtsi matótsiminai oto-

with him [with the killed enemy].  
He made [ready] his supernatural  
power with water [so that he  
might dive in as a beaver and  
swim under the water]. Then he  
began to whistle. He had his  
younger brother round his neck.  
And he started to swim. And  
on the other side the enemies  
all yelled. He got near [the  
other shore]. Over there he dived  
under the water. Then he sud-  
denly threw up his head out of  
the water right in front [of the  
enemy].

The chief, the man of the  
other tribe, saw him. He [that  
chief] jumped into the water  
towards Round-cut-scabby-robe.  
The water of the river reached  
around his [that chief's] waist.  
And that man of the other tribe  
thought, that he might get closer  
to him. A big arrow was his  
[that chief's] arrow. Then he  
[Round-cut-scabby-robe] went in  
deeper. Then he [that chief]  
walked after him. Then he [Round-  
cut-scabby-robe] was shot at by  
[that chief]. Then he [Round-  
cut-scabby-robe] gave a yell. Then  
his younger brother, which [bea-  
ver-skin] had turned into a stick  
cut by beavers, was hit [by the  
shot]. Then it [that stick] was  
bit in the centre. And then he  
[Round-cut-scabby-robe] pulled it  
out. Then he [that chief] was  
jumping away from him. He  
[Round-cut-scabby-robe] walked  
right up to him. It was his  
[that chief's] own arrow, that

kā'ni. Ki omá mátsitoχkanitàu-  
taipiu. Tápaisinìkimatsiuaie.

he [Round-cut-scabby-robe] shot him with. He shot him then right in his back. Then he took hold of him by his hair, and then he swam in the water with him [at the surface]. And then the ancient Peigans gave a yell. And the people of the other tribe were crying. He [Round-cut-scabby-robe] swam to the middle [of the river], and then he dived with him [the killed chief]. And these people [the Peigans] all charged down the river [on that killed chief]. And he [Round-cut-scabby-robe] had already told his partner: Stay right here. And there close to his partner he threw his head up out of the water with him [with that killed chief]. Then he put him right on the shore. His partner just hit him [the dead chief] then. He [the partner] took also half of the scalp. And then all the people also ran up to him [to the dead chief]. Then they began to make coups on him.

Ki itāχkz̄naumatapz̄χkàiiu.  
Ki áipiksistsin A'pekoχkùmini-  
uàu. Kz̄nistàpiàatomò. A'istoχ-  
kìma moyists. Mátsitsisomaχkàu.  
Moyists mātotomoχkùksinim.  
Ítskòmaχkau. Oní núnaii soyé-  
piχ'tsiu itsitsinikoyinaie: A'mis-  
tomànk kitsiχ'kauànmm. Annóχk-  
ksistsikúiiχ'k ákataiaìò. Tz̄nau-  
matò. Itótamisoò omí páuaχknyì.  
Itápstò: A'mok nimochtóto. A'χsiu.  
Ki omá itápāχpatskòtsiu matá-  
piua. Manistsinomatapuχs, tz̄ma-  
mistsìppiautomò A'pekoχkùmini-

And then they all started home. And then Round-cut-scabby-robe had shown the people, that he was a warrior. He was far ahead of the others [in going home]. He got near the lodges. Again he went ahead. He also first found out [where] the lodges [were]. Then he ran back. Then he told the news to the leader of the war-party: Here close by is our tribe. To-day we shall make the circle [in approaching the camp]. Then they

màu. Otázkài pzχtsikápatāχtsi-  
 kàukinai. Ki omáma matápiuzm  
 itótoχkàtau, mákzskotònos. Omá  
 saχkúmapiu itsitótòae. Tázms-  
 ksinoiyuaie, Ápekoχkùminimà  
 áumank ki otázkài. Omíu átsitap-  
 òmaχkau. Itanístsiuaiks: Ápe-  
 koχkùminimà ánnakauk ki otá-  
 kài. Ki omá nínanzm, ákàyu-  
 zm, itápszmmiu otoχkéman.  
 Itoχkónoyuaie, tsináie sákiau-  
 satsinai apékoχkiniks. Itanístsiu-  
 aie: Kóna zkauásto. Itásuyini  
 otoχkinúniks. Kzuánkàpiu otsis-  
 totóχsists. Omistá kumuatsisoχ-  
 kéman únistsi sokápiists otsisto-  
 tóχsists O'toχkokaie. Itomátapskò.  
 Kznístsippiotòmipuyin omák aké-  
 koànz. Itsiksímumatsimuaie óà.  
 Tázmoχkotsuaie omí otsináuaz-  
 kani, ómazχkopžumi, otoká'mi.  
 Mátoχkotsiu omá akékoan omí  
 mítapòmíu. Mmístsiaie iz'kot-  
 síuaie. Ki itomátapítazsiu. Omá  
 nínaua únistsiu: Nokóai ákitapíu.  
 Tázmitsipíuaie, Ki ómank ákàupiu.  
 Osótzmanikàie: Napí, áumank  
 kitoχkémanúua. Mmíuie kinóχ-  
 kopíu. Kémamank uokóai kimá-  
 topíuop. Túkzkzmà nótsa otstí-  
 tsimíu. Kémíuie nitopáuaie  
 niuókskaiaists, omí aké, okóai,  
 otstítsimí.

all started. They came up in sight  
 on a hill. He [the leader] made  
 a sign [to the camp]: Over that  
 way I came. It [the trip] was  
 good. And the people made a  
 rush [crowding one another].  
 When they [the war-party] had  
 started down, then Round-cut-  
 scabby-robe was far ahead of the  
 others. His partner was right  
 behind him. And the people  
 there [in the camp] then sent  
 a messenger, that he might go  
 back [to the war-party] and find  
 out [who they were]. Then the  
 boy [the messenger] came up to  
 them. He then knew, that it  
 was Round-cut-scabby-robe and  
 his partner. He ran again over  
 there [to the camp]. He told  
 them: It is Round-cut-scabby-  
 robe and his partner. And that  
 man, his [other] partner [the  
 husband of Round-cut-scabby-  
 robe's sweetheart] began to look  
 for his wife. He found her,  
 where she was still picking rotten  
 [literally: scabby] roseberries. He  
 told her: Your husband [meaning  
 Round-cut-scabby-robe] is coming.  
 Then she spilled her roseberries.  
 Her clothes were all bad. That  
 poor second wife's elder sister  
 had fine clothes. Those were  
 given to her by [her elder sister].  
 Then they [the people of the  
 camp] started back [to meet the  
 war-party]. That girl was standing  
 far ahead. Then she shook hands  
 with him [Round-cut-scabby-robe]  
 with a kiss. Then he gave her  
 his coup, the big arrow [and]

his scalp. Then that girl gave them to her real husband. She gave him those. And then they began to have the scalp-dance. That man [the real husband] told him: We shall go to my lodge. Then he [Round-cut-scabby-robe] entered. And over there he sat down. Then he was told by [the husband]: Partner, here is our wife. I give her to you in payment [literally: I put her in the place, viz. of the presents you gave to me]. And here is my lodge, I also pay that to you. [And also] one of my dogs, the yellow one. And in that way he paid him three things, that woman, his lodge, his yellow dog.

Támatomatò A'pekoχkùmi-  
niua. Mátsipiòats. Mátsitoχkòì-  
nimatsiù noχkétsitapìkoān. Mát-  
sitsinitsiuaiks. A'psú otsinámaχ-  
kàn. Mátαχkàiiu. Motoká'ni mató-  
takin. Okóais̄ts áitoto. Páuaχkùyi  
tótzmianpiu. Itsipúau. Itápstò.  
A'moka númoχtoto. Sokápiu. Ito-  
uátapò. Anistsippitomò. Tázms-  
ksinóau. A'pekoχkùminimāu án-  
nakauk otákàii. Tázmpsamiu  
otoχkéman. Itsitótòyin. Tázmoχ-  
kotsiuaie ponopániu, motoká'ni.  
Túkskzm otoχkéman mátopàin-  
aie. Otónopistàniks mátopàiaie.  
Ki áitukskzmin otoχksistan. Mát-  
sitomàtsoo. Ki ómaχkauk. Ki  
áipiuò. Ikyáiaχkòinimū. Matsi-  
tsapiskoχtoyuaie. Túkskzm omá-  
tsinitai. Osápzpistàtsisaii mató-  
toyuaie otoká'ni. Anuistsiaie  
matoχtáinuasiu. Otoχpóksiniks

Then Round-cut-scabby-robe  
went again [on a raid]. He did  
not go far. Then he found people  
of another tribe. Then he killed  
them again. He took arrows for  
a coup. Then he went home. He  
also took a scalp. He came back  
to his camp. He sat in sight on  
a hill. He stood up. He made a  
sign: Over that way I came. It  
[the trip] was good. He started  
[down]. He was far ahead [of  
his party]. Then he was known,  
that it was Round-cut-scabby-robe  
[and] his partner. Then he looked  
about for his wife [that was given  
to him by her former husband].  
She came to him. Then he gave  
her the quiver and arrows, [and]  
the scalp. [She gave them also  
to her former husband.] He paid  
him again one of his wives. He

áχkaná'χtapauàatsistsinomoyiu-  
aiks motoká'nists. Ikáitauitakíais,  
ákotos. Ki áutò. Ki omí otázkài  
átsinoyiu. Sapæpístàtsis átoχko-  
tsíuaie. Ki omí otoχkéman otái-  
topàukaie. Ki áisauatáχkemiua-  
tsinaie. Otáitsiniopàukaie otoχ-  
kémaiksi. Ki áiaianikapimatsinaie.  
Ki áitsitapainauàsiu A'pckoχkù-  
minimà. Káiiiskstækipæpànkau. Ki  
omí otázkài omíks otáχkéminàniks  
otoχkókatsaie. A'uni ná'χkanis-  
táχtsimàtau nistóa, sotázmitstáχ-  
kèmiu. Kénnaχkaie áuaistæmats-  
toχkèu, máχkanistaipæskàχpi  
ksískstækiksi. Kénmyaie ki ánetoyi  
imitáiks.

paid him also his beaver-rolls.  
And [now] he had only one [wife]  
left. Then [Round-cut-scabby-robe]  
went on another raid. And there  
he went. And he went far away.  
He finally found [the enemy].  
Then he made another charge on  
them. Again he killed one of them.  
He took also his spear [and] his  
scalp. From those [coups] he be-  
came a chief. For all his com-  
panions he cut a small piece of  
the scalp for each. They were  
very happy, when they were near  
home. And then he came home.  
And his partner [the former hus-  
band] saw him again. He [Round-  
cut-scabby-robe] gave him the  
spear also. And he [the husband]  
paid him his wife again. And  
then he [Round-cut-scabby-robe]  
left him without a wife. He had  
paid him all his wives. And he  
[Round-cut-scabby-robe] had him  
for a single man with him. And  
Round-cut-scabby-robe became the  
only chief [of the tribe]. He had  
had a beaver-dream [in which  
power was given to him]. And  
that partner of his [the former  
husband] had given his beaver-  
rolls to him. That way I heard  
about it, [how] he then became  
the owner of the beaver-rolls  
[literally: water-owner]. And he  
is the one, who showed [the  
people], how the beavers should  
dance. And now the dogs have  
separated [after having had their  
meal].

[Cf. GRINNELL blt 117 sqq.,  
WISSLER-DUVAL mbi 81 sqq.,

Mc CLINTOCK ont 104 sqq.,  
MICHELSON jaf XXIV, 238 sqq.  
Another version of the same story  
follows here immediately below.]

### The young man and the beavers. Another version.

A'maukiχ'k amá kúmmatàp-saχkumapüiχ'k ánistaiiχ'k A'pe-koχkùnniimai'i. A'kai-Pekànuiua áuauaχkisiχ'k. Ki amí kúmma-tsisoχkèmau otókamatsìmiχ'kaie. Itsitòtosapinausìnai, anistáinauspi. O'tstuyisìni stámoχtsistapu. Itáp-aiokau. Iχ'tápaiokaiiχ'k, máχki-taχkuipapàukaniχ'ki'a. Amíksim ksiskstækii'a otsítsnièpiokaiksi. Amína moyísim, nitápoysis. Amí ksiskstækìmai ótoχkoiskakì. Aitsi-tápiuasìnai. Ki otoχkémániai ki okósiksai mátsitapinasì'a. Ki amí ótoχpokanìkoχksema stámaká-niuaie. Kémauk amá A'pekoχ-kùnninimàna'a stámitaupina. Is-tuyüχ'ka amím ksiskstækioyisim, kiamí otoχkúnniìkstsímuatsèinai. Mistsísaistsi. A'istámsokàimoyiu-aie. Aisámsósi'a tókaskai'i'a amístsi mistsístsi'a nistápuχtosai. Kémmi-maie áisámo otsítanikaie: Noχ-koie, áikaistsin motóyi'a otsíta-kottsiχ'pi'a. Ki áisámo itámsò-ksinoyiua amí ksiskstækì otsáksai. A'isámo itsipíminai. Otsítanikaie: Noχkoie, áikaistsiua motóyi'a. Níetáχtaists annóχk ákaiàmis-tsian'a.

There was a poor boy, he was called Round-cut-scabby-robe. The ancient Peigans were shaking their heads [daucing]. And there was a poor second wife, she was his sweetheart. She dressed like him, the way he dressed. For shame he went away. He slept about. He slept about, that he might have a dream. He was taken in into the water by some beavers. There was a lodge, a real lodge [there in the water]. He was adopted by the beaver-chief. He [the beaver-chief] became a person. And his wife and his children also turned into persons. And that one, that had the same age as he [as Round-cut-scabby-robe] then became a partner to him. And Round-cut-scabby-robe then stayed there. It was in winter there in the beaver-lodge, and his adoptive father had counters [to count the moons and the days]. They were sticks. He [Round-cut-scabby-robe] would see him [his adoptive father] from time to time. Always after a long while he [the adoptive father] would put aside one of those sticks.

Kénnimaie áíksisæmò'a itox-  
kénaisæksii'a amíksi ksískstækiiks.  
Ki áíksisæmò otsipísaiks, anistsí  
ksískstækyepokàii itámsoksino-  
yiua, amí suiópok ótomoxpipísai.  
Ikítamitakiua, otsínisaie'a. Kén-  
niaie Á'pekoxkùminimau'a áu-  
netakiua máχkaχkai'si'a. Kénni-  
maie otsítanika amí úmi: Annóχk.  
noxkoié, ákaièpi'a. Itanístsuaie:  
Nitákaχkai, nitáunetakì. Otsíta-  
nikaie: Á', apinákus káχkitaχ-  
kai'si'a. Ikítamitakiu, otákaχ-  
kai'si'a. Amí otákàii otsítanikaie:  
Á'mi'a kokúyi'a annóχk, napí,  
amá nínna kitákanikà, káχkòtsiχ'-  
pi'a, ákaχkañnikì. Stámanistsis,  
ómi kákstæksini'a káχkòtsisi'a.  
Ki ómi kznáinækstsimi, ánniaie,  
matanistsis, kaχkoχkóyisi'a, ki  
annátósimsi'a, ki sipátsimoi'a,  
káχkauamatosimazpi. Stámapi-  
naku otsítanika amí úmi: Á'nke,  
noxkoié, annóχk kitákaχkai.  
Anít, káχkoχkotoχpi'a. Sotáman-  
istsuaie: Ninókskai kókit, ómis-  
tsi kitókstsimatsistsi'a, ki ómi  
kákstæksini. Ki óma kznáinæks-  
tsima ksískstækiua ázmai kitáka-  
toχkòki. Kénnimaie otsítanikaie:  
Noχkétsiakázmnikit. Amá nókòsa

And then after a long while he  
was told by [his adoptive father]:  
My son, the time, that it will  
be spring, is getting very near.  
And after a long while he saw,  
that the beaver went out. After  
a long while he entered. He  
[Round-cut-scabby-robe] then was  
told by him: My son, spring  
is getting very near. Now the  
rivers will flow clear [of ice].

And then after a long while  
all the beavers went out. And  
when they entered after a long  
while, he [Round-cut-scabby-robe]  
suddenly saw, there was a beaver-  
child, that entered with a leaf  
[as a sign of the spring]. He  
[Round-cut-scabby-robe] was very  
happy, when he saw it. Then  
Round-cut-scabby-robe was in a  
hurry to go home. Then he was  
told by his [adoptive] father:  
Now, my son, the summer has  
come. He answered him: I will  
go home, I am in a hurry. He  
was told by [the beaver-chief]:  
Yes, to-morrow you may go home.  
He was very happy, that he was  
going home. He was told by his  
partner: Now this night, partner,  
my father will ask you, which  
[thing] you will take, when you  
will go home. Tell him then,  
that you will take that stick cut  
by beavers. And tell him also,  
that he should give you that  
youngest one [that came in with  
the leaf], and the incense-maker,  
and sweetgrass, that you can  
make incense with. Next morning  
he was told by his [adoptive]

kimátoχtoχkniikìχ'patsiks. Itanístsinaie: Sá, kénmai kókit. Ki áisooyì otánistæχpistsì, máχkoχkuyisì, ki otsítanikaie: A', mistótos. Ánnai nitsikímmimàua, kennóχk kitáukot. Ki otsítaipai-pùmmòkaie.

Ki otáiksistsipùmmòkaie, ki otsítanikaie: Annóχk kitáuakæχkài. Á'uke, nápistsàkit. Ki itsápistsàkiua. Ki áiszmo otsítanikaie: Á'uke, ànsæpít. Manístsæpsi, ækaitopitsaipnyinà. Ki itomátapæχkàiiinà. Ki áliksisizmò itsitótò moyístsi. Aní saiakapóyimai'a, otsítsinokaie. Itanístsinaie: Pinótot. Annóχk màtskiχ'tsísota, kaχkitánistana annáma matápinàma, nikánto, náχkitstsiskòkòa. Sotázmitsisòyimai'a aní otsitoxkataii. Sotázmitsiskòana. Ki itotánistan, maχkiχ'tsísæχsì'a. Stázmiχ'tsìso'a. Ki amíma tsískanima stázmitoto. Sotázmiχ'tsìma. Kémmuuaie itsitsínikatòma, otsítstuyimsi'a amíksim kšískstækiks. Ki áiszmo itanístsiu Á'kai-Pekàni: Á'ksùnop. Sotázusoò. Ki áiszmo itsitótò Píkséksimaitapì. Annák

father: Now, my son, now you are going home. Say, what I shall give you. Then he told him: Give me three things, your counters over there, and that stick cut by beavers. And you will also give me that youngest beaver. Then he was told by [the beaver-chief]: Ask me for something else. You will have no profit of that child of mine. He answered him: No, give me that one. And when he had asked four times, that he might give him [the beaver-child], then he was told by him: Yes, you may take him now. I am stingy for that one, but now I give him to you. And then he was given power with each thing [that was given to him].

And [when] he was given power with each thing, then he was told by [the beaver-chief]: Now you are going home. Now shut your eyes. And he shut his eyes. And after a long time he was told by [the beaver-chief]: Now open your eyes. When he looked, he was standing out [of the water] on the bank. And then he started to go home. And after a long while he came to the lodges. There was one, [that] came out from the camp, he [Round-ent-scabby-robe] was seen by him. He said to [the man from the camp]: Don't come up to me. Now go right back to the camp, that you say to the people there, [that] I have come back, that they might make a sweat-lodge for me. Then that



A'kai-Pekžni mátainitsiutsiks.  
 A'ikaksinotsin. Ki iχ'tsitúnayiu,  
 otsinótsimazpi noχkétsim.

Kénmaie A'pekoχkùminimana'a  
 itanú: Tákshintainai'a otsinain  
 amáie Pikséksinaitapua. Ki itó-  
 kisi'man, mákstaiinitzχsi. Itanú:  
 Tákshintan'a. Itanístsiu otžkàii:  
 Annó itáipuyòpi pinoatátot. Ták-  
 skitoto. A'initàiniki, tákāχpitsi-  
 nāpistai, ki annó matápi ákstz-  
 mistaua, pinápoχts nūχtapopi-  
 tsisòāχsi'a. Ki itsitápsuyistàii amí  
 tápopomāχtsi. Opítsauāχksinòka  
 Pikséksinaitapì, otsístais, ki itsi-  
 tápoχkznzskasinaí. Ki autz-  
 mákopzmitàiiina, ki itsipúχpai-  
 piu, sotžmitsùiepuyiu. Ki amí  
 Pikséksinaitapì otsinain itsitáp-  
 sooi. Imzχkópìimai. Ki aná A'-  
 pekoχkùminimà oní kàkstžksini

one, whom he had asked to do  
 so, went back to the camp.  
 Then there was a sweat-lodge  
 made for him. And some one  
 went after him and told him,  
 that he might come to the camp.  
 Then he went to the camp. And  
 then he came to the sweat-lodge.  
 Then he took a sweat. And then  
 he told the news about how he  
 had wintered with those beavers.  
 And after a long while he said  
 to the ancient Peigans: We shall  
 go on a raid. Then they went  
 on a raid. And after a long  
 while they came to the Snake  
 Indians. The ancient Peigans  
 never used to kill [the enemies].  
 They only used to see one an-  
 other [the different tribes each  
 standing on one side of a river].  
 They would become chiefs, because  
 they saw the people of another  
 tribe [without having a fight].

Then Round-cut-seabby-robe  
 said: I will kill the chief of the  
 Snake Indians. And he was for-  
 bidden by all to kill him [liter-  
 ally: that he might not kill him].  
 He said: I will kill him. He said  
 to his partner [one of the Peigans]:  
 Don't move from this place, where  
 we stand. I shall come back here.  
 When I have killed him, I will  
 dive down with him, and these  
 people will think, that I will  
 come out of the water below. And  
 then he dived in to the water  
 towards the other side of the river.  
 [When] he was seen by the Snake  
 Indians, that he dived in, then  
 they all ran to the edge of the

ánniauk mátsimaie. Otáistoχkok  
 amí Pikséksinaitapikoàni. Ki ito-  
 mātaniu A'pekoχkùminimà. Nitá-  
 stuniχ'kiua: Nínna, iikákinuàt.  
 Ki otsítskunakžk amí Pikséksi-  
 naitapikoàn. Otáiskunžkaisì, ki  
 itzχkùmiskau. Itsitótsisàpiksim  
 amí kàkstžksini'a. Kénmiaie stá-  
 misinìminai. Ki itótomoyinaie.  
 Amí ómzχkopžmni sotázmoχtstà-  
 ninitšuaie. Ki otokánists itsítsi-  
 nuaie. Ki amáie Pikséksinaita-  
 pìua itasáiniχ'kotsiù, aitsínzχsì  
 otsínaim otokánists. Ki amá  
 A'pekoχkùminimana'a iχ'pitsíma-  
 pistàliua. Ki amí otsíχ'kanaii  
 itsínapsaipiìn. Sotázmistàimai, pi-  
 nápoχts ákoχtapopitsisoð. Ki amí  
 otžkàii otsítaupiχ'p, sotázmoχta-  
 popitsisoð. Ki itsáutomoyinaie  
 otokáni. Ki anáukoχts sotázmoχ-  
 kotsiua otžkàii.

Sotázmaχkàiiu. Ki áiszmo itó-  
 tamiatàyaìiua. Ki amá kinnat-  
 sisozχkèman sákiausiu kiní'a. Ita-  
 nístan: Ómakank A'pekoχkù-  
 minimàu. Saínikin. Nitsípiautomò.

river. And he was nearly diving  
 across [to the other shore], and  
 then he jumped up, then he stood  
 up in the water. And the chief  
 of the Snake Indians went in to  
 the water towards him. He [that  
 chief] had a big arrow. And  
 Round-cut-scabby-robe took that  
 stick cut by beavers. The Snake  
 Indian came close to him. And  
 Round-cut-scabby-robe sang his  
 war-song. The words of his song  
 were: My father, try hard. And  
 he was shot at by the Snake  
 Indian. When he was shot at,  
 then he yelled. He threw the  
 stick cut by beavers in front of  
 him. That [stick] was it, [that]  
 he [the Snake Indian] hit [with  
 his arrow]. Then he [Round-cut-  
 scabby-robe] took it [the arrow]  
 away from him. With that big  
 arrow he then killed him. And  
 he took him by his hair. And the  
 Snake Indians cried in a rush,  
 when their chief was held by his  
 hair. And Round-cut-scabby-robe  
 dived with him down the river.  
 And his party made a charge  
 down the river [on the dead  
 chief]. They then thought, [that]  
 he would come up out of the  
 water below. And where his part-  
 ner stayed, there he then came  
 up out of the water. And he  
 scalped him. And he gave half  
 [of the scalp] to his partner.

Then he went home. And  
 after a long while they came,  
 in a circle, in sight of the camp.  
 And that poor second wife was  
 still picking roseberries. She was

Ki itásnyiniu otoχkinímiks amá akéu. Ki itαχkyápuksasiu amí okóai. Amiaukinai'a amí aiá'χ-kemùnai ómi. Otsítapaiaiksímokaie, ki ítskàtsiu A'pekoχkùminimà. Omáii A'pekoχkùminimàii. Sótαmoχkokaie amí motokáni'a, ki amí ómαχkopžnni'a. Otsítanikaie: Kóna nitsístskaχtoàuaistsi. Ki amí aiá'χkèmi osótαmopaukaie amí otsísoχkemàniai, ki okóai, ki otómopistàniksi. Kémimaie niuókskai'a nepuísts ómatsitsoχpists. Ki ámoistsi itαχkžnaisimikiu. Nánuai'χkžnaupàukaie otoχkémaiksaii. Sotžmαχtsòianikapòmatsiuaie amí aiá'χkèmi. Sotžmā'χkžnāinau A'pekoχkùmininuàna'a. Kémimaie áiszmo amá A'kai-Pekžni itsótsiu. Iksípuiinəm, má'χksoatāχpi'a. Kémimaie omá nínàua itanú: Anuóχk ákakànhòp. Ki áiksistžkahanki'a, akitsímiz'kiòp. A'pekoχkùminimàna'a sotžmitsokksinaua. Ki iniz'koχtoana, ki amíksim amopistàniksi. Sótzmiksistsiniz'koχtòana, sotžm-omopistàn. Amí otžkai nisoyími otoχkémaiks. Okóaii ómαχko. Kžnāisòsi'a A'pekoχkùminimàn, otáipmiz'takaie otoχkémaiksai. Nānoā'χkžnaipmiz'takàiaiks, ki okóaii'ai ki otómopistàniksai omátsipmiz'takaie. Sotžmαχtsoami-tapaupinai.

told: There comes Round-cut-scabby-robe. He killed [one] out [of the enemies]. He is far ahead [of the others]. And then that woman spilled her roseberries. And she ran home to her lodge. There [in the lodge] was her husband, [who] was the owner of beaver-rolls [literally: water-owner]. Then her face was fixed up [with paint] by him, and then she went back to Round-cut-scabby-robe. [From that time] her husband was Round-cut-scabby-robe. Then she was given by him the scalp and the big arrow. She was told by him: I present your [former] husband with them [with the scalp and the big arrow]. And the owner of the beaver-rolls then gave him in return his younger wife, and his lodge, and his beaver-rolls. And that summer he went three times again on a raid [literally: and then three summer-times he went again on a raid]. And on these raids he each time counted a coup. Finally he [the owner of the beaver-rolls] gave him in return [all] his wives. Then [Round-cut-scabby-robe] had the owner of the beaver-rolls, as a single man instead of himself, staying with him in the same lodge. Then Round-cut-scabby-robe became a chief of all [the people]. And then after a long while the ancient Peigans had a famine. They suffered very much for something to eat. Then there was a chief, [who] said: Now

we shall go in a circle after buffalo. And after we have made the circle after buffalo, then we shall sing. Round-cut-seabby-robe was then painted in the face. And they sang to him and to those beaver-rolls [he had in front of him]. Then they got through singing to him, [and] then he rolled them [the beaver-rolls] up. His partner [the former owner of the rolls] had had four wives. His lodge was big. Every time Round-cut-seabby-robe had gone to war, he had been given by him [one of] his wives in payment [for his presents]. He finally had been given by him all his wives in payment [for his presents], and he had also received in payment his lodge and his beaver-rolls. Then [the former husband] just stayed around instead [of Round-cut-seabby-robe, who was now the owner of everything].

Kénimamaie amá Ix'pauázskin ákokàn. Amí otákàii A'pekoχ-kùminimàii otsítanikaie: Kitúm-maiiχ'kètso amói nisámai. Tókàt. Ki amói mənátsisai ki antoiátsisai, kénui nitsókskaii otákàii otαχ-kúmatαχkokàists. Ki amóχk ikáiks kátasàmàna. Ki antoiátsis kátoχtautoamisòyi'a ikáiks. Kén-nimaie nitαχkúmatαχkotseiaua. Ki amá A'pekoχkùminimana'a sotámitotstàna ómi ksískstákli'a ki ómi kàkstázsimi'a aníksim otómopistàniksi'a. Ki amóχk aiá'χ-kèniks imámanaitsiamaiks. Ómi amí otákài otαχkumàtαχkòzαχpi'a

And then Sear-face was to have the medicine-lodge. He was told by his partner Round-cut-seabby-robe: I think, this my war-bonnet becomes you well. Make the medicine-lodge with it. And there was also a pin and a forked stick [to make incense with], those were the three [things], that were lent to [Sear-face] by his partner. And that is why now the medicine-lodge-makers [the women, that give the medicine-lodge: one woman every year] wear the war-bonnet. And that is why the medicine-

saámi sotámítstoxkotsiua'aie'a.  
 Ki amí mənátsisi ki amí autoi-  
 átsisi'a sotámítstoxkòtsiua'aistsi.  
 Kénnoχkauk íkaiks kátakauoyi'a  
 á'χkèminiχ'ksìtsi otáiniχ'ktsipu-  
 auaistsi. Amá A'pekoχkùmini-  
 maua'a otákài Páiyèi onóχksi-  
 potsakināχsakaie iχ'kitsíkai toí-  
 niχ'ksì'a, iχ'kitsíkai'a kesumíniχ'-  
 ksì'a, ki iχ'kitsíkai ponokáiniχ'-  
 ksì'a. Kénni manistsíppotoχkokaie  
 níniχ'ksì'a. Ki amísti niuóks-  
 kaistsi'a sótámítstoxkokaie. Kén-  
 noχkauk aiā'χkémiks kátainiχ'-  
 kiauua. Kókumikesùmi pitsóχkits-  
 tsìsi'a, itáiniχ'kiχ'tsiniaua ke-  
 sumíniχ'ksistsi. Níuókskāχkitsi-  
 kài'a áiniχ'kāχtoyiaua kòkúmi-  
 kèsùmi. Kénnoχk imáiniχ'kāχ-  
 toyiauaie amóksisk aiā'χkémiks.  
 Kénnimaiie iχ'kakútsiu.

lodge-makers use the forked stick  
 as a cane. Those were [the things],  
 they lent to each other [that  
 means: Round-cut-scabby-robe  
 lent to Scar-face]. And Round-  
 cut-scabby-robe then put that  
 beaver-skin and that stick cut by  
 beavers in his beaver-rolls. And  
 now the owners of the beaver-  
 rolls [literally: water-owners] still  
 own those [things]. And that  
 war-bonnet, that he [Round-cut-  
 scabby-robe] lent to his partner,  
 he then gave it to him. And he  
 then [also] gave him the pin and  
 the forked stick. And that is why  
 the medicine-lodge-makers still  
 now have many beaver-songs  
 [literally: water-owner-songs] that  
 they sing. Round-cut-scabby-robe's  
 partner Scar-face paid him back  
 seven songs, that are sung when  
 the people are going to the medi-  
 cine-lodge, seven moon-songs, and  
 seven elk-songs. That way he  
 paid him back in songs. And  
 those three [sets of seven songs]  
 were given to him by [Scar-face].  
 And that is why the owners of  
 the beaver-rolls still now sing  
 [those songs]. As soon as the  
 [new] moon is there, they always  
 sing moon-songs. They sing thrice  
 seven songs to the moon. And  
 now these owners of the beaver-  
 rolls still sing to her. And now  
 the boiling is ended.

[Cf. the first version above,  
 and the references given at the  
 end of it.]

## The woman and the beaver.

A'nnank omá nínau nitukímiu. Otázkometsimani otapíkiaksini. Stázmitoto Páχtomaxksikini. Stázmitokekauaie. A'isazmitokunaiinaie, áikiákiu ksískstáki. Kénnaie itsómosinai otsísoχkèmani. A'itotóyinai amím otómozχtakakispinaie. Itsinóyinai aní maniká'pin, otsitótspuisi. Otsítanikaie: Kitsipúχsotázəm. Ki itanístsinaie amá akéua: Kimátáχksksinoχpa. Ki otsítanikaie: Sá, ki áχkstázmozχpokaχkaiop. Annóχk kómaa nánistsiksimistatsau, annóma Páχtomaxksikimí mákitokekani, máχkitsitapàikyaksi'a. Ksistóyi énni nitómozχtanisksimistatsau, annóm máχkitokèkan, áχkitoχpoksistapansi'a. Annóχk pináχká'nita. Otsítanikaie: A'uke, nápstsàkit. Ki itsápstsakin amá akéu. Sótazmitapsuyipiokaie istáχtsim áχké. Annimank Páχtomaxksikimí'a. A'isazmo otsítanika amí otsuyípioki: A'uke, səpít. Ki itsəpiu. Itázmsoksinim amíma moyís, otsitápstanpisi. Omaxkáuyisaie. Amí manikápi otsúyipioki stázmitominaie.

There was a man, [who] camped alone. He liked trapping about [literally: his liking was his trapping about]. Then he came to St. Mary's lake. Then he camped there. [After] he had camped there a long time, he was trapping a beaver. Then his youngest wife went after water. She came to [the place], where she was to get her water. She saw, there was a young man, who was standing [by her]. He told her: I have come to see you [and to get you]. And that woman told him: I don't know you. And he told her: No, let us go home together. Now I made think your husband [by means of my supernatural power], that he should camp here on St. Mary's lake, so that he might trap about. For your sake I made him think, that he should camp here, so that I might go away with you. Now don't refuse [literally: don't say a word]. He told her: Now, shut your eyes. And that woman shut her eyes. Then she was brought in under the water. It was St. Mary's lake. After a while he, who brought her in the water, told her: Now, open your eyes [literally: look]. And she opened her eyes [looked]. Then she saw, [that] it was a lodge, she was sitting in. It was a big lodge. She married the young man, who brought her in the water.

Kénmimaie ómi ki únists, ótsí-takapsámmok, mátsinauoxkusksinokatsiksaiks, manístápsaina-kuyipi'a. Ki ákotstuyina ki itopákiinai'a amí ómi. Stázmistuyina. Ki áipo mátsitskitokekaiinai amí ómi, amíua ótsíkaitokekaχpimaie. Ki amá akéua ótsítanika amí ómi: Annóχk kóma'a ákatanto'a. Kitákitapopitsisoo, kitákunaukæt-skoto. Sotázmopitsisoo. A'kaukosíua. Ksískstáksini'a amí'a okósi'a. Ksískstákiinai'a amí omázmòmi. Stázmítotsoχkaua amí ómi okóaii'a. Itsitótapitsisaiiua: Ní'sá, níkáuto. Amatósik, nitákitsip, káχkitsinòkiχpuaua. Ki itamáto-siχpaie, ki nániχkiasíua ómi ótsipísini'a. Ki itákaupisi'a, matsíníχkiasíua. Kénmimaie itsitsínikoyiuaiks, manístasainoknyipi'a. Amí ómi mátokimmokatsiksaie, otánistaχsaie, ótsitómsi ksískstáki'a. Otsikáztoiinmoka amí ómi. Kénmimaie itanístsinaie: Ták-atskòo. Stázmatskaχkaiina.

Then her [former] husband and her elder sister, who were looking for her, did not know, how she was gone [what had become of her]. And it was near winter, and her husband moved away. Then it was winter. And [when] it was summer, her husband came back to camp, where he had camped before. And that woman was told by her [new] husband: Now your husband has come again. You shall go ashore over there [to your husband's lodge], you shall come back again. Then she went ashore. She had already a child born. That child was a little beaver. Her new husband was a beaver. Then she came to her [former] husband's lodge. She, being outside, said through [the lodge] [to her elder sister who was in]: My elder sister, I have come. Make incense, I shall come in, that you may see me. And they made incense, and there was a song for it, when she was going in [to make her entrance holy]. And [when] she was going to sit down, there was another song for it. Then she told them the story, how she had disappeared. Her husband was not angry with her, when she told him, that she had married a beaver. Her husband respected her as holy. Then she told him: I shall go back again [to my home in the water]. Then she went home again.



Ki amí ómi ksískstzékii otsítanika: Káztankimiua'a kóma'a zuni'a pokáii'a? Itanístsiuaie: Iksíkimmiuaie, mátokimìnatsiks-aie. Kénmimaie otsítanika amí ómi: Annóχk niáikimmiuaie kóma noχkóie, kitákatskitapo. Annóχk kitákoχkot, kóma káχkãχpskitapoχpi'a, máikimua noχkóie. Osótzmozkokaie otómopistàniksi. Sotzòmatskitapò ómi. Itanístsiuaie: A'moksi amopistàniks kítóχkok annáχk nómaχka. Sotzòmotoyiu-aiks. Kénmimaie otsókani'a, amí ksískstzékii otsítaistamatsokaie, máχkanistainiχ'kiχ'pi'a. Kénnyaie nitá'χkèmiua.Sotzòmksinìm, máχkanistainiχ'kiχ'p. Nató'si, Kokúmikesùu, Ipiśoáχs itanístsiuaiksi: Nátokyoxkitsikai'a nãχksksínimatsokik nainiχ'ksi'a. Sótzòmksinimatsokaiks. Otáiksistsinimatsokaiks, otsítanika Nató'si: Annóχk aitstsisí'a kokúmikesùna'a, stáiniχ'ktsita amóistsisk kitsksínimatsoχpistsk. Kénmyaie nitsíua otómoztsistapitstsiχ'pi'a aiá'χkèuiks.

And her husband the beaver asked her: Was your husband angry with that child? She told him: He pitied it very much, he was not angry with it. Then she was told by her husband: Now because your husband pitied my son, you shall go back to him. Now I shall give you something, that you may go back with to your husband, because he pitied my son. Then she was given his beaver-rolls by him. Then she went back to her husband. She told him: These beaver-rolls are given to you by my husband [the beaver]. He took them. And then, when he slept, the beaver taught him [in his dream], how he must sing [at the beaver-dance]. That is how he came to have the beaver-rolls [literally: to have water]. Then he knew, how he must sing. He said to the Sun, the Moon, [and] the Morning-star: Teach me twice seven songs. They then taught him [the twice seven songs]. When they had done teaching him, he was told by the Sun: Now when the [new] moon is there, then sing these [songs], that I have taught you. That is how it was, that [the beaver-medicine] came to the beaver-roll-owners [literally: water-owners].

[Cf. WISSLER-DYVALL mbi 71 sqq.]



### The elk and his wife. First version.

Amíksi ponokáii iχ'kémistsi-natsiiau. Ki amá ponokáua otsí-tsistsipoxtoka amí maniká'piinai'a. Stámápanáχsoaua. Ki áiiksiszmd'a itsístsiko'a. Amí síkiχ'tsisdýinai'a, itótanatsiniuaie, itanístsinaie: Napi, annóχk áχkunoxpokànpoxsoaua. Stámozχpokòmiuaie. Ki amí maistóyimai'a, mátsitanis-tsinaie: Niskáii, áχkunoxpokànpoxsoaua. Stámozχpokòmiuaie. O'miskauki stámozχtsokskau-òyiau. Kaiskáχpuxsoiàists stámitapauauaχkaiiuaists. Amá mais-tóa áistzomotomapanuanianiu, otsít-akaiepi'a ponokáiks, ki itázkau-aniau, ki itauáistsin amí pono-káistzmik. A'moksimaie ponokáii. Ki áistzomotapoyiauaiks, ki itsi-tzspiszmiua otoχkémami, ki áis-tzmsoksaitoχkonoyiuaie, ki áis-tzmatomatoiaua. Stámitotoian Kaiskáχpuxsoiàists, ki amá maistó stámtsisauanina, ki itsi-nóyina, amíksima ponokáii, ki itsitáutzkananina. Itsinóyina amí ponokáistzmiki otoχkémami. Ki amá maistó stámautskananina. Itanístsina amí ponokáistzmiki: Ki ómamauka kitoχkémama'a.

There were elks, they were married to each other. And the elk's wife was taken away by a young man [who was also an elk]. Then he looked for his wife. And after a long while he was tired. There was a moose, he [the elk] met him, [and] told him: Partner, now let us go together to look for my wife. Then he [the elk] went together with him. And there was a crow, he [the elk] told him also: Younger brother, let us go together to look for my wife. Then he [the elk] went [also] with him. There the three went together. They went about to the Porcupine hills [literally: Porcupine-tails]. The crow would be ahead and fly about, where there were many elks, and then he would fly back, and then he would say to that elk-bull: Here are elks. And they would go to them, and [the elk-bull] would look for his wife among them, and he would not find her, and then they would go on again. Then they came to the Porcupine hills, and the crow was flying ahead again, and he saw, there were elks, and he flew around them. He saw there the elk-bull's wife. And the crow flew back again. He told the elk-bull: And over there is your wife.

Sotázmitsikòyiaua amína omaχ-  
kanásetsiksiminai'a. Ki itaníu  
amá ponokáistzmik: A'miuopi  
amóm mistsísizma, annáχk nitsís-  
tsipoxtokaχka, zunnyáie náχks-  
tanistotoauopi. Ki itsitápoχtauks-  
kasiiχ'kaie, ki itoχkyápiksitsiuaie  
amína mistsísima. Nítatauataπik-  
sistsiuaie. Kénnikaie amá sikiχ'-  
tsisóa, náχkítsapanistaua. Otsitá-  
poχtauauaχkani'a amína mis-  
tsísima, nitsitázstakasiua ksaχkúm.  
Ki otáitotoχsi'a, ki oxkázsi iχ'-  
tsítsekatsiuaie amím mistsísim, ki  
akoχtsí iχ'tápsiszpoksaiχ'tsina  
oxkázsi'a. Ki áiksistanistsiua, ki  
itomátòiau. Stázmitotoiau amíksima  
ponokáiksim. Itámsokitsinoγiua  
otoχkémán. Itanístsiua amí otsís-  
tsipoxtòki: Annóχk nitsipúχsotz-  
szamaua nitoχkémána'a. Ki otsít-  
anikaie: A', annóχk ákoχtsikaχ-  
tsopa amá kitoχkémánuna. Ki  
mótsakatsinaaie, kénnyaie akóma-  
nistoxkematsiuaie. Ki itanístsiu-  
aie: A'. Ki amá aístsipiχ'toaua  
otsitánika amí otsístsipoxtòki:  
A'moma omaχkáuχtokama, án-  
namaie ákitsikaχtsopa. Ki amá  
aístsipiχ'toau itsitápoχtaukskàsui.  
Itoχkyápiksatsiuaie amím paχtò-  
kim. Mátsikakoatapiksistsiuaitsik-  
sistsiuaie. Ki amí otsístsipoxtòki itoχ-  
kyápiksatsinai. Stázstoxkata-  
piksistsinai amím paχtòkim. So-  
tázstunnoyiauaie. Otsítanikoaiua-  
aie: Annáχk kitsiníkiχ'kàspuau-  
opi, zunnyáie káχkstanistotoχ-  
puauopi. Sotázmistunnoyianaie, ki  
itsistapóiauaie.

There they stopped by a big  
cotton-tree. And the elk-bull said:  
If this big tree is the one, who  
has run away with my wife, I  
shall treat him this way. And  
then he ran up to that tree,  
and hooked it. He just shook it.  
And next was the moose to try  
his power [literally: tried his  
power]. While he was walking  
up to the tree, his feet just  
sunk in into the ground. And  
when he came to it, he kicked  
the tree with his leg, and his  
leg went clear through [the tree],  
far out [on the other side]. And  
[when] they had done this, they  
went away. Then they came to  
the elks. Then he saw his wife.  
He told the one who had run  
away with his wife: Now I come  
to see my wife. And he ans-  
wered him: Yes, now we shall  
gamble for our wife. And the  
one who wins her, that is the  
one who will have her as a wife  
for good. And he said to him:  
Yes. And the one whose wife  
had been taken away from him  
was told by the one who had  
run away with his wife: We  
shall gamble about this big pine-  
tree here. And he, whose wife  
had been taken away, ran up  
to it. He hooked the pine-tree.  
He did not shake it any way.  
And then the one, who had  
taken away his wife, hooked it.  
He threw the pine-tree down.  
Then they were afraid of him.  
They were told by him: If you  
show fight, I shall treat you this

Ki áipiwoiaua. Ki amá maistóa itanístsiuaiksi: Annóχk kimát-skunatàpspuaua. Nistóa náχkstaumòtsauopi, nitsíkαχtanmauopi. Otsitanikaiks: A'χsa'a káχtomotsaχpi'a? Itanístsiuaiksi: Otskinaiks náχkstaitoχkitaupiχ'topi, kénmaie tukskémí oápsspi náχkstaitsipžkiauopi. Noχksisísi'a náχkstaupsipžkiauopiinaí'a. Kenní'a istíki oápsspi náχkstaupsipžkianopiinaí'a. Otáksistanisi'a, amá ponokáistzmika ákskaikoksina, otsauanístsi'a-amí maistói. Otsitanika amí sikiχ'tsisóyi: Annóχk kumatskánopi, áχkitsipunistataii. Noχsistsíksi nitáksipunistataua. Ki amá ponokáistzmika otskímai áksipunistatsiaie. Ki amá maistó omíni áksipunistatsiaie. Stámat-skoiaua ki itsítótoiaua. Stámpu-uistatsiaie. Kénmaie otsítanikoiauaie: Kennáuk, káχkoχpokαχkaiimαχsuai'a. Sótzmatoχkαχsoàu omá ponokáistzmik.

Ki amá mánikāpi sótzmoxtapànαχkau. Itsítóto amím nitukímai'a nínaímai'a. Amímaukímai'a amína aiáχkeníma. Otsikúksistsimmokaie, ki áitsiksistapauyíuaie'a, ki itoχkótsinaie anístsi maistá'χsoàtsistsi, ki amíksi uóχsistsiksi'a, ki amí áistáχtsimmáui. Ki itanístsina amí aiá'χkèmi: Annóχk kitsiksínaistotòki, ki ámoistsi kítoχkotoχpistsi, ki-

way. Then they were afraid of him, and they went away.

And they went far. And the crow told them [the two others]: Now you are not powerful. I myself would have conquered him, if I had been in the gambling. He was told by them: How could you have conquered him? He told them: I would have sat on his horns, and from there I would have burst one of his eyes. With my bill I would have burst it. And I would have burst his other eye too. When he [the crow] had done saying so, the elk-bull was very sorry, that the crow had not done it. He was told by the moose: Now let us go back, that we pay him [for the woman, so that he may let her go]. I shall pay him my hoofs. And the elk-bull will pay him his horns. And the crow will pay him some of his feathers. Then they went back and they came there. Then they paid him. Then they were told by him: There she is, that you can go back with her. Then the elk-bull had got his wife back.

And that young man [the other elk] went travelling about. He came to a man who camped alone. It was the one, that had the beaver-rolls [literally: the water]. He was welcomed by him [by that man], and after he had done eating there, he gave him those crow-tail-feathers, and those hoofs, and those pieces of the elk-horns. And he told that owner

tómaiix'kètso. Anníksim kitómo-  
pistàniks istsínoχtotàua, káχtsi-  
táipæskau. Stæmótismaists amá  
aiãχkémiua, ki amó mánikâpi  
stæmsaksiua. Kémimaie amá nínau  
otsítanik otoχkémani: Sokápiu,  
kítoχkotanistaua amáχk mani-  
ká'piuaχka, kákoχkitsiniχ'koχ-  
toyisaistsi. Ki amá nínau itanís-  
tsiua amí otoχkémani: Kitsémæn.  
Auákos, aχkúnauaiπiwòyi, káχ-  
kitanistai, aχkitskóyi. Ki amá  
akéua itauákoyiuaie. Itanístsiuaie,  
káχkatskoχpiχ'k. Stæmatskò'a  
amá mánikâpiua, ki otsítanik amí  
aiãχkémi: Nãχkáistæmatsàukit  
istsíniχ'ksists. Amóistsi sotæmais-  
tæmatsinaie. Ki annóχk imóχtai-  
pæskaii'a aiãχkèniks amóistsi  
ninókksaists.

of the beaver-rolls: Now you have  
treated me well, and I thought,  
that these things, which I gave  
you, would be valuable to you.  
Put them in your beaver-rolls,  
that you may dance with them.  
Then the owner of the beaver-  
rolls took them, and then the  
young man went out. Then the  
man was told by his wife: It is  
good, [that] you tell the young  
man, that he must give you the  
songs belonging to them [to the  
things, he gave you]. And the  
man told his wife: You are right.  
Run after him, before he goes  
far, that you tell him, that he  
must come back. And that woman  
ran after him. She told him, that  
he [literally: you] must come  
back. Then that young man went  
back, and he was told by that  
owner of the beaver-rolls: Teach  
[literally: show] me the songs  
belonging to them. Then he taught  
[showed] him these [songs]. And  
still now the owners of the beaver-  
rolls have dances with these three  
things.

[Cf. the other version, printed  
below, and also WISSLER-DUVALL  
mbi 83 sqq.]

### The elk and his wife. Another version.

Omá ponokáistæmik ki omí  
otoχkéman skéinèn, ki itáikopñi-  
nanatsiuaie. Otsítsiksàskoχtòkaie  
omá ponokáistænika. Itsíniχ'-

There was an elk-bull, and his  
wife was a female elk, and he  
was jealous of her. She ran away  
from that elk-bull. He called on

katsimatsiu maistói. A'nistsiuaiē: Noχkápszmis nitoχkéman. Otá-nikaie: A', takápszmau. Omá maistó stázmomatauanui. Otsít-akaiēpi ponokáiks, itótanani. Itsinóyiu amó túkskzmi ponokáiu, nitsitsíkopitapiin. Itsitápauaiin-aiē, itsitoχkitopiuaie okakini. Itsipúχpaipiin. Stázmisksinoyiuaie, ámaukinai ponokáistzmikà otoχ-kéman. Omá maistóa stázmiskàu-ani. A'nistsiu ponokáistzmik: Omámauk kitoχkéman, nitoχ-konoau. Stámoχpokitapòmiaie, stámitotoiauaie. Omá ponokái-skeini áinoyiu, óm ótotoχs. Stázm-anistsiu óm: Annóχk nímoxtsi-stapo. Ikukápiu, kitáiksistápau-àniksi, nitáikamosi maniká'pi. A'nistsiuaiē óm: A'mom ómzχ-kaiistsis. Kóχpatsòtoainiki ksistóa, kitsémzmi, nitáikamosi maniká'pi. Saiekóχpatsainiki, nistóa kóχ-patsàiniki, nitsémzmi, niuátaika-mos maniká'pi. Ki omá ponokáistz-mika sopóksapunstàiiχ'k, ki itoχ-kyápiksatsùχ'k. Mátomatapoχ-patsàinats omí nistsís.

Ki omá skéiniu ápuau. Ita-nistsiuaiē omí óm: Kitákstaukzt-apiniχ'katsimaxpa? Omá pono-káistzmik ánistsiu maistói: Sikiz'-tsisúyistzmikà matánistsis. Maistóa ántanistsiuaiē, ki aitotsípuaie. Ki omá sikiz'tsisóa itsékatsiu omí

the crow. He said to him: Look for my wife. He was told by him: Yes, I shall look for her. That crow then started to fly away. He flew to [a place], where there were many elks. Then he saw there one [female] elk, sitting [literally: she sat] by herself, away from the others. He flew to her, he lighted down on her back. She jumped up. Then he knew, [that] it was the elk-bull's wife. The crow then flew back. He said to the elk-bull: There is your wife, I have found her. Then he [the crow] went with him [to her], then they came to her. That elk-cow saw, that her husband had come. Then she told her husband: Now this is the reason why I went away. It was bad, that you falsely said to me, [that] I was stealing a young man [that means: that I had sexual intercourse with a young man]. She told her husband: Here is a big tree. If you knock it down, you are right, [that] I steal a young man. If you don't knock it down, if I knock it down, I am right, [that] I do not steal a young man. And that elk-bull used his full medicine-power, and butted it. He could not knock down that tree.

And that elk-cow got up. She asked her husband: Will you call on some one for help? That elk-bull said to the crow: Go and tell the moose-bull [to come and help me]. The crow flew to him, and brought him back. And that

mistsísim. Mátsekakomatoχpats-koyñuats. Ki omá ponokáiskeiniu áuistsinaiks: Kimátomanix'puau. Ostói itoχkiáipiksatsiu omí mistsís. Imaχkákopatsiuaie. Ki mokákiáke omá ponokáiskeiniu otá-nik sikiχ'tsisói: Kitánkakiapáke, amóksiàuki noχsistsíks, kínoχt-spum. Kúnnàtsis istótsiisksípistisau. Ki omí maistói omá ponokáistzmik otánikaie: Amóistsiauki noχsóatsists. Omá kitoχkémána zkáukakyapakeua, kitákoχpoks-iman, okási. Ksistóa kitákaikunan-atoχpiaui. Ki ámoχkaie ix'tsíst-apitstsiu okáui. Kénni.

moose kicked the tree. He could not fell it by kicking it. And that elk-cow said to them: You have not been right. She herself butted the tree. She felled the whole of it. And the wise woman, that elk-cow, was told by the moose: You are a wise woman, here are my hoofs, I help you with them. Tie them to your wooden pin. And the crow told the elk-bull: Here are my tail-feathers. Your wife there is already a wise woman, you will be with her, when she makes the medicine-lodge. You will wear them [the feathers] on your head. And this is it, that the medicine-lodge started from. And that is all.

[Cf. the first version of this story above, and the reference given at the end of it.]

## The Seven Stars.

A'kai-Pekàni unnatókimina. Amó ikúnaiiu. Omá akékoan, nínaiin únni, mátaidminats. A'iszmokìnaiin annóm Pekàni. Omá akékoan oχsísiks á'χpokotoχkotàmiu. Aitotósau atsoaskui, itanáunistsiu oχsísiks: A'nnomaie istoχkoχták, nistóa omitákitapistò. A'ioχkòkik. A'istzmistsò. Sákapiis, omíksi oχsísiks okáipistsimòk. Otoká'ni áitsiniχ'kìniakiu. A'tsiszmò mátauistsiu oχsísiks: Okí, áχkumotoχkoχtáupi.

There were few of the ancient Peigans in a camp. These were camping. There was a girl, [whose] father was a chief, she did not [want to] marry. These Peigans camped a long time. That girl used to go after wood with her younger sisters. When they came to the forest, she told her younger sisters: Look for wood right here, I shall go over there into the forest. Wait for me. Then she went into the forest. When she came

A`tsitotóiau omím otsítāχkoχtāχ-  
piau. Nitúyi matánistsiu oχsísiks:  
A`nnomaie istoχkoχtāk. Aiksís-  
toχkoχtainoainiki, óχkòkik. Omá  
túkskzm akékoān saāχpístsāpsiu.  
A`nistsiu omíksi otoχpókšimiks:  
Kínstununa kíkztaiaipistsimau-  
āuau? Omím otáitapistsoχpi, au-  
tótos aitsimiχ`kíniakiau. Itsisíχ`p,  
otáuanistsiχ`p. Annóχk nitákoχ-  
kusksinoau. Ki itoχpókistsoaie,  
tsimáie sákiaikoaniminai omím  
ómzχkauχkyaioiin. Mátsitsksa-  
kapo. A`nistsiu omíksi otoχpó-  
ksimiks: Kínstununa íkstunat-  
āpsiu. Kyáioimai, znmím otáita-  
poχpi. Sákiaikoanimiuaie. A`ips-  
tsiksisznmò itsitótoyinai. Otániko-  
aiau: Okí, aχkúnaχkaiop. Omím  
áutoiaiu. Omá saāχpístsāpsiu  
ánistsiu únmi: Omáχka nísta,  
kyáioiinai ómim nitsítāχkotaχ-  
pinàni, zskχsaikoanimiuaie.

out, her younger sisters began to suspect her. Her hair was all unraveled. Again after a while she said once more to her younger sisters: Come on, let us go and get wood. They came again to that [place], where they used to get wood. Again she told her younger sisters the same: Look for wood right here. When you have done getting wood, wait for me. There was one girl, [who] was meddlesome. She said to her companions: Do you suspect our elder sister? When she comes back from over there, where she goes into the forest, her hair is unraveled. There is something, that she does. Now I shall know about her. And she entered the forest after her, where she [the elder sister] was yet playing with a big bear. She [the meddlesome girl] came back out of the forest. She told her companions: Our elder sister is a very dangerous person. There is a bear, she goes to. She is still playing with him. After a short while she [the elder sister] came [to her younger sisters]. They were told by her: Come on, let us go home. Over there they got home. That meddlesome girl told her father: There is a bear, where we go for wood, our elder sister is always playing with him.

Omá nínau itsáksina. A`nistsiu annóm Pekáni: Anápaisopuyāpis-  
tutsit kinámaists ki kòχpsúists.  
Annóχk ámo akétni ánamaie  
itsístsāupiu kistzmóau, nís, ómzχ-

That man went out. He told these Peigans: Begin to prepare your bows and your arrows. Now here in this bunch of timber your brother-in-law, my son-in-law, a

kauχkyàio. A'kotuipotau. Stám-  
itapoiauaie. Itsipútsiauaie amó  
Pekánuia. Ikyáiaiuitsiauaie. Omá  
nínau itaníu: A'kototsàu. Stám-  
ototsiauaie. Omá akékoän ánis-  
tsiu omí oxsis: Omá paχká'χ-  
sinikai, ksistoánnauk ki iχ'toχ-  
kúiniau. Istápot omím itsínitαχpi  
annáχk kyáio. Otokís inákáχtsì  
tótakit. Omá akékoän stámita-  
poaie omím itotótsαχpiaie. Oχ-  
kátsai itoχkónim. Inákáχtsiù oto-  
kísai stámotxim. Iχ'pítαχkayiu-  
aie, stámoχkotsiauaie omí únists.  
A'ipstiksismò itsístso, ki ápis-  
tutoyiù omí otokís. Otáikimok  
omím kyáioi. A'iksistsistotoyiù  
omí otokís. A'nistsiu omíksi ox-  
sisiks. O'mim áχkunitapisoànop  
síksikskuyi. Kitákietáχkyayis-  
koχtoχpuau. A'nistsiaiks: A'n-  
nistsàki koχtókioaists. Pinsápoto-  
ksinokik. Itástso. A'uksinatsiù  
omí kyáiotokís. Itáupiu. Oníksi  
oxsisiks itsitápztsoi. A'isoksa-  
kapoksisαskuyiù. A'istámatistsò.  
Nítúyi áuanistutoyiuaiks. A'ips-  
tsiksismò mátsistsistso. Stámat-  
opiù. A'toχkzannistsoiaiks. Mát-  
αskáksipnauats.

big bear, is sitting. We shall go  
and try to kill him. Then they  
went. These Peigans commenced  
to shoot him. They killed him  
after a hard fight. That man said:  
We shall burn him up. Then they  
burned him up. That girl said to  
her younger sister: A bad death  
to her [meaning: to you], it is  
you, that he died from. Go over  
there, where that bear was killed.  
Take a small piece of his hide.  
That girl then went over there,  
where he had been burned up.  
She found his foot. She then took  
a small piece of his hide. She  
took it home, then she gave it  
to her elder sister. After a short  
while she [the elder sister] went  
into the forest, and fixed that  
piece of skin. She was already  
pitied [and given power] by the  
bear [when he was alive]. She  
had fixed up the hide [so that  
it was complete again]. She told  
her younger sisters: Let us go  
over there near the shore among  
the willows. I shall act to you  
as if I were a bear. She told  
them: There are your ears [that  
means: there is a reason to have  
your ears open, to be on your  
guard]. Don't put your hands in  
my kidneys [that means: don't  
touch me near the kidneys]. She  
went into the forest. She covered  
herself with the bear-skin. She  
sat down [in the brushes]. Her  
younger sisters went into the  
brushes. She would chase them  
out of the brushes. She would  
go back into the forest again.



Nitúauk omá sauáχpístàspsiu  
itsitápoχtooaiē. Sotázmsapotoksi-  
núaie. Otsipúχpaipisaie, akáχ-  
tsimaie, ómáχkauχkyáioyin. Otsi-  
tókskasakoaiauaie. O'táχtaikspi-  
pokoiauaie. Omá saáχpístàspsiu  
ikáiaiiu. Omátsinòkatsaie. Omím  
imitáiiin, itápiomoàiiin, mánisai-  
koyin Omá akékoān itsípstsis-  
tápiksiu. A'nistsiuaiē: Amistói  
imitái, spúmmòkit — núnista  
iχ'kyáioàsiu —, náχkstaikiχ'tòk.  
Omá kyáio otsitsiksipok omím  
imitái. Itsáukokskàsiu. Annóm  
matapúmm stázmaχtáinitsiu. Ki  
áiskò, áitoto omím oχsís. A'nis-  
tsinaie: Okí, áunisaksist, kimát-  
àksikiχ'tòχp. Omím okóauai itsi-  
pímiau. Otánik omí oχsís: Ní'sá,  
pínikiχ'tokit, kitákitáχkoàimoki.  
A'iszmopiau. Omá akékoān itsúm-  
mosiu. Omíksi oyúuaks soóyi.  
Itsitotátsinnuaiks, iχ'tauákisòp.  
Otánikaiks: Kaiópa moyísts?  
Mánksaietapiskoian? A'nistsiuaiē:  
Aia, ní'sáuàki, kíntunnua iχ'-  
kyáiaχpatòmiu. Imitáiiinai. Ostói  
itoχkyáioàsiu. Imótsiua annóm  
ikúnaiim. Nistói númoχtsikamò-  
tsok imitáiiu. I'kstunnatàpsiu.  
A'unoχk sákiaupiu. A'tsitapiu-  
àsiu. Isksinótsinoàimiki, kitáksi-  
nikoàu. Otánikaiks: Amóiaie  
áatsistau. Mátos, káχkitsoatái.  
Amátáχkusksinòs, omáχtákaχ-

She would do the same to them  
[chasing them out] ever and  
again. After a short while she  
went into the forest again. Then  
she sat down. They all went  
again into the brushes. She would  
not get up.

The same meddlesome [girl]  
went up to her. She stuck her  
hands near [her elder sister's]  
kidneys. When she [the elder  
sister] jumped up, there was a  
very big one, a big bear [she  
had turned into it]. They were  
chased by [that bear]. Each of  
them was bitten through the skull  
by [the bear]. That meddlesome  
[girl] could run fast. She was not  
caught by [the bear]. There was  
a dog [a bitch], [that] had a  
shelter built over her, she just  
had a litter of pups. That girl  
jumped in [into the dog's shelter].  
She told her: You, this dog here,  
help me — my elder sister has  
turned into a bear —, that she  
might not hurt me. The bear was  
bitten by the dog. She [the bear]  
ran straight on. She killed each  
one of these people [camping  
there]. And she came back, she  
came to her younger sister [af-  
ter having turned again into a  
person]. She told her: Now, come  
out, I shall not hurt you. They  
entered their own lodge. She was  
told by her younger sister: My  
elder sister, don't hurt me, you  
will have use of me. They had  
been there a long time. That girl  
went to get water. Her brothers  
had gone to war. She met them,

kuiniχ'pì. Pinaúistsis, annóm  
nitsitáupisinan. Aíksíniminiki  
omáχtakāχkuiniχ'pì, istaníkinan.

where she got the water. They told her: What happened to the lodges? Why are there no people about them? She told them: Oh, my elder brothers, our elder sister had a bear for a lover. He was killed. She has turned into a bear. She has massacred this whole camp. I myself have been saved by a dog. She [our elder sister] is very dangerous. Now she is still at home. She has turned again into a person. If she knows you, she will kill you. They told her: Here is a rabbit. Take it, that you may eat it. Try to find out from her, what will cause her death. Don't tell her, that we are staying here. When you know, what will cause her death, then tell us.

Stázmaxkaiiu omá akékoän. A'ipim. Otánik omí únists: Kítáukoitapìmi. Annái áatsistau táká kítóχkok? A'nistsiuaie: Mátsits-tsiχ'p. Nistóa nitáksin iχ'tauá-kisòpi. A'nyuaie itsáupiu. Amói síksiksi nimoχtsítóau. Otáukaie: A', ómiu ipotóχtsi itsipópuyis. Anní síksiksii tskunakátsis. Ítsik-síkasapχχkumèniki znní uaksíni, kitsémzñàki. Omá akékoän omí síksiksi itauátsimoiχ'katòm. Ít-skùnakatsiua omí áatsistai, nítsi-tsiksikaisàpaxkumi omí maksíni. Otánikaie: A', kitsémzu. A'uke, oátsis. A'íχ'ketatsiuaie. Ki ito-mátapioyiu. A'nistsiu omí únists: Amóiai noχksóatot. Otánikaie: A'uke, áikíman, máχkstzmauat-aχsaie. Mokákiu omá akékoän. Stázmotoχksistakíuaie. A'ípstsiksi-

Then that girl went home. She entered. She was told by her elder sister: You have persons about you. Who gave you this rabbit? She answered her: There is nobody. I shot it myself at the watering-place. There it was sitting. I shot it with this willow-spear. She was told by her: Yes, put it up there by the door. Shoot at it with that willow-spear. If you hit exactly in the same place as it was wounded before [literally: in the same wound], then you are speaking the truth. That girl prayed to the willow-spear. She shot the rabbit, she hit exactly in the same place, as it was wounded before [in the same wound]. She was told by her elder sister: Yes,

szmò ánistsiu únists: Annóχk  
 áskχsaitsitàupop. Nitáikop. An-  
 nóχk kitáksopoachtsisatò, tsáuis-  
 tapi kitákoχtoχkuiniχ'pì? Á'nis-  
 tsuiaie: Pinákoput. Moksíks nitá-  
 kotzmoχtsèni. Á'iszmò ánistsiuaie  
 omí oχsís: Náχkaitsauχtsoi áats-  
 istanaχk. Otánikaie: Sá, ni'sá,  
 amóiaie kitoχtónun. Á'nistsiuaie:  
 Sá, aikípanistau, áikinau, sotzín-  
 matòt. Oná akékoaua átsun-  
 mòsin. U'síks átsinoyin. Á'nis-  
 tsiaikaie: Annóχka kíntununa  
 áuaníua: Moksíks nitákotamoχ-  
 tsèni.

Otánikaiks: Annóχka aχkaie-  
 niki, anúisti moyísts aχtoátot.  
 Moksíks kznáutos. Aikókus, ko-  
 kóui saáχtsi kitsíni istá'χkstan-  
 tos. Ksiskzmiántunis, matauísi  
 „Naxkaitsáuχtsoi áatsistanaχk”,  
 anistsísa „Nikáíχ'tsistamau”. Is-  
 tsáistsipatakayayit. Nitáksikaitot-  
 aipùyiχ'pinan. Apináknyi omá  
 akékoan átanistsiu oχsís: Nax-  
 kaitsáuχtsoi áatsistanaχk. Á'nis-  
 tsuiaie: „/kaiχ'tsistamainai. Á'k-  
 sikenaytànts? Itsáustapatakàyayiu.  
 Itoχpókisāχpaipūmai, zktā'χ-  
 kyaioasín. Omíksi moksíks itoχ-

you are speaking the truth. Now,  
 eat it. She [the younger sister]  
 began to cook it. And then she  
 began to eat. She said to her  
 elder sister: Here is some for  
 you to eat. She was told by her:  
 Now, I pity you, so that you  
 may eat it alone. That young  
 girl was wise. She then saved a  
 piece. After a short while she  
 said to her elder sister: Now we  
 are always living here alone. I  
 am afraid. Now I shall ask you:  
 what is it, that would cause your  
 death? She answered her: Don't  
 be afraid. I can only die by  
 awls. After a while she told her  
 younger sister: I have not eaten  
 any of the rabbit. She was told  
 by her: No, my elder sister, here  
 is some, I saved for you. She  
 told her: No, I said it just for  
 fun, I pity you, just eat it. That  
 girl went again for water. She  
 saw again her elder brothers. She  
 said to them: Our elder sister  
 says: I would die by awls.

They told her: Now when you  
 go home, go to each of those  
 camps. Get all the awls. When  
 it is night, stick them outside of  
 your lodge in front of the door.  
 In the morning, if she says again  
 „I have not eaten any of the  
 rabbit”, tell her then „I have  
 eaten it up”. Then run outside  
 of the lodge. We shall be standing  
 there already. In the morning  
 that girl said again to her younger  
 sister: I have not eaten any of  
 the rabbit. She answered her: I  
 have eaten it up. What [harm]

kítóχpaipūnai. Sotáznikakitāpau-  
aupūnai. Omíksi manikā'piks it-  
sáiksistoyi. Ánnimāukimai, áni-  
tsāu. Omá ómzχksima ánistisiu  
uskaíks: Mistsí matótakik, áki-  
tototsāu kinstununa. Stázmitsini-  
sāu ki itomátoiau. Á'iszmō otān-  
atoχsau, omína moyís itsitótōiau.  
Itsipímiauaie. Mátsitapiskōaie.  
Saā'χts amōínsk akéin. Otániko-  
aiauaie: Káiksimmatsinoaii nísi-  
siks. Pinátomatòk. Annóma stáz-  
mitaupik. Kitákankoièpyoχpuau.  
Pinázstak, káχksinoksoaii, apāu-  
takíniki. Á'isānik. Á'isotānsā-  
mian. Otósau, otsóχsoaists áikāχ-  
kanaiksistsīi.

Á'iszmō omí uskáuai, ánis-  
tainai Okíma, otánikoaiuaie:  
Omáχk kinstunnaχk nitsík-  
stunnoan. Anistsíkokuists ómima  
mistsísim áiskχsotspaitsotsistsi-  
nau. Annóχk matsāunioki, nistóā  
annóma tákitaupi. Nitákitoχkns-  
ksinoau. Apinákuyi omí únsto-  
auai otánikoaiu: Anáztsānik.  
Stázmonatapoiau. Okínaua, áist-  
anisooyi, itsksí'nauàsiu. Stázmit-  
sipstomaykau omí moyís aki-  
móχts niniāpi. Itsístzχkapiu, ki

will she [meaning: you] do? She  
ran out [of the lodge]. She [the  
elder sister] ran after her, she  
turned into a bear. She jumped  
on the awls. Then she could move  
only sitting [not able to get up  
or to move forward, because her  
feet were full of awls]. Those  
boys came in sight. There she  
was, they killed her [then and  
there]. The eldest [brother] told  
his younger brothers: Go and get  
some wood, we shall burn up our  
elder sister. Then they burned her  
up and went away. When they  
travelled, they came after a long  
while to a lodge. They went in.  
There were no people. Outside  
there was a woman. She told  
them: I am glad to see my  
younger brothers. Don't go away  
again. Stay here. I shall keep the  
lodge for you. Don't try [liter-  
ally: think] to see me [literally:  
that you may see me], when I  
am working. Go and hunt. Then  
they would go out and hunt.  
When they came home, their  
food would all be ready.

After a long while the young-  
est of the brothers [literally: their  
younger brother], [who] was  
called Breast-man, told them: I  
am very much afraid of our elder  
sister. Every night she is always  
yelling over there on that tree.  
Now when we go hunt again, I  
shall stay here. I will know her  
[that means: I will know, what  
she is doing it for]. In the mor-  
ning their elder sister told them:  
Go again and hunt. Then they

áimoyiu omí únists, áitapiuasìnai.  
 Itáianaχkíminai amóm okóauai.  
 Itáníinai: Amó mátsksi'nau, Okí-  
 naua ánnamauk. Itsípotapiksis-  
 tsíuaie. Stámatsistzχkapiñai.  
 A'iszmó omá akéua itsésapiua.  
 A'niiχ'k. Aχkáipiuòiau. Okínaua  
 tsíkstiunoau, naχksinóyis. Its-  
 tsúipiksistsiiχ'k omí maiái, po-  
 nokáiiχ'kinai. Itsíkaniksitsíuaie.  
 Itáiniχ'katsiiχ'k A'kai-Pekžni  
 otsínaimiks. A'naniχ'k: A'mauk  
 áiau otoká'ni. Annóχk autzmák-  
 sapanístsoyi nitótokáñimists. An-  
 nóχk omíksisk nisísisk iχ'ki-  
 tsíketapii. Itáiniχ'katsiiχ'kaiks:  
 A'iaua otoká'ni ámo nitákitakan-  
 niχ'p. Okínaua akáúspin ámo  
 nitákitakamiiχ'p. Itoχkúksino-  
 yíuaie omá Okínau, áñitsíua  
 matápiks. Itsázstzχkapiu. Omíχ'k  
 ú'siks ómáχtoχpi, iχ'tsápo.

went away. When Breast-man was out of sight, he turned into a bug. Then he ran into the lodge, to the upper part of it, among the trash [that was lying there]. He crept in among it, and he saw his elder sister, she had turned into a person [really being a ghost]. Then she swept their lodge there. She said: This is not a bug, it is Breast-man. She threw him towards the door. He crawled in again. After a long while that woman looked out. She said: They must be far away. I am very much afraid of Breast-man, that he might see me. Then she pulled her robe in sight, it was an elk-hide. She spread it out. She began to call the chiefs of the ancient Peigans by name. She said repeatedly: This a certain one's scalp. Now I have pretty near enough of my scalps [that means: now I will soon have scalps enough to ornament my robe]. Now those my younger brothers are seven. She called their names. Here I will sew that one's scalp. Here I will sew Breast-man's thick bunch of hair. [Now] Breast-man knew about her, [that] she killed persons. He crawled out from the lodge. He went that way, where his elder brothers had gone to hunt.

Auotátsimíuikaiks. A'nistsinaiks:  
 Kínstununa istúnnatápsiu. An-  
 nóχk nítksinoau, kitsínaiminù-  
 niks áñitsíu. Nítáiiχtoau, otá-  
 niχ'kataχsaiks. Maiái uítsinoáin,  
 ponokáñinai. Matápiks otsíni-

He met them. He told them: Our elder sister is very dangerous. Now I know her, [that] she kills our chiefs. I heard her, that she called their names. I saw her robe, it was an elk-hide. She

taiks otoká'noaists itáutzχkannim  
 omína maiáii. Annóχk ksistú-  
 nuni iχ'kanáiniχ'kakíu. Akatsí-  
 níkiu. Kotoká'nunists ákoχtsap-  
 anistsotokániu. Annóχk matsá-  
 mioki, aχkitsíkoχpitskitau kitzχ-  
 kstánúna. Autáχkosis, áχkito-  
 tsímmotau. Stámotoiau. Otániko-  
 aiau úistoauai. Omá Okínaua  
 nimátoχkstaχpa, máχksáms. An-  
 nóm áχksokotsitaupi. Otánik  
 omíksi oχsísiks: Sá, iχ'pókino.  
 A'ipstsiksiszmò mátsitanistsinaiks:  
 Kakó, anétsámik. Stámmomatsà-  
 miaiks. A'útóiaiks. Otánikaiksi:  
 Ní'sá, annóχkotazχkòsit. Stámo-  
 matapo. Aipstsíksipiùòs, mátsi-  
 tzkòmaχkau. Omá Okínaua  
 písztàpsiu, itáisiuàpiu moyísts.  
 A'uanistsiu omíksi ú'siks: Amáu-  
 pik, anákau kíunstununa. A't-  
 skotosžmmokiu. Omí áukskau  
 ómáχtaipstsžmmuokoaiauaie. Mát-  
 sitaiistapomaχkàinai. A'ipstsiksi-  
 szmò ánistiu ú'siks: A'umanistò.  
 Annóm okóai aχkúmototòχp. Kí  
 áχkitotsímmotàup. Stámototòmi-  
 anaie, kí itsístapukskásiau.

Omá akéua ítksapiu. Itsínim  
 sitsii. Itzχkvápistsipatakayáiu.  
 Otótonyomazkám. ámiχ'k: A'n-

sews the scalps of the persons,  
 that she killed, on the robe. Now  
 she called all of us by name.  
 She will kill us also. She will  
 complete her scalp-robe with our  
 scalps. Now when we go again  
 to hunt, we shall leave our game  
 out on the prairie. When she  
 goes to fetch the carcass, then  
 we shall make our escape. Then  
 they came home. They were told  
 by their elder sister: I don't  
 think, that Breast-man went to  
 hunt. He must have been staying  
 here [in the lodge]. She was told  
 by her younger brothers: No, he  
 went with us. After a short while  
 she told them again: Go on, hunt  
 again. Then they started on a  
 hunt. They came home. They told  
 her: My elder sister, go and get  
 the carcass. Then she started.  
 When she had gone a little way,  
 she would run back. Breast-man  
 was wonderful [had wonderful  
 power], he could see through lod-  
 ges. He told his elder brothers:  
 Keep quiet, there is our elder  
 sister. She comes back to look at  
 us. There was a hole [in the cover  
 of the lodge], through which she  
 peeped in repeatedly. Then she  
 would again run away. After a  
 short while he told his elder  
 brothers: She has gone for good.  
 Let us burn this her lodge. And  
 let us make our escape. Then  
 they burned it [the lodge] up,  
 and they ran away.

That woman looked back. She  
 saw smoke. She ran home fast.  
 When she ran inside, she said:

naχkauk Okímaua, nitáinoaikim-  
matsistotòk. Akáitsinitsia okóai.  
Omíksi saχkúnapiks zkaípiχ'tsü.  
Iχ'tsitsipszopomaχkau. Okínana  
ánistsin ú'siks: Iikákimàk, áua-  
kokiu. Otáistoχkokoiauaie, itsi-  
nóyiauaie. Omí únuaitsai iχ'-  
táüsknnakínai, áístzunikaniχ'tsi-  
nai. Ostóauai òχpsóauaists noχ-  
kztoχtaiskunakiau, áístzmoχkzt-  
sipiχ'tsiau. Omíma mistsísinaí,  
áútotaipíiau. Otsitsíkaistokokoi-  
auaie. Itzmípiksiau. Manistápo-  
maχksípian, nitópiiau. Okínana  
nitsitsaispòpiu. Stázmitotoinai. Otá-  
nikoiauaie: Tsiná ikázmotax-  
puan? Okínana mátoχknikamo-  
tàu. Itsitápanisòyinai. Kanáu-  
maχksími nítsainiaupíin. Stázmo-  
tominoχpatsü. Manistápopiχ'-  
piaiks, nitapázmoχpatsü. Okínana  
ámistòkzmi otsókiχ'taniks. Omis-  
tsí sistsiün itsitótuanin, otáuni-  
kaie: Okína, okímuàni. I'tsksi-  
noyinaie, naχkauánik, ómim  
otoká'ni znninaie náχkitoaχsai.  
Omí òχpsü itápaismistsin.  
A'itsitapzmyauauaχkainai. Itskú-  
nakatsim ómim okókiχ'kiniχ'-  
piai. Stázminoχpatsistnyinaie. Ki  
ánisan.

That must be Breast-man, he has  
caused that I am to be pitied.  
Her lodge burned up. Those boys  
were far already. She followed.  
Breast-man told his elder brothers:  
Try hard [to make your escape],  
she is after us. When she came  
near them, they saw her. She  
would throw her wooden pin  
ahead, then she would go faster  
[than the pin, and she would  
pick it up and throw it again].  
They also would shoot their ar-  
rows ahead, then they would be  
far away [moving faster than the  
arrows]. There was a tree, they  
ran to it. She was very close to  
them. They ran up [into the  
tree]. They sat [on the tree]  
according to their sizes [literally:  
as they were big]. Breast-man  
sat the highest up [being the  
youngest]. Then she came there.  
She said to them: Where will  
you escape? Breast-man will never  
escape. She went up to them.  
The eldest one sat the lowest  
down. She knocked him down  
first. She knocked each one down,  
[in the same order] as they were  
sitting up [in the tree]. There  
were only two [boys left] between  
Breast-man [and the woman].  
There was a bird, [that] flew to  
him, [and] said to him: Breast-  
man, her top-knot. He then  
understood [what the bird meant  
by these words]: He tells me  
[literally: that he tells me], that  
I must shoot her there [on a  
bump] on top of her head. He  
then began to lick his arrow.

Omíksi ú'siks áumoiiskapàtsiu. Omístsi òχpsíists nisoóyi túkskaie iχ'tsítspaχkumiu. A'nistsiuaiaks: Níwaàki, ní'sánuaki, káχkipaχtoχpuau. Námapikauaniàiks. Stsiki mátoχtspαχkùmiu, ki ápoχpauàniaiks. Matstsíki átoχtspαχkùmiu, ki áumatsipuàuyaiks. O'moχtsisòoχpi, itoχkzáipuχpaipiiiaiks. Itanístsiuaiks: A'uke, tsimá ákoχkitapanop? Otánikaiks: Mátskiniχ'p. A'nistsiuaiaksi: Mátoχkoauop. Tsá áχkanistapsòp? Túkskzmi ániin: A'χkunozkotokàsòp. A'nistsiauaie: A'kauksistotùtsp, matápiua ákauminiokiua. Omá istsíka stámaniu: A'χkunistsisàsop. Mátanistsiauaie: Nitúvi ákanistokàpiu, matápiua aká'χkoχtakù. Omá istsík stámaniu: A'χkunotùniχ'koàsop. A'nistsiauaie: Einúua ákanakína, ki ákaipainisuyòp. Ki omá ómαχksim ániin: A'uke, Okína, annóχkanit, áχkanistapsòpi. A'nistsiuaiaks: A', nisótzñst, aχkspumáuos. Matápiua ákoχtsítapinakumiu. Otánikaiks: A'nuiχ'kaie kznáiaχsi. A'nistsiuaiaksi: A'uke, nápistsakik. Anistúnuauàiniki, atámitsapik. Stámisipumòiau. Kénnoχkank amyá'χkyàitsis. Iχ'kitsíkzñiks, nitsítapinakùmiχ'pian. A'moksi niuókskzñiks táztsikaχta, zñnistai inákstsim áipstsikáinoau. zñniankinuai omí sistís, omá Okína otsíkakyàniki. Kénmyaie, níná'χkanistkskñoaiau.

She began to walk up to him [climbing the tree]. Then he shot at her bump-head. He then shot her down. And he came down.

He pulled his elder brothers together. He shot one of his four arrows in the air. He told them: Look out, my elder brothers, I might shoot you by accident. They just shook their legs. He shot another [arrow], and then they moved about. He shot another [arrow], and they nearly got up. The fourth time [he shot] they all jumped up. He said to them: Now, where shall we go? They told him: We don't know it. He said to them: We have no place to go. What shall we be? One said: Let us turn into rocks. They said to him: We shall be treated badly, the people will break us. Another one then said: Let us turn into trees. They told him also: It will be bad just the same, the people will chop us for wood. Another one then said: Let us turn into grass. They told him: The buffalo will eat us, and we shall be burned up [the people used to burn the old grass on the prairie; then the new grass would be green and fresh]. And the eldest said: Now, Breast-man, you must say now, what we shall be. He told them: Yes, I think then, that we should go to heaven. The people will have morning from us. They told him: That is the best of all. He told them: Come on, shut your eyes. When I tell you, then open



your eyes [literally: look]. Then they went up to heaven. And now when the Seven [Stars] [the Dipper, or Great Bear constellation] have their heads up, then we have morning. By the side of the middle one of these three [the „handle” of the Dipper] is a small [star] scarcely to be seen [literally: is scarcely seen], that is the bird, that advised Breastman [what to do]. And that is all, I know about them. [The meddlesome women originate from the meddlesome girl in this story, and if the other girl, that had a bear for a lover, had not been killed, the same thing would happen still to-day. One thing is upheld by the he-bears still now, that is that they do not kill a woman.]

[Cf. WISSLER-DUVAL, mbi 68 sqq., Mc CLINTOCK ont 488 sq., MICHELSON jaf XXIV, 244 sqq., DORSEY cl 287 sqq., DORSEY-KROEBER ta 238 sq., LOWIE a 161. 177 sqq., and also the note in UNLENBECK obt 93, to which the following two references are to be added: GRINNELL jaf VI, 44 sqq. XVI, 108 sqq.]

### The Bunched Stars.

Omák A'kai-Pekžni ikiwó-kunaiiu. A'umatapotò, itáipian. Omíksi sažkúnapii úmoanaiks áuistsian: Nožksíž'kokiinan otsi-

Long ago the ancient Peigans were all camping together. It was in the spring of the year, they were running buffalo [that means:

kóai. Ki áipiàii onúksi nínaiks, itaxkstáiau, ki itaxkyáipapotsiau. Otótoχsan, mátsiχ'koyúuáiks okó-soaiks. Amóksi saχkúnapiúks stázmotòiau. Opokásini matsitsi-nóaiks. Itanístseiau: Ikúkapiu, kímùnìks otsaiíχ'koks. A'ízm-sian. Tíkskzma itaníu: Aχkúnis-tapáuop. Ki omá istsíki itaníu: Mátaκοχkòauop. Tukskzma ki ániú: Tsimá akitapáuop? Omá tukskzma itaníu: A'χkuuspum-máuop. Kitsíχ'kanamuna ákoχ-tsitaksinim, aítstís otsikóaiks ákitsauatainòkiua. Annóχk áu-kusi itsitáiχ'tsiau Myoχpokóiiiks. Autúsi itsáuatainoaii Myoχpokó-iiks, otsikóaiks itsitáiχ'tsiau.

they were driving the buffalo over the cliffs]. There were some boys, [who] told their fathers: Give us skins of yellow calves for robes. And those men were running buffalo, they killed them, and they came back with the pieces of the carcasses. When they came, they had not got skins for their children. These boys went by themselves. They did not go with all the [other children]. They said to one another: It is bad, that our fathers did not get skins for robes for us. They were offended. One said: Let us go away. And another one said: We shall have no place to go. And one said: Where shall we go? And another one said: Let us go on high. Our people will then know from it, that when there are yellow calves, they will not see us. Since that time [literally: now] the Bunched Stars [the Pleiades] are there in the fall of the year. In the spring the Bunched Stars are not seen, [for] then there are yellow calves.

[Cf. WISSLER-DEVALI mbi 71 sq., and Mc CLINTOCK out 490].

## The Milky Way.

Makúu-oxsokùu nimátsksiniχ'p, iχ'tsiniχ'katoχpi. Annó Pekzniu mátaitsinikatòm Makúu-oxsokùu. Satóχtai nitsítsinikok. Annáχk Pekznikoānaχk ánitsiuaxk sau-

I do not know, why the Wolf-road [the Milky Way] was called [by that name]. These Peigans do not talk about the Wolf-road. The people on the other side of

úmitsitapíks, ánnaxkaie oxsókoái. Omí A'isinokopi ínitsiu. Itanís-tsiu annóma matápi: Nikáinitau annáχk kitáuksistotok. Istápok, káχkitsaipiauaie noχksákiaita-piiks. Akaíimi sákiaitapiiks, un-nátáχsimi iníks, stsíkiks áχksi-kzmatzinii. Katoyísa ánnauk áuaniu. Kénnaχkaie oxsókoái. Annóistsi mistázkists itstsíu A'is-nokòpina okóai, mistázkaie. Annó Pekániu nitáiniχkatomaie A'tso-tsikaiistzki.

the mountains told me about it. One of the [ancient] Peigans killed bad people; that is his road. He killed the Inhaler. He said to these people [the Peigans]: I killed that one, that treated you badly. Go over there, that you take out those, who are yet alive. There are many, that are yet alive, a few are dead, some more may die yet. Clot-of-blood was the one, [who] said this. And that is his road. In these mountains was the Inhaler's house, it was a mountain. These Peigans called it the Mountain-with-out-lets-on-all-sides.

[Of. GRINNELL blt 102, Mc CLINTOCK ont 324. 498, and, for the story of Clot-of-blood, UHLENBECK obt 34 sqq. and the references given obt 50, to which DORSEY tsp 80 sqq., DORSEY-KROEBER ta 298 sqq., LOWIE a 135 are to be added.]

### The man who was pitied by a water-bear.

Omá nínàua zskχsaitapistutsìu. Omím Sniá'χkyaìòim otsikím-mokaie. Otánikaie: Kokósiks nāχ-káìisokit. Tótokèkasaie, ksiskz-nántunisi itautotsiu. Okósiks āχ-pokómin niétzχtaii. A'iksinósi, áistzmitsinim okósiks. Itáisuiata-piksistsiuaiks. Omá suiá'χkyaio íkaitsipapiksiu. Itáiniuaiks. A'is-tzmozχpistaiiuaiks. Itauáχkaiiu omá nínau. A'ipísi, itanániu:

There was a man, [who] was always moving. He was pitied by a water-bear. He was told by him: Feed me with your children. When he was camped near, he went swimming early in the morning. [Each time] he took [one of] his children with him to the river. When he stopped [swimming], then he caught [one of] his children. Then he threw

Anná saχkúmapiu? Omí otoχ-kéman otáuanikaie: Kitoχpokó-mau. Kimáuksaiksinoàisksiks? Niuókskani okósiks itsiniánistu-toyiuaiks. Omím suiá'χkyaiði ánnimaie áiisoyiu ámo tukskáni itsínakstsìmin. Omá akéu íkako-mimiuaie. Itokákiχ'koχtoyuaie óm. A'tototsìminai. Itoχpókið-maχkauaie. Itánsoksinoyiuaie omím suiá'χkyaiði otsipápiks. Omí pokálin omá nínau matsit-apsíiatapiksistsiuaie omím suiá'χkyaiði. A'nmòtsiu okósiks.

Omá akéua itaχkyápasainikyà-yayin. Omí únistsi ítanistsiuaie: Nitáinoan kóminùna, otáuanistu-tòaxpi kokósinùniks. Otánikaie omí únistsi: Minátasàinit. A'koχ-kapaiaksistotoàn. Itsipím omá nínau. Itanín: Anná pokánaχk? Otánikaie: Mátsksinoàua. Itanín omá nínau: Nitáksàn. O'maχ-kauk áisàmin. Omá ómaχksim akéna itanístsiuaie oχsisi: A'χsa kitsikúmmokì. Ináksksimminai otánikaie: O'maχkokatàuks nitsikúmmokì. Ki omá ksistóa, ki áχsa kitsikúmmokì? Istaχtsikáinaiskinaiks. Omí nitúmmoyi otáko-metsimàn itá'χkitànpinaie. A'n-nimaie omíksi akéks auatsímmaχkatòmiauaie. A'íkoko itsiksotò-

them in the water. The water-bear jumped up already. He caught them. He then dived again in the water with them. Then the man would go home. When he entered, he would ask: Where is the boy? He was told by his wife [that means: by one of his wives]: You took him along with you. Why don't you know, where he is? He did the same thing to his three children. The water-bear was it [again], he fed with the youngest one. That woman [the younger wife] loved him [that boy] very much. She watched her husband. He went again swimming. She ran after him. She suddenly saw, that the water-bear jumped up. The man threw the child again in the water to the water-bear. He had killed all his children.

That woman went home crying. She said to her elder sister [the elder wife]: I saw our husband, what he was doing to our children [that means: I saw, what our husband was doing to our children]. She was told by her elder sister: Don't cry any more. We shall prepare to do away with him. That man entered. He said: Where is the child? He was told [by one of his wives]: I don't know him [that means: I don't know where he is]. That man said: I shall go and hunt. Over there he was hunting. The eldest woman asked her younger sister: What is it, you are pitied by? The younger one told her:

miauaie. O'moanai itótòyin ai-koko. Apinákuyi mátsamìnai. Sotázmitsitapòian omíksi àkéks omí nitúmmoi. A'tanatsimax-kaiáu. A'iksistoχkù spóχts. Omí einiótokān, ánnimaie itáχkitau-pùnai. A'utako itótòyinai. A'iksistapauyìnai, omí nitúmmoi itsitápòyinai. I'kaitapautsimàian. Iχ'tsászamiauaie aχkáznniχ'kàie. Nitauánistsiauaie: Aiaú, aian, aiaú. Tázmitotsipuyinaie. A'itsan-paukakiòsin. Itákàupiu. Tázmits-toχpìn. Ki omíksi akéks itotsím-motaiu.

Itáipapisziniuai: Waiá'é, waiá'é. Omák ómαχkapì'siu itóχtoyinaie, amóisk matapùn nāχkainiχ'katsimàin. Omí apí'si itanístinaie: Kimmokit, nāχkamískapèkit. Otá-nikaie: A', takauátsinαχk anátsimàni. Itomátapanatsimàχkau omí apí'si. Ki áiszmó ákapinàku itsiksúo omá apí's. Iksistoχkù, amói aukáztanotsinαχkatáχp. Itáto omá apí'siu „nun", nisoóyi otátsautàtoχsists. Itáχkáznantotòyin otápi'sisin. O'mαχkapì'siks,

I am pitied by gophers. And you, and what are you pitied by? [The elder one said:] By moles. There on a hill [that man] liked to sit [literally: it was his liking to sit there]. There the women dug a hole. In the night they quit [digging a hole]. Their husband came home in the night. In the morning he hunted again. Then the women went to that hill. They again were digging a hole. It was getting thin on top. There was a buffalo-head, there he used to sit on. In the evening he came back. [When] he had finished his meal, he went to the hill. [The women] prepared to take the things they needed with them. They looked out at him through a hole in the lodge. They said to him: Alas, alas, alas [meaning, that he was getting nearer and nearer to the place, where he would fall through]. He stood by [the buffalo-head]. He began to look about. Then he sat down. Then he fell through. And the women ran for escape.

He was yelling: Help me, help me. There was a wolf, he heard, there was a person calling for help. He said to the wolf: Pity me, pull me up. He was told by [the wolf]: Yes, I shall dig a hole. The wolf began to dig a hole. And after a long while, towards morning, the wolf quit [digging]. It was very thin, that he did not dig. The wolf howled „nun", four times he howled [literally: four were his howlings].

ksiuáaiks, sinopáiks, otátuyiks, mísinskìks otánikaiks: A'úke, áχsa kímoxtauàtsimachp? Itanístsuaiks: A'momaie matápiu, tsíksikìmmau. Sáutoyiuàie, ákokosimiuàie. A'kòχpokàpauànaχkamiuaie. Itanístsuaiks: A'ukè, ánuomatapauatsimàχkàk. Kitákaszmozpuàu, áukanaistatòikainoàiniki. A'utakatsiuuiks. A'ukanaistatoikàiau. O'mazχkapì'siu natsíkauatsimachkau. T'zèmpim. Nitáikàkimau, itsíniuuaie. Itséskapatsiuàie. Itanístsiu: Káχksamotapaitsimikitsiχpuau. Náukitazχkènaissaksiau. Itomatòiau amó otapí'sisin.

Omá matápiu tázmitsinàpanàuaχkau otapí'sisin. Omá túkskzm manáukin mánotò. A'niú: A'uaie pískau. Nitoxpòksimìks áukataii. Kì omá matápiu ámistsiu omí úmni apí'si: Kì kúnitapàuoop omí pískau. Kokúyi itomatòiau. T'zmitotòiauaie omí pískan. Itanístsiu amó otapí'sisin: Nitákotòmitsip. Nitákitaisikàipikisichp akánists. T'zmitsipìmaie. Itápàχknskini-maie. Kznuúksiststsii otokyápo-kists. Amistsiaie áisikapìnimaists. T'zmszksiu. Itanístsiu omí úmni: A'uke, amoxkanáipis, aχkitún-nioyì. Kì itsítóχkènaipim amóm pískanin. Mázksiniks itomatapi-oyiau apí'siks. Mâtàχkazsúa,

All the wolves came. The wolves, the coyotes, the kit-foxes, the foxes, the badgers, [all of them came to the wolf, and] said to him: Now, why did you invite us? He told them: Here is a person, I pity him very much. He [who] takes him out, he is to have him for a child. He is to have him travelling about with him. He [the wolf] told them: Now, start in to dig the holes. I will look at you, when all your tails are out of sight. He began to go around them. All their tails were out of sight. The wolf had already dug his hole. Then he entered [the hole]. He tried hard for a while, he caught him. He pulled him out. He told the others: You might wear your claws out for nothing. Now they all came out [of their holes]. All these wolves then went away.

That person then travelled about among the wolves. There was a young wolf [literally: a new-breast], [that] had just come. He said: There is a buffalo-coral. My companions were snared. And that person told his father, the wolf: Let us go over to that buffalo-coral. In the night they started. Then they came to the coral. He told the wolves: I shall go in first. I shall let down the snares. Then he entered [the coral]. Then he began to find out [literally: to know about] [how the snares were fixed]. They were all made out of raw-hides. He let them down. Then he went

máχksoatā`χpiau. Kákainokauai-nipotsiau. Ki amóm matápiuəm, otáioχtòzχs apí'siks, áitamètakiu. Á'pinàko itāχkánauistapomàχkau amó otókuyisin. Ki amóm máta-piuəm itāχkánaitapò. Itápzsàtsim otokánists. Itámsoksinimàists, ot-oxkánaiàmiχ'taitsisàists. Sotáni-pitsitsimaists. Kokúyi itáiatòimnai: Unu, népuχkanòpskàkò †. Iχ'-tauáninàii, màtaχsúa otsóaχsists. Otoχkóaχsists makápiaists. Amóm matápiuəm itanú: Áχsi auán-aχsi iststzík, áχkitsksinoàn amóχk áiatòaχk.

A'tsikoko, nitāχkánaxtòmaχ-kau. Omá matápina itanístiu omí úmí ómzχkapì'si: Nistóa táko-tòmitsip. Tázmitsipìmaie. Itápzsàtsim akánists. Itáisikapìnimaists. Itzχkúsksinimàists anánaxsists, mókàkists, pomists, káists, ósá-kiks. Á'inokoxkòyin. Itāχkánai-pìniau. Itaumatápioyiau. Á'itoχ-toainipotsian, ótsiksímatoχkòsau. Áumatapo apinaku itāχkánax-somaxkàn. Ki amóm matápinəm ápinaku matsítotosàtsim otoká-

out [of the corral]. He told his father: Now, let them all come in, that they might eat. Then they all entered the buffalo-corral. The wolves then began to eat the carcasses. It was not good, what they had to eat [i. e. there was no plenty of good meat]. They just fought over it. And these people [the Peigans that were corralling] were happy, when they heard the wolves [thinking that many of them were snared]. In the morning all these wolves ran away. And the people all went over. They began to look at their snares. Then they saw them [the snares], that they were all lying there for nothing. Then they suspected them [the snares]. In the night he [the wolf-person] howled: Unu, I was taken a captive by wolves. He said that, because his food was not good. What he had got to eat, was bad. The people said [to one another]: Put good food [in the corral], that we might know this one, who is howling.

[When] it was night again, they all [the wolves] ran [towards the corral]. That person said to his father, the wolf: I shall go in first. Then he entered. He began to look at the snares. He let them down. Then he began to know the food(s), the pemmican(s), the fat(s), the dried meat(s), the back-fat(s). He was happy over the food [he found there]. They all entered. Then they began to eat. They were

nists, *mátâχkənaɪsɪkəɪpɪksɪpɪaɪsts*. *Ítsɪnɪm*, *matápi amóχk*, *áuk-*  
*istutsɪmaχk akánists*. *Amóistsi*  
*itsipótsiχ'pistsi auáuaχsistsi iχ'-*  
*kənáitsistàpiau*. *Itaníu*: *A'uke*,  
*amóχk áiaksikókuiχ'k ákoka-*  
*kiχ'kiχ'tsiχ'p*.

*Kokívi itatsótopatòm annóu*  
*pískaním*. *Itâχkənáüskiχ'tsɪn*.  
*Támsoksinoyiuaie amói otápi'si-*  
*sini, ótsɪsinauàuaχkàni əmúk*  
*matápiin*. *Amákauk támatəχ-*  
*kənitàntò*. *Atsipim omá matápin*.  
*Ki ákauakàtau*. *A'tomatapsikàpi-*  
*nim akánists*. *Itanákoau*. *Itsúman*.  
*A'moiàuk, áitapəspuχpàuanu*.  
*A'itapəχpəksikínàu*. *A'itâχpakì-*  
*yisuyàu oápsspiks*. *A'kaitaian-*  
*apí'siuàsiu oápsspiks*. *A'kaumat-*  
*apimoyisiu ostoksísi*. *Okítsiks*  
*əuniksiaie áitapi'siuàsiu*. *Itâχ-*  
*kápiau moyists*. *A'itsipim*. *Itâχ-*  
*kəmitaipiòp*. *A'kitsinikíu*. *Osó-*  
*təmaník omí nímai*: *Tsá kanis-*  
*tápitsinapauàuaχkəχpa apí'siks?*  
*A'nistsiuaie*: *A', nitoχkémaiks*  
*nítàtənniokiàn*. *Amóksisk apí'siks*  
*útsantòkian*. *Nítánistaian*: *Kit-*  
*ákapəχkənáimokiχ'puan*. *A'mank*  
*nístóa nitáɪsɪkaipɪksɪχ'pi akánists*.  
*Amói nitáikitaíimmaü apí'siks*.  
*Nimátakatsitsitapinuəspa*. *Nítsinan-*  
*apí'sinàs*. *Potókik*. *A'unyaie uimá-*  
*takataunksitutsiχ'pa pískaiɪsts*. *Kéu-*  
*nimaie iχ'kakútsiu*.

fighting and biting each other, because they were happy to get something to eat. In the beginning of the day they all ran out [to the prairie]. And [when] in the morning the people came again to look at their suares, they were all put down again. Then they knew, [that] it was a person, that treated the suares badly. The food, that was put there, was all eaten up. They said [to one another]: Now this coming night we shall watch it [the buffalo-corral].

In the night they sat all around this buffalo-corral. They all lay low [so that they could not be seen]. Then they saw among these wolves a person walking with them. There they all came up to [the corral]. That person entered. Then [the people] all walked in a circle [around him]. He began again to put down the snares. Then he was chased. He was caught. Here he was, he was just jumping about. He just clattered his teeth. His eyes were burning. He had turned into a wolf about his eyes. He had begun to have hair on his face. [Also] about his fingers he had turned into a wolf. He was taken home to the lodges. He entered [a lodge]. They all entered the same [lodge]. He was to tell the news. Then he was asked by the chief: How did you come to travel about among the wolves? He told him: Yes, my wives dug a hole for me. These wolves pulled me out. I told them: You



will have profit from me. I was the one, that let down the snares. I am used to these wolves. I shall not be a real person again. I have turned into a wolf now. Let me loose. Now I will not do harm any more to the buffalo-corral. And now the boiling is ended.

[Cf. WISSLER-DUVALLE mbi 148 sqq.]

### The man who was pitied by wolves &c.

Oná núuüχ'k, nátokzui otoχkémaiks, okósiks niuókskzui iikúunautsiau. Mátauχkòyiau. Á'utstuyü. Noχkápaisánuu, mátoχkoiniünu. Ki áüksipüyinzui máχksoatäχp. Itopáküau. Otsíχ'-kauai ápszüü. Tzúmitokèkau. Á'χputau koküyi. Iksíniko. Sákiapüan, itóχtsimian áisui-tsikoniä'χsiu. Itauístiu otoχkéman: Saüszpít. Manístszps, akáitapü maniká'piks. Iχ'kzuáwapi'siaiks. Kanáüistsiau iksisákni. Itsitápi-maiks. Otánikaiks: Á'moistsimaie, saáutsik, auáuaχsiü. Matsiüan, áisóian, pekísau, mánoian, máukaüis, manístzpiksistäpiχ'pi. Á'nyáie nitskápoχkatàn. Otánikaie: Á'maie paüskiua. Kitáuanik, kikáisksiuok. kitúunauts, káχkitapistutspix'p. Kitáikitzχkimatskòko. Ki ámoχk koküyiχ'k otsítóχkòyüχ'pi, áikamotàn máχksoatäχp. Itámaukoyü.

A man, his two wives, [and] his three children were very hungry. They had nothing to eat. The winter had come. He was hunting about, he did not find any buffalo. And he had suffered very much for something to eat. They moved camp. He looked for his people. Then he camped. It snowed during the night. The snow was deep. [While] they were still sitting [in their lodge], they heard, [some one] was knocking the snow off himself. He told his wife: Look out. When she looked [out], there were many people, young men. They all had wolf-robcs. All of them had packed meat on their back. Then they began to go in [to the lodge]. They said to him: There is some food, go out and get it. There were tongues, boss-ribs, ribs, flanks, a breast, as they are the choicest [parts of

the buffalo]. In that way he was brought these things to eat. [The chief of the young men] told him: Over there is somebody corralling. He says to you, he already knows you, [that] you are hungry, [and for that reason he wants you,] that you move over there [where he is]. [When you come there,] everybody will give you some food. And this night, when he got something to eat [from those young men], he was saved by having something to eat. He was happy, having eaten his fill.

A'ksòkaiau akáitapù amóksi maniká'piks. Stsíkiks saá'χtsim ákitsipòtaiau. Annóma iksínakáχtsiù moyísim. Omá nínau áuamistsiuaiks: Matsikína, annóma káχkitoχkanaiaukanoaii. Ki omí túkskəm maniká'pi otsítanikaie: Matsikína saá'χtsim máχkitso-kaniau. Itoχkánaisaksiau. Omá nínaua itanistsiu otoχkémaiks: Kikátaisksinoauánaiksau? Tzka áuatsàpsia? Akéks. A'nui nimátsksinoanàniks. Omá nínaua ánistsinaiks: Matsitapíuaiksan. Ksistápítapiau. Otámiokáiau. Ki apinako ánistsinaiks: Ikstuyín, matákopakli'χ. Otánikaiks: Matsikín, apzkiit. Kománistàmiks amóksi akáitapíian ákanχkzuáχpatakian. A'nistsinaiks: A', tzká annáχk nínanaχk? O'mzχkoknyi nínau, Ksinápiua nínau, Otátnyín nínau, Sinopáua nínau, Omzχkápikaili nínau. A'nniksaie istsinaii.

These many young men would go to sleep. Some of them were going to make a fire outside. That lodge there was very small. That man told them: It does not matter [that means: there is no objection against it], that you all sleep in here. And one of the young men told him: It does not matter, that they sleep outside. All of them went out. That man said to his wives: Do you know them? [When he did not get any answer, he said:] Who is a fool? Women [are fools]. [Then the women said:] We don't know them. That man told [his wives]: They are no human beings. They are false persons. Then they slept. And in the morning he told them [the young men]: It is very cold, so we will not move. They told him: It does not matter, move [anyhow]. These many people will pack your lodge-poles. He said

Aitotsístutsiuàiks. Otámokaiks.  
 Omí O'mázχkoknyi otámok.  
 Ksinápi omátamok. Ki Otátuyi  
 omátamok. Sinopái omátamok.  
 Omázχkápiikai omátamok. Otázχ-  
 kaná'χkokaiks anáuaχsi, máχ-  
 ksoatáχpi. Otánikaiks: Kakáupit.  
 Apinákus áksipiskìop. Kitáksi-  
 noksàtskoko. Itánisokoχtsimùu,  
 otsístèkinis. Á'ipiaiimai. Á'iszmò  
 itsitántsipoχtòχpi mzuistápiksis-  
 tàpìχ'p íksisakuists. Ki otámis-  
 kainòksin. Á'istsin motúyi, otsít-  
 amok omí O'mázχkoknyi. Otsít-  
 anikaie: Anápaiàkòt. Nítáakzu-  
 nitò. Mátsitapì annó matapíuam.  
 Kitáuksistsinoksàtskoko. Otápinž-  
 koχs, akaná'χkanisanàtapiskò  
 moyists. Á'ukanananitotuipstosiu.  
 Otánikaie: O'ni ninnátsitapitapì-  
 iχ'pinan. Á'upakian. Omá únan  
 aiá'χkèmin. Otsíχ'kauai itotóaiie.  
 Γkúmmotsinai. Ostói iχ'toχkó-  
 yinai. Itanístsiuaie: Omí pískan  
 ákitapistutsòp. Á'kitautòaii mž-  
 ksiniiks. Á'koχtoχkòioy. Á'itotsis-  
 tutsiuàie, ki áukanaukamotàn  
 máχksoatoχp. Iχ'tsinauàsina  
 omíχ'k otoχkóniman anáuaχsi-  
 niχ'k. Ki zmyaie nitakútsiu.

to them: Yes, who is the chief  
 [that means: your chief]? [They  
 answered:] Big-wolf is a chief,  
 Old-coyote is a chief, Red-fox is  
 a chief, Kit-fox is a chief, Big-  
 skunk is a chief. Those are the  
 chiefs.

He moved and came to them.  
 They invited him. Big-wolf in-  
 vited him. Old-coyote invited him  
 also. And Red-fox invited him  
 also. Kit-fox invited him also.  
 Big-skunk invited him also. They  
 all gave him food, that he might  
 eat. They said to him: Just sit  
 there. To-morrow we will corral.  
 You will be given choice parts  
 of meat. Then he suddenly heard,  
 that they made noise. They made  
 the buffalo jump off the cliff.  
 What was brought to him after  
 a long while, were all the choice  
 parts of the meat. And then he  
 had plenty of food. [When] spring  
 was getting near, he was invited  
 by Big-wolf. He was told by  
 him: Be prepared to go quickly.  
 I [that means: we, the whole  
 tribe] am going to separate. These  
 people are no persons. You have  
 been given choice parts of meat.  
 When it was morning, there was  
 nobody at all in the lodges. They  
 all went to enter their holes [be-  
 ing wolves, coyotes &c.]. [Big-  
 wolf] said to him: We belong  
 over there in that other place.  
 They [the man and his family]  
 moved. That man was an owner  
 of beaver-rolls. He got to his  
 tribe. They [the Peigans] were  
 very hungry. From him they got

something to eat. He said to [his tribe]: We will move to the buffalo-corral over there. We will take the carcasses. From that we shall have something to eat. They moved and came there, and they were all saved by having something to eat. He became a chief, because he found the food. And now the boiling is ended.

### Red-head.

A'kai-Pekžni omá maniká'pi mátoχkuiiχ'kanayin, áistəmitsè-tapankunaiiχ'k. Omá maniká'piua áinitsiu Pekžni. Iksistsiu. Oní oksists ánistaiiu Maistáke. Otskžuetəm maistoíks ki mami-átšikimiiks. Itantóyian omí maniká'pi, itántoiomiop. Omíksi otskžuetəniks áistəmanii Mékyotokā`ni: Initsis anná akén. Omám A'kai-Pekžniua otsmáim otžmii mátaiomii. Omá maniká'pi matsoáps stžmoχtoətsiu omí akékoan. A'uisstinaie: A'χkmoχpokisòp. Otánikaie: Initáiniki Mékyotokā`ni, nitákitsitòm. Ki omá maniká'piua otsikúmmok ísistsiks. Ki omá Mékyotokā`niua mátoχkui-niua. Omá maniká'piua áinitsiu omí akékoan: A', nitáksimitau Mékyotokā`ni. Omá maniká'piua itápistutsin omí it. A'íksiksisa-koaié, itsítstomaie ánnauk oχkináiks. Itsitápo Mékyotokā`ni. A'íistoχkoyiuaie. Itákeuəsin. Iikítsinakèn. Stžmsepitotoaie, mátsi-

There was a young man of the ancient Peigans, he had no clan, he camped about alone. That young man killed the Peigans. He had a mother. His mother was called Crow-woman. His pets were crows and magpies. [Women] would come to that young man, they came to marry him. His pets used to tell Red-head [this was the name of that young man]: Kill that woman. There was a chief of the ancient Peigans, whose [literally: his] daughter did not [want to] marry. There was a good-looking young man, he went towards that girl. He said to her: Let us be together. She told him: If you kill Red-head, I shall marry [you]. And that young man was pitied by wolverines. And that Red-head could not be killed. That young man told the girl: Yes, I shall kill Red-head. That young man sharpened [literally:

tsipòmatsaie. Stázmitotsiksàsuaie, omí opitám ómoχtaísomòspi. Sauumáísopuyìnakus, itáísamin, ki omá kipitákeu áikskinisomòsiu. Omí aké itsipúauinai, otsitsínauiskipokaie. A'nistsùχ'k omí kipitáke: Na'á, noχkspúmnikit, níuoχtoto, koχkóa náχkitsitònis. Nimátaíomiχ'pa. Otánik omí kipitáke: Noχkóa otoχkémaiks áinitsiu. Otskáznetàmiks ánniks-anki. Anuóχk kitákspum. A'upokaχkaiimíuaie.

Otáipisau, anóksi maistoiks ki mamiátsikimiks itauánistsiau omí kipitáke Maistáke: Nánapinína ki nánaikinakim. Itoχpókianàniau. A'mikàukinai, áχkiapapòtsinai. Itsitótananiau, anánistsiauaie Mékyotoká'ni. Anákaie nánàpinu ki nánaikinakim, initsís. A'uto Mékyotoká'ni, omí oksísts itsitápsaksin. Otánikaie: O'χtòkit anuóχk nitáaisistsikò. Kitskáznetàmiks iikázstoksoyíi. Pinínitsis. Anákaie akéua, itsipún. Omá

put in order] an elk-horn [that he had]. It got to be very sharp, he put it away along the calf-side of his leg. He went to Red-head. He came close to him. He turned into a woman. He was [now] a very good-looking woman. Then he came there in the night, he did not enter. Then he hid himself near by, where that old woman [Red-head's mother] had got her water. Before day-light he [Red-head] went to hunt, and that old woman went after morning-water [that means: went early after water]. That woman [viz. the young man who had turned into a woman] got up, she kissed her [Red-head's mother]. She [that young man] said to that old woman: Mother, help me, I have come, that I might marry your son. I am not married. She was told by that old woman: My son kills his wives. His pets are the ones [that tell him to do so]. Now I shall help you. She [that young man] went home with her.

When they entered, these crows and magpies told that old woman Crow-woman: She has a man's eyes, and she has a man's legs. They flew towards him [Red-head]. There he was, he came home with the pieces of the carcase. They flew to him, they told Red-head: There is one with a man's eyes and with a man's legs, kill him. Red-head came home, his mother went out to meet him. She told him: Listen

kipitákeua itsipím, ki omí oχkói sákoiipím. Itótsisapuyiua omá aké. Omí oχkói nánauaikimànuyinai, ákaupìn. Ki omá akéua itsikímau. Itsínauiskipíua, itoχkótsiuaie omístsi atsikíni, kaié iχ'táukatâχ-piaists, ki omí mókàkin, iχ'poχ-tóχp saámi, mã'χtákominiχ'piaie. Ki áutsoyi omí mókàkin, ki áχsimiuaie. Otátsistotokaie. Omíksi otskáznetànìks mátaìkau. Otáuanikàìks Mékyotokâ`ni: Mátakeuats, nánapiniua ki nánaikinàim. Á'isooyi kokuísts, ki itsístikoiau omíksi otskáznetànìks. Itsístapauaniàìks, itápaskamiàìks, matápi máχkitapoχtoðχs.

Á'isitoyi kokuísts, ki apináknyi ksiskzèniántuni omá akéua otánik Mékyotokâ`n: O'mim atsoaskènyi akúnitapànop, káχkitotonàiki. Mátsiszmoa itsókau. Omá akéua itsénnaunkiminiàie, ki omí itótsim iit, itsitsápiastaimaie oχtókisaii, ki áinitsiua, ki itsántomoyiua, ki itotsímnotau. Á'ipiχ'tsin. Ki omíksi mamiátsikiniuks itótauaniau. Á'nistsiau omí kipitáke: Amó paχká'χsiniχ'kaie, ákainitau Mékyotokâ`niua. Kitáuan „Á'keu". Á'itapòmaχkau omá kipitáke. Ki áinoyiu oχkói, ákainitainai. Otánik omá kipitákeu

to me, now I get tired. Your pets eat awfully much. Don't kill her. There is a woman, she came in. That old woman entered, and her son came in the last. She [Red-head's mother] stood before that woman. Her son finally went to the upper part of the lodge, he was seated already. And that woman [the young man] went to the upper part of the lodge. She kissed him, she gave him moccasins, ornamented with quills, and pemmican, mixed with medicine, that he might love her. And he ate that pemmican, and he liked her. She cheated him. Those pets never slept. They told Red-head: She is not a woman, she has a man's eyes, and she has a man's legs. Four nights passed, and his pets got tired. They flew away, they were watching about, if there were some people coming [that they might tell Red-head to kill them].

Five nights passed, and in the morning that woman was told by Red-head: Let us go into that forest over there, that you may look on my head for lice. It was not a long while, then he fell asleep. That woman put his head down, and took the elk-horn, she hammered it in into his ear, and she killed him, and she scalped him, and she ran away. She was far away. And those magpies flew to [the lodge]. They said to that old woman: This one [meaning: you] may die a bad death, Red-head is killed.

mamiátsikimiks: Kitáipotoχpinan.  
 Atsíuaskui tákitapoχpinan, ki  
 maistoíks nitúmμοists ákitapoiau.  
 Ki omá maniká'piu sotázmoto.  
 Itzmiátayayiu. Omí otoká'ni stáz-  
 moχkotsiu omí akékoan. Sotáz-  
 itominai, ki itzχtsiuaútsim omí  
 maáχsi otsínaisini. Kénmimaie  
 itápauauatutsìpiu A'kai-Pekžni.  
 Kénmimaie iχ'kakútsiu.

You used to say „She is a woman”. Then that old woman ran. And she saw her son, [that] he was killed. That old woman was told by the magpies: We let you go [that means: we won't have anything to do with you]. We shall go to the forest, and the crows will go to the hills. And that young man [that had been turned into a woman, and who had taken now his own shape] then came home. He came up going in a circle [and showing his scalp]. He then gave his scalp to that girl. Then she married him, and then he took his father-in-law's chieftainship. And from that time he was the leader of the ancient Peigans, while they were moving. And now the boiling is ended.

[Cf. WISSLER-DUVAL mbi 129 sqq.]

### The deserted children.

Omák A'kai-Pekžniua ikiwó-  
 kunaiin. Opokásina iχ'kanékoχ-  
 pitáuaχkau. Omá nínaipokau  
 itoχkónoyiu omíksim kstsíi. Amó  
 opokásina iχ'tsítzχkitsinàiks.  
 Omá nínaipokau itzχkyápasaini-  
 kyàayayiu. A'nistsiu únni: Anní-  
 ksiskaie kstsíi nitoχkóniman.  
 Annáχka opokásinaχka iχ'tzχ-  
 kiχ'tsiua. Nimátototàkiχ'paiks.  
 Omá nínan sotázmsaksiu. Itsáisto.  
 A'nistsiu annóm matápiuəm:

Long ago the ancient Peigans were all camped together. All the children went out to play. A chief's-child found some sea-shells. All these children crowded together and took them away. That chief's-child ran home crying. He told his father: I found there some sea-shells. The children crowded together and took them away. I did not get any of them. That chief then went

Noχkóa anníksiskaie kstsíi otoχ-kóninuan. Mátoχtotakíuauks. An-nísk opokásinisk itsiniótoíuauks. Annóχk ákopakiop. A'ksipuyimikiā χsataiau. Sotázinopakíop. Omá nínau itsíkitaipuyiu. A'íka-kòtutsop. Omí mánistami iχ'tsi-táipumikiākiua. A'úksiszmò amóksi ómαχkaikèkoauks ánistsiau oχsísoauks: Anuaχkímàk. Itāχ-káznaumatapomαχkaii. A'iszmò omá kímuatapsαχkùmapì, ákspα-pinìu, itskótaipiu. A'nistsiu omíksi akékoauks: A'eá, ni'sáuaki, kokúnunists ékaisuauainakuyi. Ot-sítαksapiniokàiks, ki otánikaiks: Kitsaiépits. A'nistsiuauks: Sá, nitsémzni, ékaisuauainakuyi kó-kununist. Otánikaiks: Aiskótos omíksisk pokáiksk, ákitsksiniχ'p, sakáiχ'tsisi moyísts. Nitákoχtoi-tsaananiau koápsspiks. Matsiszmóa itskotóiau omíksi pokáiks. A'nistsiau únstoauauks: A'kai-taukskitsp. Kokúnunists ékai-sauauainakuyi.

Itāχkáznauszχkaíuau. Otótami-sooχsau, káksininiau mánuap-ists. Itsítapauauαχkàiau. A'iszmò itoχkónimiau potútskuyi. Sotáz-moχtsapóiau. Itoχkónimiau omíαsémako. A'uanian: Na'áian, amóiauk kisémakomi. A'tsiszmò mánistanuinai atoχkónoyíiau. Ni-túyi ánian: Na'áian, amóiauk kimánistàmi. Itámsokoχtoyíiau,

out. He cried over the camp. He told these people: My son found there some sea-shells. He did not get any of them. Those children took them away. Now let us move. We shall push the grass up [to cover the tracks]. Then they moved. That chief stood back alone. They all moved. He pushed the grass up with the lodge-pole. After a long while these big girls said to their younger brothers and sisters: Go home and get something to eat [for us all]. They all started to run [home]. After a long while a poor boy with sore eyes [literally: his eyes were sore] came back. He told the girls: Oh, my elder sisters, our lodges have disappeared. They threw dust in his eyes, and told him: You are lying. He said to them: No, I am right, our lodges have disappeared. They told him: When the children come back, we shall know, if the lodges are still there. We shall fill your eyes with dust. After a short while the children came back. They told their elder sisters: We are deserted. Our lodges have disappeared.

Then they all went home. When they came in sight [of the place where the lodges had been], they only saw the deserted camp-ground. They walked about. After a while they found the trail [of their parents who had moved]. They followed it. They found a long round stone. They said: Mother, here is your long



amóliisk kipitáke. Otánikoaiauaie: Púχsapuχtsik. Itsítámetaklau. Stázmitotóyiauaie, tsimá kipitákeimai. U'nisoχkòiai kyáioyin. Á'nistsiauaie: Naáχsi, kitómitama kmmátsis, náχkitsisìksipokiàn. Ki oχkúmatsiua otómitam. Á'nistsiuaiks: Sotáznipik, nókòsaki, ómi istópik. Á'ikòkò, ánistinaiks: Nókòsaki, kznáíχ'tsapoχkìsik. Káinaiskinaiks ikákaiimi, káχkitsitáipoχsistskìnopokoaii. Omá túkskzm akékoan omí oχsís ánistiu: Piniókatàki, mtsìkstòmnoan omá kipitáke. Á'sàmis. Atázmikstsìmìχ'tsit noχtókisi, máksinikisi. Á'ukznaiokaian. Omá kipitáken itsipúan. Itomátapikæχkòkitsinaiks. Omá saχkúmapiua itsìkstsinipiu únists. Itsipúχpauanìnai, ánistisimmi omí kipitáke: Aiá, na'á, kimmokit. Kamótsokìman, kitákoχkòaimokìχ'pinàn. Otánikaie: Kakó, matáχketatskokit. Anná kisis annóm itskitsís. Á'nistsimaie: Sá, na'á, úsikàpsiu nisisa, kitáksikàpistotòk. Mátsoksìmmats, nitáksimàtamau.

round stone [used as a whetstone]. Again after a while they found a lodge-pole. They said in the same way: Mother, here is your lodge-pole. Then they suddenly heard, there was an old woman. They were told by her: This way. Then they were happy. Then they came, where the old woman was. Her pet-animal was a bear. They told her: Grandmother, forbid your dog to bite us [literally: that he might bite us]. And she forbade her dog. She told them: Come right in, my children, sit down over there. [When] it was night, she told them: My children, lie all of you with the head to the centre of the lodge. There are a great many mice, [so there is danger] that they might bite your hair off. One girl told her younger brother: Don't sleep now, I am very much afraid of that old woman. Watch her. You [must] bite the end of my ear, when she is going to kill us. All of them slept. That old woman got up. She began to cut their heads off. That boy bit his elder sister. She jumped up, she told that old woman: Oh mother, pity me. Let us live, you will have use of us [she means only herself and her little brother]. She was told by [the old woman]: Come on, go and get me water to put it in the pot. Leave that younger brother of yours here. She answered her: No, mother, my younger brother is very dirty, he

A'inoiyin omí kipitáke, otái-niχ'tatαχs omíksisk pokáúks otsí-koχkokitáúks. A'iszmō omátanik omí kipitáke: Summósit. Niká-kitsiniχ'ta. Sotázmsinàtamiu omí oχsís. Niétαχtai áitòtò. Itsinóyin omíin suyéstzmikin. A'nistsiuaie: A'io, amistóm suyéstzmiki, noχ-ksikímmokinàn, noχkopáznipio-kinan. Otánikaie: A', kipotónokit. Ki áumatapotònaiaie. A'nistsiuaie: A'áú, káitsiuokomèpuu. Otánikaie: A'uke, istoχkitópít nokakíni. Omá akékoān omíin ponokántokā`ni ánistomaie. O'χ-toàiniki, annáχk kipitákēnaχk áiniχ'katsiniki, auánistsis: Kéka, nisísa ninátzsau. Takitsípiχ'ts. Sotázmaniāpin, áupzmò, itsí-tapistsipatakaie. A'iszmò omá kipitákeua itsíniχ'katsiua omí akékoān. A'nistsiuaie: Anétakit. Omíin ponokántokā`ni otánik: Kéka, nisísa nitázssau. A'nistsiuaie: Aháú, nitáinoaiákitapò. A'itòtò niétαχtai, mátsinoyiúats omí akékoān. Omíin ponokántokā`ni áitapò, ánistomaie: A'momaie áχkauaniu: Nisísa nitázssau. Itáupokiχ'kínimaie. Omí suyéstzmiki ánistsin: Amóm psóaupzmèpiok? Ki otánikaie: Kipotónokit. Aitotópinaie. A'nistsinaie: Aiaháú, máipαχkòχsinisikapokonipìumini. Otánikaie: A'uke, nópaàna istópít. Itsóoinai. Tázsi-kaχtsim aitototsíminai. Itanúmai: Ítsipiikzà. Iχ'pistsístaimai. Kénnyaie itoχkúniū omá kipitáke.

will dirty you. He is not heavy, I will pack him on my back.

She saw, that the old woman was boiling those children, whose heads she had cut off. After a while that old woman told her again: Go after water. I will boil [some more of these children's meat]. She then packed her younger brother on her back. She came to the river. She saw there a water-bull. She told him: Help us, this water-bull here, pity us, take us across. He told her: Yes, look on my head for lice, just for a while. And she began to look for lice on his head. She told him: Oh, your lice taste good. He told her: Come on, sit down on my back. That girl said to an elk-head there [on the shore of the river]: If you hear, that that old woman calls for me, tell her then: Wait, I am wiping my younger brother. [In the mean time] I shall be far away. She got on the water-bull, she crossed, she ran away [with her little brother]. After a while that old woman called the girl. She told her: Hurry up. That elk-head said to her: Wait, I am wiping my younger brother. She [the old woman] said to her: Oh yes, I shall go after [you]. She came to the river, she did not see the girl. She came to that elk-head, she told it: This is the one, that was always saying: I am wiping my younger brother. She broke the head. [Therefore elk-heads do not talk nowadays

any more.] She said to the water-bull: Why does not this one take me across? And she was told by him: Look on my head for lice, just for a while. She came and sat by him. She said to him: Oh, your lice have a bad-death-dirty taste [i. e. a damned dirty taste]. He told her: Come on, sit on the nether part of my back. He went in [the water]. He came swimming to the middle of the water. He said: I am going to throw my back sideways. He dived with her. That is the way, that that old woman died. [If that old woman had not been killed off, there would be still such women nowadays.]

Omá akékoān ki oχsís kaiik-sípiχ'tsian. A'íkòkò, moyists itsinúniau. Aiskínatsiu, itsitokoian moyists. Itαχtápuipstsàtsimian. A'ukònimian okóauai. Omí kitsímik iχ'tsitánistsin omí oksístoi: Na'á, amáuok kozkóa. Omá nánau itanú: Há, káχkaukokos. Ánistsiu otoχkéuan: Saiáiszmis. Omá akéua itsáksina, itsinóyiu otánni ki oχkói. Otánikaie: Na'á, nitsíksistsikò. Amáuoka kozkóa. Sotámatsipim, ánistin ómi: Án-naχkauk amáχk opokásin ikskítan. Omá akékoān sotámistsiskoχtoipim únni ki oksísts okóai. Omá nánau itsá'χpaipiu. Itanú: Ikskítanαχk akáχtántoχp. Ksiskánántunii nitsíkskzniaupakli. Omá akékoān ki oχsís omíma mis-tísinaí sotámistsíksípistaiau. Omá kipitákeiχk otómitam ánistain Soyíksí, mokákiinai. Omá kipit-

That girl and her younger brother went very far off. It was night, [when] they saw the lodges. It was dark, they went among the lodges. They began to look into [each lodge]. They found their [own] lodge. From the door [the girl] said to their mother: Mother, here is your boy. That man [their father] said [to his wife]: Ah, you must have a child [that means: I won't have anything to do with those children of yours, I don't acknowledge them as my own]. He said to his wife: Go out and see it. That woman went out, she saw her daughter and her son. She was told by [her daughter]: Mother, I am very tired. Here is your son. Then she [the woman] entered, she told her husband: Here are some of the children,

ákeua ánistisuaie Soyisksí: A'moia mókakinai. O'mim atsoaskui istisksisatòt. Ki istisksásit. Kiták-ainiχ'katò. Pinsákapòt. Aupakí-isi annóma Pekániua, istisitapót omá akékoān ki oχ'sís. Istapóto-sau, ki anóia mókakini istoχ-kotsísau, akitáuatoñmian, kímuna-tàpsian. Aipístotsisì annóm Peká-niua, tsítsapòmaχkàt. Omá nímau áiskotamisapiua, matápi máχkit-sitsitsis, ápotoi omíksi pokáiks. A'íkòkò, Soyisksíua itóto. Otánik opitáun: Kitápotoñua anníksisk pokáiks? A'nistsuaie: A'.

A'íksisizmò Pekánina, otsítap-aukunáiiχ'pi, autzmáksèmina, máχksoatáχpi. Einí mátoχkono-yuats. Omá akékoāna ki oχ'sís omístsim mázmapists itápaisekotsì-miau itskitáksists. Itáiakàpimaiau. A'isizmò omá saχkíumapìna ánis-tsin únists: Annóχk nitáksipiski. A'mistsàki koχtókisi. Imakáioχ-toàiniki, matápiua áiistsèkinis, pinsáspit, kitákotzmtsipstauai-

that were deserted. That girl then forced her way into her father's and her mother's lodge. That man jumped out. He said: Some of the deserted [children] have come here. In the morning they moved all together. That girl and her younger brother were tied to a tree. There was an old woman, her dog was called Curly, it was a wise [dog]. That old woman said to Curly: Here is some pemmican. Hide it over there in the forest. And hide yourself. I shall call you. Don't come out [then]. When these Peigans move, go over there to that girl and her younger brother. Go and turn them loose, and give this pemmican to them, they will eat it. They are poor. When these Peigans have moved far, then follow up. The chief looked back [towards the camp-ground], if there might be some people, who would untie those children. It was night, Curly came to [the old woman]. He was asked by his old woman: Did you turn loose those children? He told her: Yes.

It was after a long time, [that] the Peigans, where they camped about, nearly died for [want of] something to eat. They did not find the buffalo. That girl and her younger brother were picking up things, that were left, about the old camp-ground. They began to make a shelter. After a long while that boy told his elder sister: Now I shall make a buf-

akiò ótòki. Omá saχkúmapíua stázunistapò. A'ísamò omá akékoān itóχtoyin, ótapìsini otsístèkins. A'ioχtoyìn, matápiks áuaniau: Isámmok, ómakaie ómαχkainiu, akoχpáuanu. Imitáiks mótuiaioi, pokáiks áiistsèkini. Omá akékoān itsésapiua, mátsitapiskò. Omí oχsís áipiminai. Otánikaie: Kitsiékoχkoniàps, kimáuksesèps? Anóχk nitákatsistàuàki. Iikákimat, pinátssesapit. Matsépèniki, kimátakatsikìmoχp. Annóm kitákitskit. Kitsíχ'kauànun tákitapò. A'uke, takatáuàki. Anuistsàki koχtókis. Pinátssapit. Stázmistapo omá maniká'pi. A'ísamò omá akékoān, matápiks ki pokáuks otáiiistsèkiniis ki imitáiks otátóχs, ki áiekàkimau, mátatsapìnats. A'ísamò itsókau. Omí oχsís omí ótòk ómāχtsitsipistauaiàkiok. Otánikaie: Annim ótòk. Itsipúan. I'ksisa-kuists itomátapitsòmiau annóistsim māmàpists. A'υχtotòmiau-àists. Omí oχsís otánik: A'uke, anókimat. Soyisksína nitákito-tapoχkatau.

falo-coral. There is [a reason to have] your ear [open]. Even if you hear, that people are making noise, don't look out, I will throw a kidney at you. That boy then went away. After a long while that girl heard, that many people made noise. She heard, [that] the people said: Look, over there is a big buffalo, he will jump over the cliff. The dogs howled all over [the camp], the children made noise. That girl looked out, there was no person [to be seen]. Her younger brother entered. She was told by him: You are disobedient, why did you look out? Now I shall lead the buffalo again. Try hard, don't look out. If you look out again, I will not pity you again. I shall leave you right here. I shall go to our tribe. Now, I shall lead the buffalo again. There is [a reason to have] your ear [open]. Don't look again. Then that young man went away. After a long while, when the people and the children made noise and the dogs howled, then that girl tried hard, she did not look out. After a long while she slept. Her younger brother threw a kidney to her in the lodge. He said to her: Here is a kidney. She got up. They [the boy and his sister] commenced to scatter pieces of meat over those old camp-grounds. They filled them up [with pieces of meat]. Her younger brother told her: Now, make pemmican. I shall pack it on Curly's back.

A'iksistsiuaie, omá maniká'piua itápsəmíu A'kai-Pekžni, ki áux-konoyíuaie. A'ikòko, moyísts itəχtápaistsatsim. A'inoyiua Soyisksí. Itsáupínai potáni, antə-máksenínai, máχksoatəχpi. Itsíp-stanistsiuaie: Soyisksí, amóiaie, kaχkítsoatəχp. Soyisksíua itsipúχkiàpikisiu. Omá kipitákeua ánistisiuaie: Aiáu, máukaiksistəp-anistsiuaie? A'χkəznatunotsínai. Omá maniká'piua itsitsípimínai. A'nistsiu omí kipitáke: A'moia mókàkíni, Soyisksíua káχkito-poksoyímau. Mátanistsiuaie: Anistísisa kísa, amónoma Pekžnina áχkítsksistutsiua. O'məpists matsítsksapokekaχs. Akitoχkóian. Nitsípiski. Annóχk nitákaχkai. Omá kipitákena ánistisua otəzmi: Amíksisk itsíkitsistsípistàiks, žnni áuaníu omá saχkúnapiu. Itsáisto. A'niu: Amáχka ikskítanəχk žnni áuaníu, áχkítsksistutsòs. Sotəzmopakíau oməpists. Itəχkəznaiiksapokekau oməpists. Omí úmni oməpis mátsitstakíuats íksisakuyi. Omá maniká'piua ánistisú omí únists: Nátokəmi oχkínai miauánsakit. O'mim akimóχts osáki itsoksístakit. Omí úmni ki oksísts áitsípimí okóai. Otániko-aiánàiks: Kaiksímmatsinoaii nó-kòsiks. Omá maniká'piua ánistisú úmni: O'ma osáka spsinípís. A'ispnχkiakínai, tukskəzmi omíksi oχkínàiks iχ'tsitsitsisksistùnuaie. Animankínai omí, mitsínaie. Omí oksísts mátanistsinaie: O'ma osák spsinípís. A'ispnχkiakín, itsítsoχksistùnuaie. Kémimaukínai, matsúnitsiua. A'íaksinitsiu-

[When] it was done, that young man looked for the ancient Peigans, and he found them. [When] it was night, he looked into each of the lodges. He saw Curly. He [Curly] was sitting by the camp-fire, he nearly died for [want of] something to eat. He [the boy] said to him into the lodge: Curly, here is something, that you can eat. Curly threw his head up. That old woman said to [the boy]: Alas, why does he [i. e. why do you] tell him something false? He is awfully hungry. That young man entered. He said to that old woman: Here is pemmican, that you can eat with Curly. He said also to her: Tell your son-in-law, that these Peigans can move back. Let them come back and camp again in their old camp-grounds. They will get something to eat. I made a buffalo-corral. Now I shall go home [to the shelter he made before]. That old woman told her daughter: Of those [two] children, that were tied back [to the tree], this is what the boy [one of them two] says. He [the son-in-law] cried over the camp. He said: That [boy], that was deserted, says this, that we should move back. Then they moved back to their old camp-grounds. They all came back and camped in their old camp-grounds. He did not put any meat in his father's old camp-ground. That young man told his elder sister: [Take] two mus-

àiks úmni ki oksísts. Ki ánetoyi  
imitáiks.

cles of buffalo-legs, [and] cook them hard. Hang up a piece of back-fat over there at the upper end of the lodge. His father and his mother entered his lodge. [The boy and his sister] were told by them: I am glad to see my children. That young man told his father: Lick up to that piece of back-fat [on high]. [When] he raised his head, he [the boy] hit him on the throat with one of the muscles of buffalo-legs. There that one was, he killed him. He told his mother also: Lick up to that piece of back-fat [on high]. [When] she raised her head, he hit her [also] with [one of those muscles]. And there she was, he killed her too. He killed his father and his mother. And the dogs have separated [after having had their meal].

[Cf. GRINNELL blt 50 sqq.,  
WISSLER-DYVALL mbi 138 sqq.,  
GRINNELL jaf XVI, 108 sqq.,  
DORSEY cl 83 sqq., DORSEY tsp  
97 sqq., DORSEY-KROEBER ta 293  
sq., LOWIE a 142 sqq.]

### Blue-face. Another version.

Amó ákauχta itáukumàiu.  
Omá mat-soápanikápiu, mátoχ-  
kèmiuats. Minokápiu. Áíststsiu  
máks-èpuyi, itanístsin ouí otz-  
kàii: Aχkuuápauakiòp. Kì ómiks-  
kaukiau táznoχtapauàuaχkàiau.  
Mátomáχkauakìnaiks. Itsitótoi

These ancient people were camped. There was a fine young man, he was not married. They had happy times [that means: they had plenty to eat]. [When] summer was coming close, then he told his partner: Let us go

omím apíkskeinùm. Ínásinai. Itáiksiskázkùiyianaie. A'ístatsi-  
 anaie, máχkopitsā`χpauànisaie. Ki omí mistsísi omá manikā'piu  
 áuniaie itótsiskipítsiu opokáχ-  
 katsimàn. T'zmitsitotsinisìnai. T'zmistapòiau. Itáuàkiau einí. Ki  
 ámomauk, áiaχpauanìn. Itótzmi-  
 àupiau. Itázázsimiau omím apíks-  
 keinùm. Á'uaniau: Annóχk ko-  
 kùsi, istúikokùsi, omám apík-  
 skèiniuzm áksinìpitsiu. T'zmázχ-  
 kàiaiu. Omá manikā'piua kokúyi  
 itátsimau. Itáitsinikuyìn nínaiks  
 omím apíkskeinùm. Auánistsiu:  
 Annóχk kokúizk mátàksikamo-  
 tàuats. A'ksinìpitsin.

and hunt about. And there they  
 were, they then were walking  
 about. They had not got any-  
 thing yet. They came to a scabby  
 buffalo-cow. She was stuck [in  
 the snow]. They were punching  
 her. They were trying to make,  
 that she might jump out [of the  
 snow]. And that young man had  
 tied his quill-ornament to that  
 stick [he was punching with].  
 Then it [that ornament] fell off  
 [from the stick] by the side of  
 [the buffalo-cow]. Then they went  
 away. They hunted the buffalo.  
 And there they [the buffalo] were,  
 they jumped over the cliff. They  
 [the two partners] were sitting  
 on the edge [of the cliff]. They  
 were laughing at the scabby  
 buffalo-cow. They said: Now to-  
 night, if it is a cold night, the  
 scabby buffalo-cow will freeze.  
 Then they went home. That night  
 that young man had invited [some  
 people]. He was telling the men  
 about that scabby buffalo-cow.  
 He said to them: Now to-night  
 she will not be saved. She will  
 freeze.

Sotázmepl. T'zmapàisui áukò,  
 sniópokskui áutázχkuinàtsin. Ot-  
 sítaiipèskiχ'pi, áumatapoàistoχ-  
 kìm. Akāχkanáisaikuyìn einúa.  
 Akāχkanáumázχkimì òkósiks. Ki  
 omám apíkskèinuzm sotáznika-  
 motau, annóχk istuyíi omá má-  
 nikā'pina áitsinikatsiuaie, máχksi-  
 nipitsai. Matsikínàtsin, kámotai-  
 nai. Omí apíkskèini t'zmsaikuyi-  
 nai. Stázniksekoàuinai òkós.  
 T'zmómázχkimìnai. Omá apíkskèi-

Then it became summer. Then  
 it was some time in the fall,  
 the leaves were yellow. They  
 were coming near [the place],  
 where they had been corralling.  
 All the buffaloes had calves al-  
 ready. All their calves were big  
 already. And that scabby buf-  
 falo-cow was then saved, [which]  
 that young man this last winter  
 had been talking about, that she  
 would freeze. There was nothing



nûa itanistsiu omí òkós: Kínna ákotâpszmau. Ki omatóiau. Tázmitotòian omíma mátapîin. Tázmanistsiu omí oxkóyi: Kakó, annotâpszmîsa kîma. Annóma atsóaskui nitákitâpi. Omá sazkúmapiu ánistiu oksîsts: Ninnátâksksinoàna. Omá akén ánistinaie: Kitâksksinoàu. Áuno ostoksîsi itótskustoksîu. Omá sazkúmapiu sotázmoxtò.

Tázmitsipin omím moyísim. Manistsâps, ómank annáxk O'tskustoksîuaxk, okáunistauanaxkâxpi. Tázmikimò. Tázmitotòpinaie. Matsínapsknyînatsaie. Omá sazkúmapîua itsâksina. Otsipotox̄s, mátainûuatsaie oxkâtsîsts. Otsikóaninai maiâi. Tázmsâksîu. Oksîsts itanistsiu: Nitânkonoàn nîma. O'mi itápiu. Ksiskâzautumîi mátsitsipîminai omí oxkóyi. Mátsitapanauaxkâiminai. Mátsitotakaupîuai. Itanistsinaie: Tsíki, kîmankâipisk̄? Otânikaie: Sá, niksîsta nitânik, kâxkotâpszmoz̄s. Ámox̄k kitânkon. Kitâusksim. Tsíki, tsá kanistâpapanauêx̄pa? Niksîsta nitânik: Kínna matâpszuis, ótskustoksîu. Tsínistaua kiksîsta? Einiâpâke. Itanistsinaie: Matânist-sis. Apikiâx̄âtsisik ámistikaie iz̄tâ'x̄kitò. O'mi ipotóx̄ts itsîstsiksikskîmaie.

the matter with her [that means: there was nothing wrong with her], she was saved. The scabby buffalo-cow then had a calf. A bull-calf was her child. Then it was big. The scabby buffalo-cow then told her child: We shall go and look for your father. And they started. Then they came to those people [the Peigans]. Then she told her son: Come on, go and look now for your father. I will stay here in the forest [waiting for you]. That boy said to his mother: I shall not know him. That woman told him: You will know him. Here on his face he is blue [literally: blue-faced]. That boy then went.

Then he entered that lodge. When he looked, there was that blue-faced one, while he [the boy] was walking still. He went to the upper end of the lodge. He then sat by him [i. e. by his father]. He did not make himself known [to his father]. That boy then went out. When he went towards the door, he [Blue-face] could not see his [the boy's] feet. A yellow buffalo-calf's hide was his robe. Then he went out. He said to his mother: I have found my father. Over there he is staying. In the morning his son entered again. He was walking to him again. He sat down by him again. [His father] asked him: Little boy, why do you come in? He answered him: No, my mother told me, that I should go and look

Itoχkóiskiuàie. Saiáztapikāχsis-  
tsinñmai.

Omí oksísts aitóto. Nñua  
kitáuanik. A', ákitapànop. Tázun-  
itsipñminai. Manístsžpsi O'ts-  
kùstoksin, kztánistaχsp àké.  
Akā'χtsiaie otokā'ni. Nítotαχ-  
kuispiu. Maiáii tázuniamαχsñ.  
Itanístsiaie: Amoístsiaie, itsitsí-  
katot. Nítanístsinαtsiàists žnni  
einiótsistsñi. Kanáisokapiáii ots-  
istotóχsists. A'miaie itsópoαχ-  
tsisatsñuaie. A'nístsiaie: Kimáts-  
ksinòχpa, kaχkoχkématoχs. An-  
nóχk kisotžmoχtsistotòki, kito-  
kématoχs. Tsimá kitsítóχkém-  
atoχp? Otánikaie: Annóχk istuyii  
kikátaisksinix'pa, žminuáiiχ'k  
nitsítaupix'p? Kitsítotoχpuau  
kitákaua. Kitsítaiksiskaχkòkiχ'-  
puau. Itótsinisiu kipokáχkatsi-  
màna. A'unaie nímox'tokos.  
Nitsisžmžksinimaie. Itanístsiaie:  
A', nitáisksinip. Tázmoχpokapàn-  
pimuaie. Ki iiskmatàpsuaie  
otápotzksini. Opžnnisñi, otáitsi-  
nžksini kanáisokàpiu. A'ikžko-  
mimmuaie. Otánikaie: Kimmokit.  
A'moia áuaiakiokñiki notokā'ni,

for you. Now I have found you.  
[His father asked:] Little boy,  
what are you talking about? [The  
boy said:] My mother told me:  
Go and look for your father,  
he is blue-faced. [The father in-  
quired:] How is your mother  
called? [The boy said:] Buffalo-  
woman. [His father] told him:  
Go and tell her [to come here].  
[When going out], he walked on  
top of the bed-sticks. Over there  
near the door he made a mis-  
step. [His father] then saw his  
track. He had split hoofs.

He came to his mother [and  
said to her:] My father told you  
[to come]. [She answered:] Yes,  
we shall go. Then she entered.  
When Blue-face looked, [he] never  
[had seen] such a fine-looking  
woman [before]. Far down was  
her hair. She had just yellow  
hair. Her robe then was very  
fine. She told him: Here are  
[moccasins], put them on your  
feet. They looked just like the  
roof of a buffalo-mouth. All her  
clothes were good. Then he asked  
her. He said to her: I don't  
know you, that you are my wife.  
Now you suddenly surprise me,  
[saying] that you are my wife.  
Where did you become my wife?  
She told him: Do you remember,  
where I was sitting now last  
winter? You came there, [you  
and] your partner. You [both  
of you] were punching me. Then  
your quill-ornament fell off by  
my side. From that I had a  
child. After long thinking he

imakápaisatsikiχ'kìniokiniki, mât-  
àkoχtaikìχ'pa. Annóχk kitsíkz-  
komùm. Túkskau kitákanist: Istsíi  
mináχtáuaiakiòkit. Anní túkskan  
nítstunìp.

A'simàna ksiskzuáutunì. It-  
áiaχkitsiù. Otsítanik ómi: Sai-  
ákstsimàt. Mátaisapistntsímatsaie.  
A'isokztsàksiu. Mátsitaiàktsi-  
maie. Nánòaisitakiu. Omá O't-  
skùstzksiu itanístiu amóksi  
núnaiksi: /'nuiaie. Sotázmais-  
ksiàiks. Itsipímin otoχkéman.  
A'nistsinàie: Tsí kanistápapaàks-  
tsimaχpa? Ninóχkomotapaàks-  
tsip. Kì omík istsiúk itánkasatòm.  
Iχ'tsitáuaiakinaie. Káikitotoχpai-  
pìmai maiáii. Itsáiksikāχpaipìmai.  
Itsístapukskasmai. Itāχkū imi-  
táiks. Amói saá'χtai itaníu:  
A'nuazk ènúa áistapiksisàn.  
O'tskùstoksina itsā'χpaipin. Itsi-  
nóyinaie otoχkéman otsístapiksi-  
sani, kì tznipim. A'isodyi ko-  
knísts, itsíkiχ'kìnitakim. I'tsksi-  
noyim otoχkéman. A'iszmò ito-  
tápszmùn. A'nistsin otzákaii: A'i-  
sòminiki, áisanautòmiki, zúniaie  
nitániko. Istutápszmmokit. No-  
stúmi ámatoχtoχkònimat. T'zmis-  
tapù O'tskùstzksina.

knew about it. He said to her:  
Yes, I remember it. Then he  
lived with her about. And she  
was very strong in her work.  
Her robe-making, her sewing,  
all [of it] was good. He loved  
her very much. She told him:  
Pity me. When you strike me  
here on my head, even if you  
cut gashes in my head, I shall  
not care for it. Now I love you  
very much. I will tell you one  
thing: Don't hit me with fire.  
That is the only thing, I am  
afraid of.

He had invited [some people]  
in the morning. [The lodge] was  
smoking. She was told by her  
husband: Go out and steer the  
ears. She could not fix it [the  
lodge]. She would go out again.  
Then she began again to steer  
the ears of the lodge. He finally  
got angry. Blue-face told these  
men: That is all [that means:  
you have had your food and your  
smoke, so you can go]. Then  
they went out. His wife came in.  
He said to her: How did you  
steer the ears of the lodge about?  
[She answered:] I kept trying to  
steer the ears of the lodge about.  
And over there he grabbed up  
a burning fire-stick. He hit her  
with it. She just jumped to her  
robe [to get it]. Then she jumped  
out. She ran away. The dogs  
barked. The people on the out-  
side said: There goes a buffalo  
running away. Blue-face jumped  
out. He saw his wife running  
away [literally: his wife's running

A'iszmāuatō. Itoχkákaiin, apí'-  
siinai. Otánikaie: Napí, kitsi-  
kíχ'pa? A'nistsiuàie: Nitoχké-  
mana tápsžnumau. Anuóíχ'tō.  
Omá apí'siua áuanu: A'koχpo-  
kàuop. Tžmoχpokòmiuaie. A'ka-  
psžmìnai einí. Tžminoyiau akai-  
iminai einí. Otánik otžkài:  
Annó stáupit. Nistóa tákapsžnu-  
mau. Apí'siu tžmistapòmaχkau.  
A'utapsžmìnuaie. Mátoχkonoyiu-  
atsaie. Otžkài átskitòtaiπiu. A'nis-  
tsiu: Mátsitaupìuats. Stžmatsis-  
tapòiau. Anní matakaiiminai  
einím. Omí apí'si stžmatsitapò-  
maχkaue. Mátsitapsžmìnuaie.  
Mátsitaupìuats. A'nistsin otžkài:  
Mátsitaupìuats. Stžmatsistapòiau.  
Itžmsoksinoyiau, íkakaìmin,  
itāχkznuáupìinai. Otánik otžkài:  
A'maunaie istáupit. Íkakaìm,  
nitáksisžms, nitákapšžnumaχsi.  
Tžmistapè omá apí'siua. Mokžm-  
auaukoχt mátsinoyuats. Otž-  
kài itskitóto. A'nistsiuaie: Nimá-  
toχkonoàua. Anáukoχt nitákats-  
sžmau. A'iskotàinik, kitáks-  
ksinip, istáupisi, saiitáupisi. Tžm-  
itotòyinai. Otánikaie: Annáu, k,  
nitánkonoàu. Annóχk aiáksiko-  
kuiχ'k tákapistutsiχ'p. kitáki-

away], and then he entered [his  
lodge]. Four nights passed, [and]  
then he got lonesome. Then he  
thought of his wife. After a long  
while he went to look for her.  
He told his partner: When I  
have been gone four nights, if  
I don't come back, then I am  
killed. Then go and look for me.  
Try to find a piece of my body.  
Then Blue-face went away.

He had travelled a long time.  
He then got a partner, it was a  
wolf. He was told by [the wolf]:  
Partner, where are you going  
[literally: what is the matter with  
you]? He told him: I am looking  
for my wife. She went this way.  
That wolf said: I will go with  
you. Then he went with him.  
He was looking for the buffalo.  
Then they saw, there were many  
buffaloes. He [Blue-face] was told  
by his partner: Stay right here.  
I shall look for her. The wolf  
then ran towards [the buffalo].  
He came back after having looked  
for her. He had not found her.  
He came back to his partner  
[Blue-face]. He told him: She is  
not there. Then they went away  
again. Then there were again  
many buffaloes. The wolf then  
went to them again. Then he  
began to look for her again. She  
was not there. He said to his  
partner: She is not there. Then  
they went away again. Then they  
suddenly saw, there were a great  
many [buffaloes], they were all  
lying down. He [Blue-face] was  
told by his partner: Stay right

tànpix'p. T'zmozxtòmaxkàimaini,  
amóia einíua omoztaíksisapòxp.  
Kénmiaie itauátsimazkàimai. Mat-  
sítskitotòmai. Otánikaie: Anná-  
paiàkitapiit. Einíua osáipioxsísts  
t'zmoztoχkonoàutànistùtsit ko-  
stúmi.

here. There are a great many, I shall be gone a long time, while I am looking for her. Then the wolf went away. He had not seen just half of them [he had only looked through half of the buffalo-herd]. He went back to his partner. He told him: I did not find her. I will look for her among the other half. When I come back, you will know, if she is there, or if she is not there. Then he came [back] to him [again]. He told him: There she is, I found her. I shall arrange [the place], where you will stay this coming night. Then he ran towards [the creek], where the buffalo would come down. There he dug a hole. He came back to him again. He told him: Now prepare yourself. Put the manure of the buffalo all over your body.

T'zmozmatapiòkaie. A'íkoko. T'zmitotòiau omí auátsimàn. Ki zumi itáupin O'tskìstzksíua. T'zm-  
apinàkn. Itáupin. A'ípispkapìn. Oχkóyi itsinóyin. Itanístsiaie: Tsíki, púχsaput. Itótòkaie. A'nis-  
tsíuaie: Kitáupuxotzszm. Anná kiksísts? O'mi itáupin. Matá-  
místsis, púχsapuxs. Ki omá mmistáχs itsístapìn. Itóto oksísts. Itanístsiaie: Nínna zókautò. Kit-  
ánauik, púχsapuxs. Itsítapò-  
iauaie. Itsinóyin omí. Otánikaie: Kitsipúχsotzszm. A'χkitomatàn. Otánikaie: Nínna nuyinaiks niták-  
anistaiàn: A'kautò nóma. Otánik úmni: A', púχsapuxs. Omí oχkóyi otsítotànikaie: Káχkitapòχpiz'k.

Then he was led on by [the wolf]. It was night. Then they came to that hole. And there Blue-face stayed. Then it was morning. He sat there. The sun was rising high. He saw his boy. He said to him: Little boy, come here. He came to [his father]. He [Blue-face] told him: I have come to look for you [and your mother]. Where is your mother? [The boy answered:] She stays over there. [His father told him:] Go and tell her, that she must come here. And that calf then went away. He came to his mother. He told her: My father has come. He tells you, that

Tázmitotòae. Otánikaie: Nisoóyi ákitsipázskàu. Kimátaksokàχpa. Koχkóa kitákitàinau. Sapznístitsinàiniki, kitákαχkàpiau kitoχkémàn. Ikznniókàiniki, kitáko-ksistotòko.

you [literally: she] must come to him. Then they went to him. Then she saw her husband. He told her: I have come to look for you. Let us go. She told him: I shall tell my father [and] my brothers: My husband has come. She was told by her father: Yes, let him come. Then [Blue-face] was told by his son: You must go to him [to your father-in-law]. Then he came to him. He [the father-in-law] told him: Four times we shall have a dance. You will not sleep. You will catch your boy. If you [always] catch him right [without mistaking another buffalo-calf for him], you will take your wife home with you. If you sleep, you will be treated badly.

Táznipázskàu amó einíua. Otánik oní maíχsi: Táa koχkóa? A'mauk. Otánikaie: A', kitsémzn, koχko-ánnauk. Tázmataipázskàiau. Nitúyi otánikaie: Táa koχkóa? Kíámauk. A', kitsémzn, ánnauka koχkóa. Túkskai pázskan kokúyi nisoóyi oχkóyi otsítsinaχp. Ánni matsipázskani matsikókuyi otánik oχkóyi: Ninná, nitákokàkiχ'koχtòko. Túkskzma noápsspa tákau-apanáχs. Á'itotakiχ'písau, óki koχkóa àpsázmmis. Á'koχtsitsikiχ'pìu. Itsipíχ'kiníuaie. A', kitsémzn. Unistáχsiksi áiaχkznan-apanáχsiau. Otánikaie: Noχtókisi tákananaukùpistokiáχs. Nitúyi unistáχsiksi áiaχkznanaukùpistoki-áχsiau. Otátanikaie: Tákananaukitònikáχs. Unistáχsiks áiaχkznanaukitonikáχsiau. Matsipáz-

Then these buffaloes danced. He was asked by his father-in-law: Which is your son? [He said:] Here he is. He was told by him: Yes, you are right, it is your son. Then they danced again. He was asked by him the same: Which is your son? [He said:] And here he is. [He was told by him:] Yes, you are right, that is your son. During one night's dance it was four times, that he caught his boy. The next dance, another night, he was told by his son: My father, I shall be watched [by all the other buffaloes]. I will shut one of my eyes [while dancing]. [His father-in-law said to him:] When they are dancing in a circle, then look for your boy. He will dance

kàni otánikaie: Kitákaisèkat. A'isapænistsoiaists. Itsókau. Aiókas, otsítasèkakàie. Itáinùuaie. Amóks unistáχsiksi otánkamaisekák. Itáinùna. Noχkétsim áiinù. Itáiokau. Otáisekákàie. Noχkétsim áiinù. Mátatæskakimùuats oχkýi, otstíksi. Ki áiokau. Otáksokàni, ki itsíkæmikòsiu. Ki amói kanáinina itomátapotaksiksisàn. Iχ'tsitáko-tatsiksisàuop. A'ioχsiniχ'koau. Itákotzksiksisàn. Ki aukanáikini-oχpatskoàu. Mátatáχtsitstsipa ostúmi. A'itsināχpatskoàn. Mátatsitstsipa ostúmi. Ksáχkmn áχkitstsii píniχ'kaists ostúmi. Ki itsistokipiksin einúna. Sotzmanit-sipìksin.

by [you]. He caught him [when passing by]. [He was told by his father-in-law:] Yes, you are right. All the calves shut one of their eyes [while dancing]. He was told by [his boy]: I will keep down one of my ears. The same way the calves kept one ear down. He was again told by [his boy]: I will throw my leg out in front. All the calves threw their leg out in front. The next dance he was told by him: I shall kick you. This was the last night [literally: they — the nights — were complete]. He fell asleep. When he was asleep, [the boy] would kick him. Then he caught him. All these calves kicked him. Then he would [try to] catch him. He would catch another one [than his son]. Then he slept. He was kicked by [the calves]. He would catch another one. He could not catch his boy, because he was so sleepy. And he slept. When he was going to sleep, he quickly fell over. And all these buffaloes began to run around in a circle. Then they began to run over him. He was trampled to death. They continued to run around in a circle. And then he was all trampled to small pieces. There was nothing left of his body. He was trampled to nothing. There was nothing left of his body. In the earth there must be pieces of his body. And then the buffalo stampeded. Then they ran all in different directions.

Ki omím otázkàii sotázmiski-  
 nòkaie: Nitázkàna áimitan. Niták-  
 otàpszmau. Itomátò. Oχsokúyi  
 tázmoχtsapàpauauaχkàiinai, ma-  
 nistápoxpì. Tázmitotòyinai, itsi-  
 nitzχpì. Tàpaisapìnai ostúmi,  
 mã'χtáχkònimaχsaie. Mátoχtoχ-  
 konimàna. Ki ómi otóoχtsi, mat-  
 sitápzsàpiu. A'ikaistapaipyàpsa-  
 pìnai. Otáiksoàkaie. Einii oχso-  
 kúyi ánniχ'kaie áutsapò. Anói  
 inákáχtsiu paksíkzχkò. Iχ'to-  
 pémò. Otáupzmoχs, itá'χtsimin  
 áàminii. Ksachkúmi tàpzsàpiu.  
 Mátainùmts. Omím einiámiasìn,  
 ánniuaie itá'χ'tsiu, iχ'psítoksis-  
 tsinàpiksop. Ánni aníkoχkò omíu  
 itoχkónim ostoksísi ótskuinatsiu.  
 Ánniaie ksisksauátáχkònimaup.  
 Ánniaie áàminiu. Tázmozχkàiiu.  
 Tázutò. I'kaitstsii tsískàni ni-  
 soóian. Túkskàim tázmitsipim.  
 Pázχtsikáχkòmzχkò. Stsíkim  
 stáznatsitapszksian. Ki ánniaie  
 áumzχkò. Stsíkim mattsitsitsipì-  
 mian. Ánnauk sapanùtsim.  
 Ómoχtsisòoχpiaists mattsitsipì-  
 mian. Itszpanistsìminai, mattsì-  
 tsitapìnàsiua. Ánniaie otáχkáz-  
 nauotskuinàtsin ostoksísi. Kén-  
 nyaie nánistoxtsìnatan.

And then he was known by  
 his partner: My partner has been  
 killed. I shall look about for  
 him. Then he started. Walking  
 about, he then followed [Blue-  
 face's] road, the way he had  
 gone. Then he came to [the  
 place], where he was killed. He  
 was looking about for his body,  
 that he might find some of it.  
 He did not find any part of it.  
 And over there at some distance  
 he again looked about. He kept  
 looking about farther away. He  
 had done [looking] for him. He  
 followed the buffalo-trail. There  
 was a small muddy place. He  
 crossed it. When he had crossed  
 it, then he heard somebody  
 groaning. He began to look about  
 on the earth. He could not see  
 it. Over there in a buffalo-step  
 [i. e. a buffalo-hoof-mark] there  
 was lying something, it was be-  
 tween buffalo-hoofs. It was that  
 big [saying this, Blood showed  
 me with his hands how big it  
 was], what he found there, [a  
 piece of] a blue face. That was  
 what happened to be found of  
 him. That was what was groan-  
 ing. Then he went home. Then  
 he came there. There were al-  
 ready four sweat-lodges. He then  
 entered one. It [the piece of the  
 face] was a little bigger [now].  
 They then also went out of ano-  
 ther [sweat-lodge]. And then it  
 was big. They then went into  
 another [sweat-lodge]. There he  
 [i. e. his body] was completed.  
 Then they entered the fourth



one. Then he was completed altogether, then he became a person again. Then it was, that his whole face turned blue [before that, only part of it had been blue]. In that way I heard about him.

[Cf. UHLENBECK obt 18 sqq., and the referenees given obt 23, to which may be added: DORSEY tsp 284 sqq., DORSEY-KROEBER ta 388 sqq., SIMMS tc 289 sq., LOWIE a 199.]

### Belly-fat. Another version.

Okoésaua omoχtsístapitsip. Omá nápiix'k. Niuókskaitapii, otáznni, opitámi, ki omá nápiua. Mátoχkoyiua. Y'ksipuínamiau máχksoatāχpi. A'isumo itsúu-mòsiu omí otáznni. Amóia āχkéyi itámsokiχ'taiχ'tsiu áatsistai, amói omāχtoākispuai. Itótoyuaie. Itαχ-káiiu, ki itαχkyápsummòsin. Itsipím. Itanístsin únni oksísts: Amóia nitsúuksin áatsista. Ki omá kipitákeu íksinokètakin, otoχkóyisi áatsistai, ki omá nápiua nitúyi náχkátanistsinokètakiu. Táznistsistanúuaie. A'ta-pimako mātsumuósui, ki zuním áuakasipokáiiu. Itámsokztsitotsistšnai, omím omāχtauākispim. Tázmatotoyuaie. Tázmatαχkyapsummòsin. Oksísts matáuištšuaie: Amóiaie koksípokàn. Anó nié-tαχtāi iχ'tsúāχpaipin, nitsíts-katapiksistau. Ki omí únni noké-

How Belly-fat came to be. There was an old man. There were three of them, his daughter, his old wife, and the old man [himself]. He had no son. They suffered very much for something to eat. After a long while her [the old woman's] daughter went after water. There by the water suddenly lay a rabbit, by the place where they got water. She took it. She went home, and she carried her water home. She entered. She told her father [and] her mother: Here I killed a rabbit. And the old woman was very glad, that she had to eat a rabbit, and that old man was glad just the same. Then they ate it up. Next morning she went again after water, and there was a young antelope. Then she again packed it on her back, by the

takimai, ikinánksisakùì otoχκό-  
yisaie. Iχ'tanánatsoyianaie. A'i-  
skàian, maχkitsítsistzmaχsàua.  
Nátokai kokúyi itsístamíauaie.  
Matsítsipuinànnian máχksoatíχpi.

place where she got water. Then  
she took it again. Then she car-  
ried the water home. She said  
again to her mother: Here is a  
young antelope. [While] it was  
jumping into the river, I pulled  
it back. And her father was glad,  
because he had to eat soft meat.  
They ate a little from it. They  
were afraid, that they would eat  
it up too soon. In two nights  
they ate it up. They suffered  
again for something to eat.

Màtsitsummósíu. Nitúyauk,  
ómāχtauàkis, itzmsokztitaiχ'tsi-  
inai áuatuyiskeinmai. Kénnyaie  
áiszmaḡskapatsíua. Itzχkáiiu.  
Màtsipipotoyíuatsaie. Itzχkéní-  
katsimàu. Oksístsi ki itzχkyánis-  
tsin, máχkitoχpoksistoχkemà-  
maχsaie. Okóauai itótsipotoyíau-  
aie. Itomátapinòtaiau. Manistsít-  
ksinitoχsauai, áitamisokskautsin-  
àinai. Omá nápiua áiskoχtax-  
kòyiu otzmi. Pekísts nítanistutsi-  
nàinaists énni imitá'χpekiists. Tz-  
màtsisiχ'tsistamíauaie. Tzmat-  
summòsin. Nitúyimank, ómāχ-  
tauàkis, ómāχkaniskskèinin. Ká-  
kopitsaipiksistsíuaie. Matsítzχ-  
kyoχtòmoχsin. Á'ukanaitapòiau-  
aie únni ki oksísts. Itomátapinò-  
taian. Kénnyaie omāχkimí, ái-  
szmāχkòyiau. Á'úksiszmò támats-  
istsistamíauaie. Omá nápiua itsi-  
pistsítakiu. Itanístsitsiχ'tau, ak-  
itsítipotáuχkoki. Á'nistsiu opitám:  
Nítákskamàu kitánninùna. Tzmi-  
kìpaniu: Táksum. Ómāχtauàkis,  
ksikskoχt kénnauk itáiniskíχ'tsin.

She again went after water.  
At the same place, where she  
got water, there lay suddenly a  
doe. She was a long time pulling  
that one about. She went home.  
She did not pull it far [from  
where she had found it]. She  
ran home for help. Then she went  
home to tell her mother, that  
she might help her to carry it.  
They carried it to their lodge.  
Then they began to skin it.  
When they first cut through the  
hide, it [the doe] was very fat.  
That old man was getting food  
from his daughter instead [of  
supporting his family himself].  
The ribs were just as fat as  
dog-ribs. Then they ate it up  
again. Then she went again after  
water. At the same place, where  
she got water, there was a big  
young buffalo-cow. She just pull-  
ed it ashore. Then again she  
went home for help. All of them  
went, [she herself,] her father  
and her mother. They began to  
skin. And then that was a big  
animal, they ate a long time

A'ipstsiksismò itzmsoksino-  
yiuaié, ómæχkaitapimnai skéinin  
aístamünai. Itsipimistamiuaié. Ot-  
áipunistàmaχsaie, itziksiksiko-  
òχkomiu. Itanú: Atoχkánapoχ-  
sisan, nitáutzmisistsikò. Itáikso-  
ataiàn. Áχké inamátsniepnyù.  
Tzmatsistapimnai. Omá nápiua  
itæχkáiu. Itsipim. Itanístin opi-  
tám: Auápautsimuát. Kztánistai-  
stuuatápin, nitoχkóyopi. Án-  
anapnyçàtstatsp. Omá kitzmi-  
nuna anuiksisk áuχkotzχpìsk,  
zmnikskaie iχtáiksoatpian. Án-  
tsimotàiau. Tzmiikoko. Paizn-  
nanapiksian. Tzmápinàko. Tzm-  
atauotsimotàian. Omí otzmmoauai  
itzskotauisapim, nuatoχtsitaisap-  
okskasiuai. Ántsistapskàpiu. O-  
tsítsitsikoaiuaie. Omíksi nápiks  
ékakoχponiàyiau. Ítsipsitsanyak-  
àyayiau. Ámoyiauaie omá otán-  
auakokòanaie. Otzmmoauai itanís-  
tsiau: Kamotáχpiχkàt. Nistá-  
mana nitáiksistsistanàspinan. It-  
sístapomaχkan, áikamotáχpiχ-  
kan. Stzmskitsùmiu immi oksists.

from it. After a long while, then  
they had eaten it all up. That  
old man had a suspicion. He  
thought, [that] there must be  
some one, that gave it to her.  
He told his old woman: I shall  
watch our daughter. He falsely  
said: I shall hunt. Where she  
got water, there on one side he  
hid himself lying low.

After a short while he sud-  
denly saw, there was a big person,  
who carried a cow on his back.  
He unloaded it [from his back].  
When he had unloaded it, he  
rested and cried. He said: I  
wonder, if they are fat, I am  
tired now [with bringing food  
to them]. I am going to eat  
them. He stood down in the  
water. Then he went away. That  
old man went home. He entered.  
He told his old woman: Take  
quickly [our things together].  
There is no such danger as that,  
how we are getting our food.  
We are being fattened. The things  
that were given to our daughter,  
those will cause us to be eaten.  
They ran away for escape. Then  
it was night. They were running  
all the night. Then it became  
morning. Then they kept on run-  
ning for escape. Their daughter  
would run back to look back,  
then she would run after them.  
It was afternoon. Then he [the  
giant] overtook them. The old  
folks were out of breath by  
running. They had froth at the  
mouth from running. They saw  
him, that was chasing them.

Omāχtáukskàsi, itsinóyiu omí nínai. Osáíχkimànists ki oná-maiaii itsaisatsimàinai. Itsitótstapiksuaie. Itauátsimoiχkà-miuaie. A'uanistsuaie amói nímai: Kímmokit, ksisákit, nitákitòm. Nínna niksísta máχksikaíinikoaiauaie. A'itapiuoyín. Otánikaie: A', ómiχk tótsitskomaxkàt. Matsítskomaxkàt. Koxsokúyi tsapomáχkàt. Sótəmotòkaie. Annautsípsən, əmnautsítsòkai. Mátsisəməda itsitótòinai omí oməχkáiinainai. Omá nínuu sótəminòkaie. Tənútapoxkoiskyàyinai. Tənútotoxsoknyinai, təmoxtsitskoxsokuyinai. A'itotóyinai. Otá-nik: Kikətaitsəpiχpa matápi? A'nistsuaie: Sá, nímətsəpiχpa. Təməxtsitskòyinai. Oním ómoxtskoxpi itotóyinai. Noxkətoxsitsksapòyinai. Omá nínuu təmətsitotóyinai. Otánikaie: Annóm itáupiu. Kókit. Nitákitunnioàtau. Nitsiúkoχtsistsikò, nitsiksístimaia. A'nanistsinaie: Kitáunanist, ámoχk itomáχkau. Otáuanikaie: Sá, ánnok itáupiu. Annoχkókít. Nitakitúnnioàtau.

They told their daughter: Try to make your escape. We have done growing [that means: we have lived our full life]. She ran away, she tried to make her escape. She left her father [and] her mother.

Where she was running, she saw a man. He was shaving his arrow-sticks and his bow. She just ran by his side. She prayed to him. She said to this man: Pity me, hide me, I shall marry [you]. My father and my mother may be killed by him. He is a man-cater. He told her: Yes, run farther on in that direction. Then run back. Run back [literally: run through] the same way [you went] [to the place where you started from]. Then he took her. He put her in his belt, he put her right there. After a short while the giant came to him. The man was seen by [the giant]. He [the giant] tracked her up to him. Her tracks were up to him [to the man who concealed her], her tracks went past him. [The giant] came there. He asked [that man]: Did you see any person? He answered him: No, I did not see any. Then he [the giant] went past him. He went to [the place], where she had turned back. He came also back [not seeing any tracks farther]. He then came to that man. He said to [that man]: She stays right here, give me her. I will eat her. I am very tired, I am very angry with them

Otáistsimokaie, otánikaie:  
 Sauoχκόkinik, ksistóa kitákẓt-  
 soat. Itanístsinaie omá nínan: Tẓ-  
 mistapàakit. Natokískskomoyiu-  
 aie. Otáiaksiniksistotòkaie. Otái-  
 sauaiistapnχsaie, itótsim onámai.  
 Amom óχtatsikāpis ix'totá-  
 kuaie. Tẓmaiaketozχpatsuaie.  
 Tẓminitsuaie. Omí akékoān  
 ináitsistsapsautoyinaie. Itanístsin  
 omí akékoāni: Nitákoχtapistu-  
 toaii amóksim kiksista kinnā  
 nóχpsists. Amúksimāukaiks, mā-  
 tomaiszmīniuaiks. Omím áita-  
 pioyīm, zmīmaian osótzmosoχ-  
 kitsistamòkoaian. Kémimaie itá-  
 pistutoian omá nínan. Omá  
 akékoān itsikimmina oksists ki  
 únni. Itanásiniiu. O'χpsists ni-  
 soóyi ix'tsítspzχkumīuaie. Túks-  
 kaie óχpsi matsitótsim. Nitýyi  
 matoχtánistspzχkumīuaie. Náto-  
 kai mátsikakitanatamūatsaiks.  
 O'moχtsokskaχp itápāχpāuanian  
 amóia otpzχkúmsini. Ki omí  
 otoχkánpimi zmīaie mátoχspzχ-  
 kumīuaie. Itsipúinaskināusiu: Ní-  
 waāki, ánnak káupiu, ká'χ-  
 tsisitokoau. Itámsokitsipuistāpik-  
 sian ki itsistapòian. Omá akékoān  
 itanístsiu únni oksists: A'maie  
 ix'toχkóikamotāu.

[i.e. with the girl and her old  
 folks]. He kept saying to him:  
 I am telling you, she went this  
 way. He was telling him: No,  
 she stays right here. Give me  
 her now. I will eat her.

[The giant] became angry with  
 him, he said to him: If you  
 don't give me her, then I will  
 eat you too. That man said to  
 him: Get away from me. He  
 gave him two warnings [literally:  
 marks]. [The giant] was just  
 about to attack him. When [the  
 giant] was not going away, [that  
 man] took his bow. He hit him  
 there on top of the head. He  
 knocked him in two. Then he  
 killed him. He took the girl out  
 [of his belt]. He told the girl:  
 I shall make these, your mother  
 [and] your father, alive with my  
 arrows. There they were, they  
 had not been dead a long time.  
 The man-eater then had swallow-  
 ed them. Then that man made  
 them alive. That girl pitied her  
 mother and her father. She was  
 crying. Four times he shot his  
 arrows up [in the air]. [After  
 his first shot] he took another  
 one of his arrows. The same way  
 he shot up again. The second  
 time [he shot] they did not seem  
 to be moving. The third time,  
 he shot, they moved. And then  
 he shot up again with his blunt  
 arrow-point. [That man] cried:  
 Out of the way, there the blunt  
 arrow-point is coming down, it  
 might hurt you [literally: that  
 you might be shot by it]. Then

Otáistapnχsau, omá nínau itanístsiu omíksi maáχsiks: Sotázmitapòk kitsíχkauana. Sotázmoχkoχkèmiu. Itázmitapo okóai. Tázmitotòai. Ki itázmisoksinoiuaie omí aké. Omá nínaua omí oká'χkèman itanístsiuaie: Noχksikímu, kitómauksin, nitsíksikimmau omá akékoan. Sákimni, sákioksistsiu. Sotázmaisàmiu omá nínau. Iskumatápsatòm otsoyékàni. A'isəmoχpokitapèimiuaie. Itokákianistsiuaie, itanístsiuaie: Mokákit. Ikúkàpsina omá nitoxkèman. A'initsiu ninóχkoχkoχkèmaiks. Omá akékoan otsíksakakimmoakaie. Tázmitaisimiksisatsina. Aisanátsksinim, ikakyánistaxpì. Otsítanikaie: O'mi nitúummoi kunitapáuop, aχkitsitáupaup, aχkitáiszmau kóminuna. A'kai-stapòtsin. Itanístsiuaie: Kipotónànkít. Omá akékoan itántonaiuaie. Omí únists áíksistotonainàie. Ki ostóyi ná'χkitotonokaie. Omá akékoan tázmitsokau. Omí oxkín ístaxtsinàn, ənní iχ'táimtsiuaiks úskàsiks. Otáukaniai, oxtókisi itsitsápstaix'p. Tázmiksasitsiuaie. Tázmaχkaiiu.

they jumped up and went away. The girl told her father and her mother: By this one we are saved.

When they [the old folks] went away, that man told his parents-in-law: Go to your tribe. Then he had got another wife [viz. that girl]. He then went to his lodge. Then he came there. And then he suddenly saw that woman [viz. his first wife]. That man said to his first wife: Pity her, you are very mean, I pity that girl very much. She has still a father, she has still a mother [that means: she is not a poor orphan, and therefore she deserves to be respected]. Then that man hunted. He was strong at getting his food. He had lived with her [with that girl] a long time [already]. He told her wisely, he told her: Be careful, that wife of mine is very bad. She kills the wives that I get. That girl was thought of a great deal by him. She [the first wife] was secretly jealous of her. She [the girl] forgot the warning given her [literally: what she had been told wisely]. [The first wife] said to her: Let us go to that butte over there, that we sit there, so that we may look for our husband. He will come back with the carcass. [While they were sitting on that butte, the first wife] told her: Look for a while on my head for lice. Then that girl looked for lice on her head. She had done looking for lice

O'mi itótòyin. Otánik: Ná-maχk omá akéua? Itánistsin ómi — áuasàiniu —, aχksikiχ'-kímitakiu. Osótzmsksinók ómi, otsaiópits. Otánikaie: Kinnátakoχ-ksipokitskoàna. Tsimá kitsitsinítáua? Stzmátamaiiksañtsimau. Otánikaie: Nitákàpszmmu. Tzun-ápszmmiuaie. Itoχkónovíuaie. Ki omíχ'k otsékanistsokinàki, ki zmiχ'k mátanistsokaníuaie. Omá núman omí otoχkéman tzmáχ-kapiuaie. Átsitapiuasmai. Itanístsin omí otoχkéman: Kitákauist, káχkoχkanistsinítaxpi. Aχkéyi matsisúiatapiksistsis. Á'iszmata-pàupin. Ki iksíksistuyiu. Itanístsin omí únists: Á'χkmuotàutsop. Mokázkinai. Sótzuanikaie: Nimátantsip. Á'nistsinaie: Á'χksz-moχkoχpokàuop. Otánikaie: Á'. Tzmitapòian niétzχtài. Tzmito-tòiauaie.

on her elder sister's head [that means: on the first wife's head]. And [now] she herself had her elder sister to look on her head for lice. That girl then went to sleep. There was a bone, an antler, with that she killed her husband's younger wives. When [that girl] was asleep, she drove it into her ear. She then concealed her. Then she went home.

Her husband came. He asked her: Where is that woman? She told her husband — she was crying —, that she [the second wife] must have been lonesome. Then she was known by her husband, that she was lying. She was told by him: You will not get rid of her. Where did you kill her? Then she denied it hard. She was told by him: I shall look round for her. Then he looked round for her. He found her. And the same way he doctored before, that way he doctored her too. That man took his [second] wife home. She had become a person again. He told his [second] wife: I shall tell you, how you can kill her. Try to throw her into the water. She [the second wife] was staying a long time [in that man's lodge]. And [one day] it was very hot. She told her elder sister: Let us go to swim. She [the first wife] was wise. Then she [the second wife] was told by her: I never swim. She said to her [to the first wife]: Just come along with me [while I am swimming]. She

Ki omá inákstsim itsóo áχké.  
 Itsúiapàutsim. Omí únists mátas-  
 kaksoða. Mátaskakatsistotoyuats.  
 A'uanistsinaie: Ikáχsiu annóm  
 áχkéyi. Nánauáχkoàpstitsikinài-  
 inai. A'nistsuaie: Kakóχkoto-  
 taminikaupit. Ki amói áχkéyi  
 pázχtsikáχkakiskìminai. Náχkit-  
 ápotisàie, itaístapipiksìnai. Ki  
 áuakomitsiχ'tatsiuaie, máχkoχ-  
 koχkotatsistotoaχsaie. Nánauáχ-  
 kòtamiuaie. Tázmoχtsàutsim amói  
 ákiksaxkui. A'myaukinai itau-  
 pímai. Itsísiniautyòma. Iχ'tsítsuy-  
 epiksuaie. Pitsoóχksiksiskìminai  
 áχkéyi, tsáyì maistóyi, otsíto-  
 mainiχ'pi, ánuinaie itápàpiksis-  
 tsuaie. Noχksístapopitsikaniksis-  
 sinai. Itsíminuaie. Itázstapinuaie.  
 A'inetsìminuaie. Tázmaχkaiiu. O'mi  
 itótòyinai. Ikótsinau ótazχkstàn.  
 Otánikaie: Námaχk Maistákena?  
 A'nistsuaie: Kitán, naχksímitaxs.  
 Nikáinetsimau. Otánik ómi:  
 A'kopakìop. I'kuksinèmin oyínai.  
 Tázmpakìu. Tázmokèkan. A'is-  
 mokunàiiu. Ki itanístsiu omí  
 otoχkéman: I'kukàpsìnai ánuísk  
 oyínai. Minisáipnyit, áiaχtsimì-  
 niki, áuanu „Náχtskáyé”.

was told by her [by the first wife]: Yes. Then they went to the river. Then they came there.

And the younger one went into the water. She swam about in the water. Her elder sister did not consent to go in. She could not persuade her to go in. She told her: It is very good here in the water. Finally she took her moccasins off. [The younger one] told her: Just hang your feet over the bank. And [then] she just touched the water [with her feet]. When [the younger one] swam to her, she ran away. And [the younger one] approached her to get a hold of her, that she might persuade her [to go into the water]. She finally succeeded in getting a hold of her. Then she swam near the bank. There [the first wife] sat. She got a hold of her. She threw her into the water. She threw her in, where the water was deepest, and as soon as she touched the water, she turned into a crow [literally: who, as soon as she touched the water, turned into a crow]. She [that crow] started for the shore with her wings spread. She caught [the crow]. She pulled [the crow's] head under the water. She drowned her. Then she went home. Her husband came. The animal, he had killed, was very fat. He asked her: Where is the Crow-woman? She answered him: You said, that I should kill her. I have drowned her. She was told



Ki émmimauk tázmitaukunàiiu  
omá nímau. Áístsiu, mákstuyii.  
Mátsàmiua. Omá akén itázmsok-  
âχtsinnin, áuaniu „Náχtskávé”.  
Tázmitotautakòyinaí. Mátsitsipsat-  
siuatsaie. Nisoóyi otótakoxsists.  
Itsístapu. Áísauatsitsipimiuaie.  
Aipióyinaí. Itótoyiu omí moksísi.  
Okóaii itaxkémimiuaie. Kémimiuaie  
aiχtsázsmiua. Pitsóχksinoyiuaie,  
itsókaipiinaí. Otsítszmimokaie.  
Otánikaie: Má pzmíχpi. Táz-  
mskòyinaí. Kitsími tázmitoto. Tázmi-  
piu. Otsipísi, znní itaxχtaikùmi-  
siu. Oxpístsi miétsksauuanistòu.  
Ámoístsi ótsiskàpoχpi émmistsiaie  
oxkát. Kakókin. Ánistaua O'tsi-  
skàpoχp. Ányiaie oyíuan an-  
náχk Maistákeua. O'man itó-  
piu. Itoχkótsiuaie, máχksotâχp.  
Noχkáisoχtoyíuaie. Mátskuk-  
suiχtànatsinaí. Áuaninaí: Nima-  
tsitaisuiχtaxpa ámoístsi. Ánis-  
tsiaie: Natsikísts. Otánikaie:  
Á'áiomà. Natsísa. Á'áiomà. Nisó-  
kàsui. Á'áiomà. Nókoani. Otá-  
nikaie: Á, émmistskaie nitsítai-  
suiχt. Tázmakikâiχtsiu. Áítoto-  
piinaí. Áumatapioyinaí. Otsóax-  
sists áitomiainiuaie, otáisiszpo-  
koχpisi. Otsitzχkaxtsimokaie.  
Otánikaie: Nitáitapistsiksk. Tzm-  
íniu omáin akéuzin. Omá O'tsi-  
skàpoχp tzmótoyiu túkskzm.

by her husband: Let us move.  
Her brother is very mean. Then  
he moved. Then he camped. He  
camped a long time. And he said  
to his wife: That brother of hers  
is very bad. Don't talk out of  
the lodge, when you hear some  
one saying „Which way?”

And there that man was camp-  
ing. It was near, that the winter  
would come. He hunted again.  
That woman suddenly heard some-  
body saying „Which way?” Then  
he was going around. She did  
not say anything. Four times he  
went around. He then went away.  
She did not think anything more  
of him outside. He went far away.  
She took an awl. She made a  
hole in her lodge. From there  
she looked out. As soon as she  
saw him, he stopped. He looked  
at her. He said to her: She  
[meaning: you] invited me to  
come back. Then he went back.  
He then came to the door. Then  
he entered. When he entered,  
then he rattled. He had his lungs  
all full of earth [because they  
were hanging down]. His short  
ribs, those were his legs. He was  
only the breast-part [of a man].  
He was called Short-ribs. That  
was that Crow-woman's brother.  
Over there he sat down. She gave  
him something to eat. She gave  
him something to eat from [a  
wooden bowl or something of  
that kind]. He refused to eat  
from it. He said: I never use  
such things to eat from. She said  
to him: My moccasins. He said

Potáni isoóχtsim ánnimaie itsi-  
pótoyuaie. Nitsíniχ'katsuaie  
Isókskitsínau. Ki omí túkskzm  
Oχsístzkskaχtáinai. O'tsiskā-  
ποχpa itotsímmotau.

to her: Pretty near. [She said:]  
My legging. [He said:] Pretty  
near. [She said:] My dress. [He  
said:] Pretty near. [She said:]  
My belly. He said to her: Yes,  
that is it, that I eat from. Then  
she lay down on her back. He  
went and sat by her. He began  
to eat. She saw, that his food  
fell through [his body down to  
the ground]. He cut her belly  
open. He told her: I made a  
slip-cut. Then that woman died.  
Then Short-ribs took one [child]  
out [of her body]. He put it  
down right near the fire. He  
called [that boy] Ashes-chief. And  
[he called] the other one Stuck-  
behind-chief. Short-ribs ran away  
for safety.

Omá nínau itótapòtsin. Tzm-  
isksínim: Nitoχkémiana ákainitau.  
Tzmapoχkóiskina O'tsiskāποχpi  
ostanóχkoaii. Tzmoχtsapòaie.  
Itsínóyuaie. Atsoáskuyi áitotò-  
yinaí. Ánístsinaie: Háye, káχk-  
stayinomòki. Tzmitspínuaie,  
omíma káaukiχ'kàiiin itsítszpspi-  
minaie. Kénnaie itsínitsuaie.  
Itzχkáiiin. Otsipísi, itáioχtoyù  
amóksisk pokáii. Tzmántoyuaiks.  
Niétzχtaii tzmítapòaie. Ksisk-  
stzkii znní túkskzm itsipóto-  
yinaie. Itanístsinaie: Nāχksistán-  
atomòkit. Ki omá itsístapu óuazχ-  
kòχkotoki. Ánnimaie itsipóto-  
yuaie túkskzm. Itanístsinaie:  
Nāχksistáuatomòkit. Tzmístapn.  
Otsiχ'kauai tzmítapò túkskan  
istuyí. Otáipuχsi, okósiks itotáz-  
szmmuaiks. Omím okóaii oká-  
nistaiχ'tsiχ'p. Mátzχtaiaχsita-

That man came back with the  
carcase. Then he knew: My wife  
is killed. Then he tracked Short-  
ribs, his brother-in-law. Then  
he followed him. He saw him.  
[Short-ribs] went to a forest. He  
said to [Short-ribs]: Now I have  
caught you, there is nobody to  
prevent me from killing you.  
Then he lifted him up, he put  
him over a stump. And in that  
way he killed him. He went  
home. When he entered, he  
heard, there were children. Then  
he took them. He then went to  
the river. There he left one to  
the beavers. He told [one of the  
beavers]: Raise him for me. And  
he went away to a big rock.  
There it was, that he left the  
other one. He told [the big rock]:  
Raise him for me. Then he went

kínats okóaii. Otsitótóχs, itámi-  
soksinoýiú omí saχkúmapí. Nāχ-  
kitákiuiuaie. Káksuiapistotàminai.  
Aitápaiskàtsiman. A'itsksinim,  
máχkoχkotanistsinoχpiaiks.

Támitàinoýin, omími ksískstz-  
kiauatSIMàn, áunimaie iχ'tsá-  
stàutsim, okóaii itsitótstàutsimaie.  
Omími óχkotokim nitúyi matá-  
nistàutsim. Itóχtsimiu, auóksisk  
ánanì: Napi, sáχpàipit, auóis-  
tsiskaie ápsšii, aχkitáutsiχ'pi.  
Omá nímau ákaiksistsisomaitsi-  
aiks. A'itotòiaiks. Itauákoýimàiks.  
Túkskzmi itsisiniàutoýiú. Itánis-  
tsiuaie: Kitokósim. Isatópokit.  
Otánikaie: A', kitsémzu. Kitún-  
nim. Okóaii támitapòian. Támi-  
pimiau. Otánikaie: Ikúkakiu ni-  
tákaná. Ánanistsiuaie: Mátoχ-  
kotatsistatos. Ámoi píχ'koχtsi  
nitákitsts. Nitáksistsisàs. Anistsís:  
Amói mistsísai aχkunánan. Omá  
túkskzmi saχkúmapí itányinaie  
úmi. Itanistsiuaie otákanì: Napi,  
saksíst. Itótòyinai. Ánistsiuaie:  
O'mzk mistsísá. A'χkunaiskùma-  
katàn. Omá túkskzm skúuaka-  
tsiua. Otsítanikaie: Matápin amá  
mistsísá. Ánistsiuaie: Sá, mistsís.  
Ki omá stíki ánanin: A', ma-  
tápin. O'χpsists áχkunàntsiχ'p.  
Otauánikaie: Sá, nitstúmoau omá

away. He then went to his tribe  
for one winter. When it became  
summer, he went to look for his  
children. His lodge was still there.  
He did not feel content with his  
lodge. When he came there, he  
then suddenly saw a boy. He  
tried to catch him. He [the boy]  
made just bubbles in the water  
[by diving in to escape]. [The  
man] began to think about [how  
to catch his boys]. He knew  
[literally: knew them], how he  
could catch them.

Then he saw, there was a  
beaver-hole, from there he stuck  
his arrows, he stuck them to his  
lodge. In the same way he stuck  
arrows from the big rock [to his  
lodge]. He heard, some [boys]  
were saying: Partner, jump out,  
here are some arrows, that we  
can take them. That man had al-  
ready hidden himself from them.  
They came to him. He ran after  
them. He reached and caught  
one of them. He said to him:  
You are my child. Taste me [by  
biting]. He was told by [the boy]:  
Yes, you are right. You are my  
father. They went to his lodge.  
Then they entered. He [the boy]  
told him: My partner is very  
careful. He said to [his boy]:  
Try and persuade him [to come  
here]. I shall lie here in front  
of the door. I will turn into a  
log. Tell him: Let us shoot at  
this log. That one boy [whom  
he had caught first] began to  
shoot at his father. He said to  
his partner: Partner, go out [of

matápiua. Omí óχpsi ákòtsim. Omá uínaua itsipáuakoyiuaie. Itsínniuaie. A'pâχpauanìnai. Ki anístsiuaie: Kitokósim. Isatópokit. A', émzniu, nínna.

the big rock]. Then [his partner] came to him. He said to [his partner]: Over there is a log. Let us shoot at it. That one shot at [his father]. He was told by [his partner]: That log is a person. He told him: No, it is a log. And the other one said: Yes, it is a person. [The first boy said:] Let us take his arrows. He was told by [the other one]: No, I am afraid of that man. [Finally] he was going to take one of his arrows. That man got up and ran after him. He caught him. [The boy] struggled about. And he said to [the boy]: You are my child. Taste me. [The boy said:] Yes, he is right, he is my father.

A'ítaχkañau okóauai. A'itsipì-miauaie. A'niiau: Anná niksístsinana? Otánikoaiian úmoauai. O'mamank iuitáu. M'kanksikínakin. A'nístsian úmoauai: Amó íska istsuíχ'tsis. Istszpiχ'takit matsiní, ókoai, osáki, otokís. Nisoóyi otsínix'tanists. A'nístsian úmoauai: Saksíst, minimókinan. Tákitapistutðanan niksístsinan. Tzmsaksiu omá nínau. Tzmipn-àuyian. Oksístoauai ápaipotstsiauaie. Sotzmanoχtòmiauaie otsísts. A'isàtsimian omún otópisanoauai. Itákoχsoyìn. Itomátapsoκοχsoyìn. Túkskzma itanístsiuaie: Na'á, áksákoχsoyiu kitópisani. Túkskzma nitúyi mátsitanístsiuaie: Antzmáksakoχsoyiu. Túkskzma matánístsiuaie: Na'á, antzmáksakoχsoyiu. Itápâχpauanìnai oksístoauai. Ikápuinanístsianaie, máχksipuχpàipis. Mistsísi íkaitò-

Then they went home to their lodge. Then they entered. They said: Where is our mother? They were told by their father: Over there she is, she has been killed. She has already turned into bones. They told their father: Put the pot in the fire. Put the tongue, the tripe, the back-fat, the knee of [the killed animal] in the pot. [These] four were the things, he put in the pot. They told their father: Go out, don't see us. We shall make our mother alive. Then that man went out. Then they got up. They began to put their mother together. They then exchanged her arms [by mistake]. They looked at their pot. It began to boil. It boiled over. One of them said to her: Mother, your pot will boil over. The other one told her the same: It is nearly

toχtòmiau, mà'χtapàχkyapìχ'pi.  
 Tùkskžma itsìniχ'katsìn oksists:  
 Nipúisoyàuanit. Aíaisàkoχsoyù  
 kitópisàni I'tsipuχpaipìn. Omí  
 mistsísi itókasatòm nauá'χtsi.  
 Tžinisoksinoγiàuaie, ómāχtsap-  
 apàχkyaksai. Sotžmiaksisàinai.  
 Otánikoaiauaie: Kyaiáu, áikim-  
 matàpsiau nokósiks, aχkskámno-  
 tsiau. A'tsitapiuasìn oksístoaui.  
 U'moanai itanístsiau: Anákauk  
 niksístsinan, žkaikamotàu. Omá  
 uinan žskχsaitamitàkiu, omátoχ-  
 koχkèmis.

Kéumiaie omíksi okósiks ita-  
 nistsiuàiks: Minápiapòk. A'mom  
 otsžtāχtsim žmimaie istápaipot-  
 sinakèkàk. Kitsíwanoau mináui-  
 nakatòk. Tùkskžma mátoχkoiāχ-  
 tsimùn. Itanístsiu otžkài: A'χ-  
 knuàuinakatan. Otánik otžkài:  
 Kínnùna áuanu: Mináuinakatsis.  
 Pžχtsikaminakatsiau. Ki itsika-  
 minakasìnai itsíwan. Mátaisimio-  
 toγiuaiksau. Tžmitapžksimùnai  
 omí kipitányis. Piχ'koχtsim tž-  
 mitsoχkoχpìnai. Tžmsoksāχpai-  
 pìn omá kipitake. Tžmótoγiuaie.  
 Itaníu omá kipitake: Nòkòsaki,  
 púχsapuk, amóiauk kitsíwanoau.  
 Kamotótoγiàn. Otánikoaiau: A'u-  
 ke, pik. Akinóχtsim itáūχ'tsin  
 kitsíwan, káχkitotoai. Tžmipì-  
 nian. Otánikoaiau: Muni stópik.

boiling over. The first one told  
 her again: Mother, it is nearly  
 boiling over. Then their mother  
 moved. They told her in a hurry,  
 that she should jump up. They  
 had already laid by a stick, that  
 she could stir [the boiling] with.  
 One of them called his mother:  
 Jump up. Your pot is boiling.  
 She jumped up. She quickly  
 picked up that stick with her left  
 hand. Then they suddenly saw,  
 that she was stirring [the pot].  
 Then she was left-handed. Then  
 they were told by her: Oh, my  
 children must be very poor, they  
 must be awfully hungry. Their  
 mother became again a person.  
 They told their father: There is  
 our mother. She is saved. That  
 man was always happy, that he  
 had his wife again.

Then he told his children:  
 Don't go far away. Here, close  
 by, [you may] roll [the gambling-  
 wheel] about to one another.  
 Don't roll your wheel eastward.  
 One of them would not listen.  
 He told his partner: Let us roll  
 it eastward. He was told by his  
 partner: Our father says: Don't  
 roll it eastward. By little and  
 little they rolled it eastward. And  
 the wheel rolled faster. They  
 could not catch it. Then it cir-  
 cled round to an old woman's  
 lodge. It fell down near the door,  
 just in front of it. Then the old  
 woman jumped suddenly out.  
 Then she took it. That old wo-  
 man said: My children, come  
 here, here is your wheel. In a

A'kotsisòp. Túkskàma itanístsi-  
naie: Nimátautsisèχ'p. Otánikaie:  
Túkskau ákipoχpokòtsisop. A'-  
nistsiuaie: A'. Itomátapotsisàn.  
Aáinautoká'n otázχkuiinnimàn.  
Otsítanikaie: Náχkipotùt. Píkoχ-  
ksiksìmi otótutàni. Mátàχtainakòà  
áχkitsii annóm moyísi. Tsiá aχ-  
kúmaiskápiu, osáipokomistsimàni  
ki áχkitsii? Omá Isókskitsìnaua  
otsíwan ittsázmmokatsìua. A'my-  
auk iχ'kiχ'tsìu. Ki omá Oχsís-  
təkskaχtànaua okímmàni sápoρ.  
Náχkátəχkiχ'tsìu áχkitsii. Omá  
kipitákeu itanístsiuaiks: Kítsaki-  
aupiχ'puau? Mátoχkoikiχ'pinan.  
A'isəmo itsáuatsitsipìmiauaie. Ita-  
nístsiauaie: Kítsakiaupiχ'p? Otá-  
nikoaiuaie: A'ksistaiksistòtsisop.  
Otázmotsipuyìnai okíni. Matúks-  
kəm mátisəməòà nàχkátstianis-  
tsìuaie: Kítsákiaupiχ'p? Táz-  
soksauatsipuyìnai. A'istanitsìuaie.  
Itsázksian.

hurry they went to take it. They  
were told by her: Well, come  
in. Your wheel is lying in the  
upper part of the lodge, that  
you come and take it. Then they  
entered. They were told by her:  
Sit down there. We shall smoke.  
One of them said to her: I don't  
smoke. He was told by her: Only  
one time you will smoke with  
me. He said to her: Yes. Then  
they began to smoke. Her pipe  
was a ghost-head [i. e. a skull].  
He said to her: [Wait] that I  
quickly make a fire. He put a  
rotten log on the fire. There in  
the lodge was nothing to be seen  
for smoke. [The boys said to each  
other:] Which is strongest, her  
puff of smoke, or the smoke [of  
the rotten log]? Ashes-chief put  
his wheel over his head. There  
was the end of the smoke [that  
means: the smoke did not come  
lower than the wheel]. And  
Stuck-behind-chief's top-knot was  
a plume. The smoke ended there  
also. That old woman said to  
them: Do you still sit there?  
[They answered:] There is no-  
thing wrong with us. After a long  
while they did not hear her move  
about. They told her: Do you  
still sit there? They were told by  
her: We shall quit smoking. She  
talked from far down her breast.  
After a short while the other one  
also said to her: Are you still  
sitting there? She then did not  
talk [any more]. They killed her  
instead [of being killed by her].  
They went out.

Tázuaχkàliau. U'noauai osó-  
təmsksinokòaiu, otsínitəχsàu  
omí kipitáke. Auautóiau. Itsitsi-  
nikuyian únoauai, omím kipit-  
áke anistsínitəχpia. Otsikim-  
mokaiks omá uínuu. Itanístsiu  
omíksi òkósiks: Kitáisauāχkoau-  
tsimíχpuau. Minískimatòk óts-  
knisistsi. Itápauauaχkaiau atso-  
askni. Nitóauk Isóskitsinau má-  
tsitsinoyiu omí ótsknisistsi. Otázkài  
itanístsinaie: Amáie íkanətsinəm.  
Nitáskmakaτàu. Omí otázkài  
otsítssimok. Otúnikaie: Kínnūma  
ənniəukin ənniisk otáuanistaiisk,  
āχkstaiskmataχs ótsknisistsi. It-  
sūuaiāχtsimū. Miskítskunaka-  
tsūa. Sotəmanyinaie. Təminisī-  
nai. Omíu okaníksi təmitsoksisī-  
nai. Otúnik otázkài: Kúnaχkaiòp.  
A'nistsinaie: Nitákotoan. Ki ita-  
míso. Itákotoyiuaie. Itoχkóyis-  
tapspíχtsmai. A'uke, anisáuot.  
A'nain: Kéka, tautəmákotoàn.  
Amó mistsísa íkaistapaisíksiu. Ki  
iksipísipíχtsiu. A'uke, anisáuot.  
Kéka, tautəmákotoàn. Otúnik  
otázkài: Kitáisanatsin. Mátatsi-  
puyimats. Omá otázkài otsistotóχ-  
sists itāχkənautsinisi. Təmisksi-  
nim: Nitáka na áspunèpia. Otəmot-  
simaie otsistotóχsists. Otəmitapamò-  
nimaists. Amóm matoyópəskò. A'n-  
mamank itau-ásamíχtsin: Təka-  
ua ā̃+. A'tsksinakstsin. Iskoχpókauanisin.

Then they went home. Then they were known by their father, that they had killed that old woman. They came home. They told the news to their father, how they killed that old woman. That man was pitied [i. e. protected] by them [by that old woman, and by the blue-bird]. He told his children: You do not listen. Don't shoot the blue-bird. They walked about through the forest. The same Ashes-chief saw the blue-bird too. He said to his partner: There is a very nice one. I will shoot it. His partner forbade him. He told him: That one is the blue-bird, our father told us about, that we should not shoot. He would not listen. He shot it in spite of [his partner]. He immediately shot it. Then it fell. Then it suddenly hung on a branch. He was told by his partner: Let us go home. He said to him: I shall take it. And he climbed up. He was nearly taking it. It went up higher, without knowing how. [The partner said:] Now, come down. He would say: Wait, I am nearly taking it. This tree was growing higher. And it was very high. [The partner said:] Now, come down. [He answered:] Wait, I am nearly taking it. He was told by his partner: I don't see you any more. He [the disappearing boy] did not say anything. His partner's clothes all fell down to him [the partner below]. Then he knew: My partner

Ki omák ákaitapiù ix'tsístu-tsiu. Tæmitótaukekàinai. Ki omá kipitáke ánistoxtapauàuaχkan. A'poχkoχtàu. Mistsísts ásekòtsim. Itóχtoyinaie, amóisk auanín: Nitákàua'à +. Mátainoyiutsaie. Ikyáiaχkonoyiuaie, tsimáie áχkinakoχkitsimai. Oápsspiks íkukspapinùnai. A'ntoyiuaie. Otáni-kaie: Na'á, nitákàua otsistotóχsists áχsapistùtsitan. Nistóa nistsistotóχsists nitúyim istoχtótai. Istamónitan. Témotoyiuaie. A'nistsiuaie: Témásá Okoésana. Tém-αχkaiin. Otótoχs, otámi itanístsiuaie: Amóiaie nitoχkókoaisimiskàn. Ikskaipuinžm máχksotatāχp amó matápina. Omá akéua itsitsimiknyin ómi. A'nistsiuaie: Omá kipitáken ix'kónoyin Okoésai. Omá úmau itanístsiu otoχkéman: A'koχsitapiop.

is taken up to heaven. [Some people say, that this boy is the Morning-star, and that the parents of the twins are the Sun and the Moon.] He then took his [i. e. his partner's] clothes. Then he wrapped them up in a bundle. There was a patch of rye-grass. There he lay crying: My partner! He became small again. He cried himself small.

And those ancient people [the ancient Peigans] were moving. Then they came to camp near him. And there was an old woman walking about. She was looking for wood. She was picking up sticks. She heard, somebody was saying: My partner! She did not see him. She finally found him, who was lying there, and who had a big belly. He had gunmy eyes. She picked him up. He said to her: Mother, take good care of my partner's clothes. Put my own clothes in the same [bundle]. Wrap them up. Then she took him. She said to him: The poor thing, belly-fat [that means: a child sprung from an unknown belly]! Then she went home. When she came there, she said to her daughter: [Look] this here, I got belly-fat. These people were suffering very much for something to eat. That woman [the daughter] told the news to her husband. She told him: The old woman found belly-fat. That man told his wife: We shall have profit from him.



Okoésaua opitámi itsikúnmo-  
tsiu. Itanístsuaie: Nitúnnots.  
Otánikaie: Tzmásá Okoésaua  
kímmatàpsua. Mátsitsip anáu-  
aχsi. Itanístsuaie: Kztaitstipa  
íχ'kani? Otánikaie: Kínista ná-  
naniu. A'nistsuaie: Matótos. Ki  
omá kipitákeua ántotoyuaie.  
A'upipimaie. Ipotóχtsim istsi-  
púíχ'tsis. Nisoóyi tazχpótsis ki-  
toχkatsian. O'χpsists itótsim.  
Nisoóyi otazχpótsaχpistaie, tsi-  
maie kztisistoyíkin. A'itomatzsi-  
núninai oχsoyísi. Itszpánnoχki-  
mau Okoésau. Ítskunakatsuaie.  
Tzmítányuaie. Tzminínai. Ito-  
mátapinòtau. A'iksistsinotau. Omí  
ótakem anánkoχtsi tzmautsi-  
minai. A'ukòyiau. Tzínzχkaiiu.  
Okóaii tzmipim. O'mi otsítani-  
kaie: Tsimá kitsítóχkonòtaχp?  
A'nistsuaie: Okoésaua ótazχk-  
stani. Iχ'toχkóioy. Omá nínuu  
otoχkéman ánistsuaie: Kitánist,  
ákoχtsitapòy. Anni sokaístsin,  
manistsítapi.

Ki zúniaie omá nínuu itanín:  
Sikotátuyi initsína, tákūšimman.  
Itáχkznaitapò, otsítakiákiχ'pi.  
A'nistsiu opitám: Nāχksíkiaki-

Belly-fat's old woman was very  
hungry. He told her: I am hungry.  
She said to him: The poor thing  
Belly-fat is to be pitied. There is  
no food. He asked her: Are there  
any buffalo-skins? He was told  
by her: Your elder sister is the  
owner of one. He said to her:  
Go and take it. And that old  
woman went and took it. She  
entered with it. [He told her:]  
Stand it up near the door. Scare  
it four times with the leg of your  
buffalo-robe. He took his arrows.  
She scared it four times, which  
was [that means: which turned  
then into] a young buffalo-cow.  
She [that cow] was nearly break-  
ing her tail [by bending it too  
much]. Belly-fat put his arrow  
to the bow-string. He shot her.  
Then he shot her some times  
more. Then she died. Then he  
commenced to skin. He had done  
skinning. His sister took care of  
half of the carcase. They filled  
up their stomachs. Then she [the  
young woman] went home. She  
entered her lodge. Her husband  
said to her: Where did you get  
something to skin? She said to  
him: It is an animal killed by  
Belly-fat. It is from him, that  
we got something to eat. That  
man said to his wife: I told you  
[before], we shall have profit  
from him. That is one way, that  
he showed, what person he was.

And then there was a chief  
[who] said: [The person] who  
kills the black-fox, I shall take  
him for son-in-law. Everybody

atskòkit. Otánikaie: Tzmásá, noχkáztau, máχkoχkoχkèms. Ki ómaχkauk antázkiakìn. Oχsokúyi pitsikóχtsim, émmimaie itstóm okyáksini. Tázmaχkaiiu. Tázmoto. Tázmikoko. Omátapaisopnyìnaku, itsipúan. Itsitápo okyáksini. Itótòae. Íkaistapotoyìnai Maistópan. Itzχkáiiu. Ostzmóii itanístsinaie: Maistópana kámosatsiū nikyáksin. Ostzmóii itsitápòyìnai omíma nínaiim. Itanístsinaie: Okoésaua okyáksinaie, omá Maistópan kámosatsiū. Ki omí akékoān áitapskoāinai Okoésau. Ki aitsipíminai. Otsítsinokaie. Iχtsitáukitskàinai. Táznatskò. A'istsimìniuaie, tzká makápsina. O'koani ómzχko. A'kspapiiū.

Kokúyi omá nínan itáipnyiu. A'uaniu: Apinákus apikétokiisk initsiua nitáküsümman. Ksiskz-niáutuni itsitsitokopiim omí, apikétoki. Kanáitapiiua itzspskunakatsiua. Okoésan itanístsiu opitám: Nāχkitápsuiskšanioikit. A'nistsinaie: Tzmásá, noχkáztau máχkoχkoχkèms. Otá pistutomòkai nátòkaie suiskšanoidòs, túkskzm kanpiin. Ki itsitápòae. Amóm matápi otsítanikaie: Níwaaki, Okoésaua ákskunakatsin. Otsíkaisièpioχkok Maistópan.

went, where they trapped. He said to his old woman: Make me a trap. She said to him: The poor thing, he thinks, that he might get a wife. And over there he went to trap. He put his trap on one side of the road. Then he went home. Then he came there. Then it was night. When it was just getting day-light, he got up. He went to his trap. He came there. [A man called] Crow-arrow had already taken [the black-fox]. [Belly-fat] went home. He said to his brother-in-law: Crow-arrow stole my trapping. His brother-in-law went over to the chief. He said to him: It is Belly-fat's trapping, Crow-arrow stole it from him. And [then] the girl [i. e. the chief's daughter] was driven to Belly-fat [to marry him]. And she entered. Then he was seen by her. She vomited from him. Then she went home. She hated him, who was bad [to look at]. His belly was big. He had sore eyes.

In the night that chief was talking. He said: [The person] who in the morning kills that white prairie-chicken, I shall take him for son-in-law. In the morning the white prairie-chicken sat in the centre [of the camp] [on a tree]. All the people then shot up at it. Belly-fat told his old woman: Make a curly arrow for me. She said to him: The poor thing, he thinks, that he might get a wife. She made for him two curly arrows, one with a

I'tpskùnakìu. A'`àiomà. I'matsi-sotoyùu. Stsíkì kaupíu mátspskunikin. Itóyuaie. Itsínoχpatsis-toyùuaie. Maistópana óχpsi itsítχχtsuinaisapistanaipiksimaaie. Iχ'-kanáinoau, otsikamós. T'zmoχ-kanauaniu: Okoésana initsínà apikétokì. Kì inakstsini akékoan zumaie áukematsiu. Itsipíninai. Otsitápzsistsimokaie.

Kokíyi omá uínau ánin: Iχ'-páuàkina ksikunístain kì ksíks-tzkiokuyì. Kì amóm matápina áiskùnataψsiks maniká'piks iχ'-kanáutapànakiau. Mátoχkoni-mànaiks einí. Aχkauáiamotòiau. A'íksipniinžm máχksoatāχp. Sakóáχtsim otánaksini. Okoésana itauístsin opitám: Nāχkitápapi-kznitsinomòkit. Kì ómaχkauk áumatò. A'utapànakina, kì anístsuaie: A'isžunisinik, istanistsís nistzmóa: A'kai-zmomaχkan Okoésana. Itànàkin, káχkitsisìsom. Kì ómaχkauk ákai-zmanumatò, tzká pekápsuats. A'umamauk itáiaχkòtòm kàniχ'táists. A'umoχkotoχtòmaists. I'tspnχ-tòm ápskotok, kì znuí otskúsko. Nisoóyi osáummaχkànists. Itomá-tapiksìsàii. áiinuasian. Ot-ípsksistoχtsi iχ'táummaχkau. A'kai-ksistopni istisómaiks. Iχ'tsíapi-

blunt point. And he went. The people said about him: Out of the way, Belly-fat will shoot it. Crow-arrow was not far away from him. [Belly-fat] shot up. [The people said:] Pretty near. He nearly shot it. He shot up again, [this time] with the other arrow, the blunt one. He shot [the prairie-chicken]. He shot it down. Crow-arrow stuck his arrow instead of [Belly-fat's]. He was seen by all, that he stole. Then they all said: Belly-fat killed the white prairie-chicken. And it was the youngest girl [chief's daughter], that he married. She entered. She washed him.

In the night that chief said: He [Belly-fat] caught in corraling a white buffalo and a beaver-furred buffalo. And these people, the strong young men, all came back from corraling. They did not find any buffalo. They all came back without having anything. They suffered very much for something to eat. Now comes the story of his corraling [literally: later on his corraling]. Belly-fat then told his old woman: Make me a pair of scabby moccasins. And there he started. He came back from corraling, and he told her: When I am away a long time, then tell my brother-in-law [that he may cry it out to the people]: Belly-fat has been on a run a long time. He went corraling, [so] that your [that is: all the people] may lie

ksisàinai amóksik akíksik. Ítāχ-pauani. Aíksistsipiau, omí omāχtāχpauàniχp, ánnauk kákanistsitotamiaupiu. Okoésan otoχkéman ánistisuaie: Íkai-sokapistutòχsit. Tázimnìsò. Ki omím ksikunístàim ítskùmakatsua. Itányiu. Ki omím stsíkin ksiskstækiokuyì mátskùmakatsua. Tázmatnitsiu. Ostzmóii ki anístisuaie: Ítsisau. Tákipeχχkài. Tákitàpainàus.

Tázuzχkaiiu. Tzmípim okóai. Itanístisuaie opitán: Nitsistotóχsists kókitau. O'χpsists kaná'χsoatsisanokoiasts. Itápaisuanìnnoχsiu. Ostúmi matápisutùsim. Aká'χtsiaie mazχkótokā'n. Níto-tæχkùspiu. Mátsitstip áχssi manist-ítsoàpspi. Ki otoχkéman nitúyi nitsitsóapsiu. Ki áitapò

down and hide. And over there he, who was a wonderful person, was already on a run a long time. There he began to fix up buffalo-chips. He put them in a long row. He put a white stone among them, and there was also a blue stone [he put there]. Four times he ran out. When they [the buffalo-chips] began to run, they turned into buffaloes. He ran on one side [of the row of stone-piles]. The hidens already sat [behind the stone-piles]. [The buffaloes] ran between the stone-piles. Then they jumped off [the cliff]. After he had made the corralling, he was just sitting on top, from where they jumped off. Belly-fat told his wife [from on high]: Prepare yourself well. Then he went down. And he shot that white buffalo [that is the white stone, that had turned into a buffalo]. He shot it more than once. And he shot the other one, the beaver-furred one [that is the blue stone, that had turned into a buffalo], too. Then he killed it. He told his brother-in-law: Skin [both of] them. I shall go home for a while. I shall go home to dress up.

Then he went home. Then he entered his lodge. He told his old woman: Give me my clothes. His arrows were all ornamented with eagle-tail-feathers. He was pulling off his clothes one by one. He fixed his body up again. His hair — we are told — was way down [to his belt]. His hair

omím pískaním. *A'*kaiksistsiitaii  
otsíχ'kaniks. Osékaχkanaiks omí-  
ksi písátsiniks. Omí otoχkéman  
itanístsiaie: O'mi tázpinžkit. Má  
nóχpsists amóistsiauki, tsipαχ-  
pákitau. *A'*utsiksistsipαχpàkimi-  
kiau, ámom otsítakžmotaχpi,  
istápspyàpiksitan matápina. Iχ'-  
tsítαχkitsiuaists. Omí iχ'taukits-  
kai itótōyin. Otánikaie: Tsistseá  
náχkáχtsipαχpàki? *A'*uistsinaie:  
*A'*uistsik mistsístsik žnuistsikaie  
tsipαχpákit. Kaiúua Maistópana:  
O'χpsists tsipαχpákitau. Itasíi-  
niu, otsíkoχkètaksi. Maistópan  
óχpsists itápspyàpiksim. Mátoχ-  
kotsiχ'paists.

Iχ'tsistsítakin Maistópana. Itsí-  
stapu. Otoχkéman iχ'pokómiu.  
Itαχkžnantōyin einí. Omím au-  
átsimànim itāχkžnaipūminai. Mát-  
atsitsipa, áχkitsaipuyū einū.  
Kanáipim kanáiniua. Omá Mais-  
tópana Okoésai mátomoyinaie  
otátosini. Itótstuyin, ki itāχkž-  
naipuiinžau náχksoatāχpi. Omá  
Nápiua kanáipiksiks itótāχkatsi-  
aiks. *A'*uistsinaiks: Einúna àp-  
sžmmok. Mátoχkonoàna. Mokž-  
kin omá níuan. *A'*ioķiua einí.

was yellow. There was none as  
good-looking as he was fine [to  
look at]. And his wife was just  
as fine-looking. And he then went  
to the corral. His [two] buffalo-  
hides were already skinned. Those  
wonderful [buffalo-hides] were his  
bed-ropes. He said to his wife:  
'Take hold of [the two robes]  
over there. Here are my arrows,  
brush them [the robes] with them.  
When you have done brushing  
them, throw them among the  
people over there, where there  
are many people skinning. They  
all rushed for them. That one,  
that had vomited from him [and  
who had married Crow-arrow],  
came to him. She said to him:  
With which [arrows] shall I  
brush? He said to her: Brush  
with those sticks lying there.  
What is the matter with Crow-  
arrow? Brush with his arrows.  
She cried, because she was  
ashamed. She threw Crow-arrow's  
arrows [among the people, after  
having brushed with them]. No  
one took them.

Crow-arrow became angry  
about it. He went away. He  
took his wife with him. He took  
all the buffalo. They [the buffalo]  
went into a hole. There were no  
more buffalo standing outside.  
All the buffalo, all of them went  
in. Crow-arrow took away from  
Belly-fat his wonderful power.  
Then the winter came on, and  
all the people suffered for some-  
thing to eat. The Old Man  
sent all the birds on an errand.

Piksíks itántòpíks éskùnakatsín-  
aíks. Itáuístapauaniàíks. Kokúyi  
moyísi aχkézniχ'kau. Iχ'táipstsa-  
piu omá piksiu. Omá níuaua  
itsinóyíuaie. Itanístsiu omí otoχ-  
kéman: O'maie matápiu. Otá-  
nikaie: Mátsitsisip. Sá, moápsp.  
Omá akéu nistsís iχ'tsitánaiaiki-  
uaie. Mátsistapauaniuàtsin. Omá  
níuau itótsim omík istsií. Amó  
oápsp nistsú iχ'tátsapinišuaie.  
Kénuuaie otoχkúksinok, einí  
otáíksisàtαχs. Ki itsístapauauímai.

Nápiua itsitsínikoanaie: O'mam  
nínanzm stáχtsim einí áíksis-  
atsinaie. Omá Nápiua itanístsin  
amóm matápíu: Amopakúit.  
Tázmāχkanaupakiau. Omá Ná-  
piua itómítaikoanàsin. Máznapists  
itsíkitapamnaχkau. A'íato. Ki  
omá níuauzm Maistópána éuauk  
omí otázm itsitápòyímai mázna-  
pists. Itsinóyíuaie omíu imitái-  
koanim. Itótoyíuaie. Itáksimata-  
míuaie. Iχ'pítαχkaiíuaie. Omíu  
okóai áupitsipíuaie. U'mi otsíta-  
nik: Místzipòtos. Mátomitànats,  
matápiu. Nàpiuáuuauk. Oma  
akékoan iχ'tsitáuasainíuuaie. Omí  
otoχkéman omá nínan ómoχ-  
tsitanikoyiχ'kauokaie. Itaníu:  
Omí einíua túkskzmi ánkāχtsè-  
nikiop. Omá níuaua áutsipíuaie.  
Túkskzmi ákoχtsènikíuaie. Túks-

He told them: Look for the buf-  
falo. They were not found. That  
man [Crow-arrow] was wise. He  
kept the buffalo shut up. He  
would shoot at the birds, that  
sat by [him]. Then they would  
fly away. In the night there was  
a hole in [Crow-arrow's] lodge.  
From there a bird looked in.  
That man saw [the bird]. He  
told his wife: Over there is a  
person. She said to him: There  
is none. [He said:] No, it is an  
eye. That woman threw a stick  
at [the eye]. [The bird] did not  
fly away. That man took a fire-  
stick. He burned its eye with the  
stick. In that way he was found  
out by [the bird], that he was  
hiding the buffalo. And [the bird]  
flew away.

The Old Man was told the  
news: There is a man, who  
[literally: he] hides the buffalo  
under the ground. The Old Man  
told these people: Now move.  
Then they all moved. The Old  
Man turned into a puppy. He  
ran around the old camp-ground.  
He howled. And it was the  
daughter of that man Crow-arrow,  
[that] went to the old camp-  
ground. She saw, there was a  
puppy. She took it. She packed  
it on her back. She went home  
with it. She entered her lodge  
with it. Her father told her:  
Take it away and let it loose.  
It is no dog, it is a person. It  
is the Old Man. The girl cried  
for it [i. e. for the puppy]. His  
wife scolded that man for it. He

kəm áinitsiu. Ki áitamauksoyian. Omá akékoān sinátamiuaie omí imitáikoan. A'nist-sin omí únui: Amó nínzsoχkoà einii ákoχkit-szmūnaie. Otsítanikaie: A'uke. Omá imitáikoan annoistsímoχpai-piu. Itsipstúkskāsīn. Itáuχkiu. Einúa itāχkənáisaksisau. Iták-saksisau. zmūi sakoā'χtsiks stáz-mikiks. Kémiks ókoani zūmūnaie itsíkstsimaie imitáikoan. Itsiksá-siu. Ki omá nūnaua zstsítakūn. Omíu imitáikoan áksinitsinaie, ákoχtaksiksaumaχkàīnai. Ki einúa akāχtsíχ'kiχ'tsiksísau. Omá nūnauzun áuaχtsauaikimnatāpsiu máχksoatāχp. Kénni.

said: We shall kill one of the buffalo. That man went in [to the hole]. He was going to kill one of them. He killed one of them. And they ate the raw entrails, being happy. The girl carried the puppy on her back. She told her father: This puppy of mine will look upon the buffalo [from on high into the hole]. She was told by him: Allright. The puppy jumped down from here [from the edge of the hole into it]. It ran inside. It began to bark. The buffalo all ran out. When they were running out, then the last ones were the bulls. And the puppy bit one of them in the belly [and hung there]. It was hiding there. And that man was angry. He was going to kill the puppy, [when] it would run out by [him]. And the buffalo were running far. That man became poor instead [of the ancient Peigans], for [want of] something to eat. And that is all.

[Cf. Uhlenbeck obt 23 sqq., and the references given obt 34, to which may be added: Dorsey tsp 88 sqq., Dorsey-Kroeber ta 341 sqq., Simms tc 303 sqq., Lowie a 134 sqq. 168 sq. 176, Lowie ns 274 sq. 280 sqq., Lowie jaf XXI, 97 sqq. The first pages remind us of Dorsey-Kroeber ta 8 sqq. 278 sqq., Dorsey to 19 sqq. For the last part of the story cf. also Grinnell blt 145 sqq., Dorsey-Kroeber ta 275 sqq.]

## The men and the women.

U'masina ki ótakèsina omák  
 /'kai-Pekžniua nátsotəmoχtsai-  
 tumanistapaitapūaiks. Amó óta-  
 kèsina Kaiskáχpoχsoiaists žmū  
 itápaitapūu ki itáipiskin. Okóai-  
 sts sokápiū. Osókasoiaists pəχkėyi.  
 Matsikióai-sts nitúyi ənistəpiū.  
 Einí otokíks áipəuimnatsiə, ž-  
 niksiaie áiətsiə. I'ksisaknəsts  
 áiətsitsimiau. Nepúsi áiminaχ-  
 kəiə. A'nmistiaie iχ'təstuyi-  
 miau. Okóauaists pistóχtsi kə-  
 náisokəpiū. Ki otsináoanaists  
 nitúyi nitəχsū. Nitúkskəminai  
 otsuinaimoi ákėks. A'nniaie onoχ-  
 kapáipiokəiə. Kénniaie otáipis-  
 kəpiokəiə.

A'uke, ámo úmasina amiská-  
 poχtsi žmūaie noχkətsitapaita-  
 pūu. Iksíkinuatəpsū. Áipiskin.  
 Mátokoyuats. O'kotokíks ki áu-  
 akasiotokíks žmūksaie noχkəyat-  
 sū. Einí ūkskstsékəχpi žmūstsi-  
 aie áitsikinətəm. Mátsksinməts,  
 moyists máχkəpistutsis. Mátsksi-  
 noyməts, einiótokíks máχksipa-  
 nmatəχs. Mátatsksinməts, máχ-  
 kitsitsiman, máχkaitsinəsi otsisto-  
 tóχsists. Áisəmo omí otsinaim  
 otsitanik: A'kəpsəmmuan ótakə-  
 sina. Nitúkskə koápi otsitápi-  
 soai onámauaists ki óχpsoaists.  
 Apáuki otoáuaists. Kénmi nietsi-  
 māniau. Ki ómaχkəuk ápətoχsò.  
 Kaiskáχpoχsoiaists áitòtò. Itá-

The men and the women of  
 the ancient Peigans did not live  
 about together in the beginning.  
 The women lived about on the  
 Porcupine hills [literally: Por-  
 cupine-tails] and made buffalo-  
 corrals. Their lodges were fine.  
 Their clothes were cow-skins.  
 Their moccasins were of the same.  
 They tanned the buffalo-hides,  
 those were their robes. They  
 would cut the meat in slices.  
 In summer they picked berries.  
 They used those [berries] in win-  
 ter. Their lodges all were fine  
 inside. And their things were  
 just as fine. One was the chief  
 of the women. That one led them  
 about. And that one led them  
 to make buffalo-corrals.

Now, the men were living  
 about in the south. They were  
 very poor. They made corrals.  
 They had no lodges. They wore  
 raw-hides [of buffalo] and ante-  
 lope-hides for robes. They wore  
 [the hide around] the gamble-  
 joint of the buffalo for moccasins.  
 They did not know, how they  
 should make lodges. They did  
 not know, how they should tan  
 the buffalo-hides. They did not  
 know too, how they should cut  
 dried meat, [or] how they should  
 sew their clothes. After a long  
 while their chief told them: Let  
 us look for the women. One  
 useful thing of theirs were their



paupiu. Itoχkúsksinoyiu, amó  
ótakèsini otsítaukunàiiχ'pi.

Omí otsínaim Api'síyiu otá-  
nikaie: O'mi nitúmmoí zúmyaie  
ákitòtamiòpatau omám ótakèsi-  
nəm. Stázmitòtòdaie. Amó ótakè-  
sina niétazχtan annó otsítauku-  
nàiiχ'pi. Omí otsínaim otúnikaie:  
O'mi pískani zúmaie únasina  
itazχkánautamiòpiu. A'itsitsimau  
annóm ótakèsina. Omí otsínaim  
omístsi omáztsitsitsimazχpists mát-  
sautsimats. Otánikoaiauaie: Nistóa  
nitákotomitápamísò. Nitákoχtsè-  
kotaki. A'utoñniki, ksistóawa kit-  
ákaipyànisoχpnau. Annóχk akó-  
miskaup. Ki itomátapòyinai. A'i-  
totamísò amó únasina. Itanís-  
tsiuaie: Tíaa kitsínaim? A'mauk  
Api'síyina. A'nistsiuaie: Annóχk  
kitákomiskàtoχpiman. Ki itsitá-  
poχtoò omí Api'sii. A'üniuaie.  
Itáksipuskapatsiuaie. Itapáztskapì-  
nai. Stáznipotoyiuaie. Osókàsists  
mataχsítsinuàtsinai. I'tksinísò.  
Stáznipim okóai. Itápaüksinansiu.  
Omátszksi, kztánistàiaχsp àké.  
Stázmatamísò. A'üstozχkoviu omí  
únasini. Omá Api'síyiu íkaitsi-  
pùχpaipiu. Sótzmiksikskàakaie.  
Ki itótsisàtsinaie. Omátsitanista-  
pàakaie. Noχkétsimimai omí nímai  
omá akéu ótsinai. Stázminièpiuaie  
okóaiasts. A'itotóiau. A'nistsiuaie:  
A'momaie kokóau.

[the men's] bows and arrows.  
They had [also] flint-knives. Those  
were the things, they had. And  
they went north over that way.  
They came to the Poreupine hills.  
There they stayed about. Then  
they found out, where the wo-  
men were camping.

Their [the men's] chief Wolf-  
robe told them: Over there on  
that hill we shall sit in sight of  
those women. Then they came  
there. It was on the river, that  
the women were camped. Their  
[the women's] chief told them:  
Over there near the corral are  
the men sitting in sight. All  
these women were cutting meat.  
Their chief did not take off the  
clothes, she was cutting the meat  
with. They were told by her: I  
shall go up there first. I shall  
take my choice [from them].  
When I come back, you will go  
up one by one. Now we will  
take husbands. Then she started  
up. Then she went up to all these  
men. She asked them: Which is  
your chief? [The men said:] This  
one here, Wolf-robe. She told  
him: Now we will take you for  
husbands. And then she walked  
to that Wolf-robe. She caught  
him. Then she started to pull  
him up. Then he pulled back.  
Then she let him loose. He did  
not like her clothes. Then she  
went back down. Then she en-  
tered her lodge. Then she began  
to dress up. When she came out  
again, there was no such fine-  
looking woman [as she was].

Amói ótakèsini itanístsiu: An-  
auámisòt. Ánuá ánuáχkaie iík-  
spitau Api'síyiu, ánuauka Nápiua.  
Pinómiskatòk. Ki ánuáie stsíkai  
kánáinipìòk. Ánuistòtos auóksi  
àkéks, omá Api'síyiu áisàtsiu.  
Otáistamiksikskàakaiks. Noχkétsi-  
miks itánièpiaiks. Áitsinìpiàn  
amói únnasinaí. Kénmuk omá  
Api'síyiu áitsipàipuyiu. Otsitanik  
omí nínàke: Ánni kitsítaipuyiχ'p,  
istαχtokásit. Itsiníksiu. Omí pís-  
kani itauáuaχkim. Kénmank stá-  
mitαχtokàsiu. Ki ánoχk ksistsi-  
kúχ'k sákaiχ'tsiu omí pískaui,  
manístauχkix'piaie. Ki ostóyi  
kénmuk itαχtokasiu. Ányaie  
nitsítumanistò amó únnasina ki  
àkéks. Kénnyaie niuáχkauists-  
ksìnoau.

Then she went up again. She got  
near the men. Wolf-robe jumped  
up already. She then walked away  
from him. And then he went in  
front of her. Then she went away  
from him again. It was another  
man, that that woman caught.  
Then she took him down to their  
[the women's] lodges. They came  
there. She said to him: Here is  
your lodge.

She told all these women:  
Now begin to go up. That one,  
that is very tall, [called] Wolf-  
robe, that is the Old Man. Don't  
take him for husband. And bring  
all those others down. That Wolf-  
robe would come in front of every  
one of these women, that came  
there. They would just walk away  
from him. [The women] would  
bring the others down. All these  
men were taken down. And there  
that Wolf-robe was standing up  
alone. He was told by that chief-  
woman: Turn into a pine-tree,  
right there where you stand. He  
got angry. He commenced to  
knock down that buffalo-corral.  
And then he turned into a pine-  
tree. And now till this day that  
buffalo-corral is still there, just  
as he knocked it down. And he  
himself there turned into a pine-  
tree. In that way all these men  
and all these women came to  
be together. And that is what I  
know about them.

[Cf. WISSLER-DUVALL mbi 21  
sq. 39, Mc CLINTOCK ont 346  
sq. 440, LOWIE a 105 sq.]

## The Old Man and the wolf on the ice.

A'nnaukiχ'k omá Nápiua amó niétαχtau iχ'tsmapapauànaχkau. A'ikokoàie. Amó niétαχtai áu-matapaikokùto. Ksiskàniáutnnii sákiäχtauànaχkan. Itsinóyiu, ouí apí'siin kokntúyi iχ'táumaχ-kaimai, ki itázkauskotzkaipìnai. A'pàstapiksistakìnai. Itanín omá Nápiua: A'ikìnaχtants? Itαχsoχ-kzótouaχkàmiuaie, áiistoχkoyiu-aie, itsinóyinaie. Atsíksisi omís-tsisk otázstapiksiχ'pitskàie. Itαχ-tásainisàtsin: E' + i, é + i, amí naká'χkoàinists. Otánikaie: A'uke, Nápi, mátakokamapiuats. Itún-notsòpi, ksiskàniáutunists, otsí-tsamotokseiχ'p kokutoists, itan-ániop — kiχ'pitómatapòyimai, ánanìnai: Pákotokinà, pákoto-kimà, hù + wí', hù + wí'. A'itaisäχpatskìminai otsíksists, ki itázkapzstapiksiminaists. Otáni-kaie: Túskai itanánistsop. Ki ómaχkauka Nápiua. A'uksikisò. Kokntúyi itsitápo, ki otániiχ'-piaie, sotámanistsiu. A'itaisäχ-patskin otsíksists, ki itázkapzstapiksimaists. Stázmatοχto. Matsi-kóknto átsitòtò. Stázmatοχtoχki-tònaie. Sekunzàkauin: Pákoto-kimà, pákotokinà. Mátatsäχpat-skakiuats atsíksi. Itsiníksiu. Itáinikspnχpàipiu. Itsíkotòkim amó kokntúyi. Imátsinetsiu. Ikyáiau-pitsisò. Kénnyaie mátanistsipzχ-tsàpsiu.

There the Old Man travelled about down a river. It was late in the fall. That river began to freeze over. In the morning he was still walking along [that river]. He saw, there was a wolf on the ice, [who] would run and quickly turn around. He would pick up something here and there, and swallow it. The Old Man said: What is he doing? He [the Old Man] ran around out of sight towards him, he came near him, he saw him. What he was picking up and swallowing, were pieces of fresh tallow. [The Old Man] cried, walking towards him [and saying]: Oh, oh, let me do in that way. He was told by [the wolf]: Come on, Old Man, it is not important. When we are hungry, we say in the mornings, where the ice is smooth — then he started off [and] said: Ice must begin to crack, ice must begin to crack. hù + wí', hù + wí'. He would just knock fresh pieces of tallow out [of the ice], and then he would quickly turn around and pick up pieces here and there and swallow them. He was told by [the wolf]: We do it only once [a day]. And there the Old Man went. He had gone out of sight. He went on the ice, and then he did, as he was told by [the wolf]. He just knocked pieces of fresh tallow out [of the ice], and then he would quickly

turn around and pick up pieces here and there and swallow them. Then he went again. He came again on other ice. Then he again walked over it. He would keep saying: Ice begin to crack, ice begin to crack. He could not knock out fresh pieces of tallow. He got angry. He was angry jumping up. He then broke through the ice. He was nearly drowned. He had a hard time to get out of the water. And that was another mistake, he made.

[Cf. MC CLINTOCK ont 343, SIMMS tc 287 sq.]

### The Old Man, the elks, and the gophers.

A'maukiχ'k omá Nápiua māt-  
 aχtapauànaχkaiiχ'k. A'uyiksinà-  
 tsiu, itsinóyiiχ'k omí ónokàsini.  
 Itzχtásainisàtsiuaie: E' + i, é + i,  
 anní nákoχkoànists. Otánik omí  
 otsínaimoaii: A'uke, nī'sá. māt-  
 akokanapiuats. Nitáipekanippi-  
 tsèiχ'pinan. A'nistsiu omá Ná-  
 piua omí ponokái: Kakó, kitákit-  
 szmmoχpuan, kitáuanistsiχ'puai.  
 Ostóyi omá Nápiua amói spaki-  
 ksii itápzskskàtsim. Itoχkóniman,  
 mā'χtsinisoχpi. Otánikaiks: A'u-  
 ke, annóχkoχpotòmitsit. Otúks-  
 ksisi nátokanniaiks istásiaks. Ki  
 itomátapò. A'ipzststsimksiuaks.  
 A'itòtò omí otsítomaispiχ'p annó  
 ákiksi. Iχ'tsitsinèpiksin omí istí.  
 Omí otsítikakiχ'p ostói iχ'tsí-  
 toχpaipiu. Ki omí noχkétsiu

There the Old Man was again  
 travelling about. Just at dark he  
 saw there many elks. Then he  
 cried, walking towards them [and  
 saying]: Oh, oh, let me do in  
 that way. He was told by their  
 chief: Come on, my elder brother,  
 it is not important. We are lead-  
 ing each other [while I, the  
 chief, carry the fire]. The Old  
 Man told the elk: Go on, that  
 I may see you, how you do it.  
 The Old Man himself began to  
 look about this high cliff [for a  
 place to get down]. He found,  
 where he could go down. He  
 was told by them: Come on,  
 now you must take the lead. The  
 two pieces of bark [the fire,  
 mentioned above] were burning.

ix'tsitámisò. A'nistsinaiks: A'uke, niskánaki, sotázmoχtoχpàipük, iikítanàpiu. Amióχk nímoχtsau-nakiotoχpi, nitsíkαχsitáksini. Omíma nitsítóχpaipìχ'p, iiksíkinaχkò. Itomátaποχpàipiaiks. A'ketsiniχkaiaiks. Omí tnkskázminai, skeinínai, imαχksíkuyímai. Otánikaie: Ní'sá, náχksksauχpàipi, náχkitsitakaχs. A'nistsinaie: A', stázmistapòt, ákoχkα-toχtsitsistapapαnmokαskoχp.

And he started. He was striking them together, that they might spark. He came to where this bank was highest. He threw the fire down [over the cliff]. From where it was lowest, he himself jumped down. And from another place he came up. He told them: Come on, my younger brothers, just jump from it, it is very funny. Now, why I did not come soon, was that I laughed hard. Over there, where I jumped, the earth is very soft. Then they began to jump. They were nearly all gone. There was one, it was a doe, she was big with calves. He was told by her: My elder brother, I had better not jump, [for] I might get hurt. He told her: Yes, now go away, that there might be some elks in the future from you.

Stázniksisapò. Itáiiakàpimau. A'iksistapíman. Itomátaπinòtatsiu amóm ónokašimim. Stázmitsiitsinaie. Stázmaniskànoχkoχtskàn. Matsínists súkskaχtamatóm. A'iksistapàitsitsiman. Itsípstaix'tsin okóai. Omík kšínáuanýin, itsitótòyin. Oχkáztsai aínskipìminai, imatázstskiišmai. Otánikaie: Ní'sá, noχksísokit. A'nistsinaie: Há, káznipàkskyài. Otánikaie: A'uke, ní'sá, imakétsimitsi noχksísokit. A'nistsinaie: A'χkotomikaiiska-tsìop. Otánikaie: Noχkáztsi áztsiu. Pinípioχs. Ki ómikskaúkiau áu-matapòiau. Otáisokanikaie: Kén-nomaie, ní'sá. A'isokanistsinaie: Ki ómi páuaχkuyi. Ki àitótòsuaie, omátsitauanikaie: Kénno-

Then he went down. Then he began to put up a lodge [out of trees and leaves]. He had done making a lodge. Then he began to skin all these elks. He then skinned them. Then he had plenty of meat [cut up and hung]. He had tongues for flags. He had done cutting meat [for dried meat]. He was lying on his back in his lodge. There was a coyote, [that] came there. He had his leg tied [with a bandage], he nearly fell on his face [from limping]. He was told by [the coyote]: My elder brother, give me to eat. He told him: Ah, I ought to hit you on the face. He was told by [the coyote]:

maie. A'isokanistsiuaie: Ki ómi matoχpáuaχkuyi. A'íksipioiaiu. Itanístsiuaie: A'úke, ánuomaie ákoχtomàtoμαχkaup. Itomátap-nkskasian. Omá ksináuaui itau-ápstsím oχkázsi. Itúkskasatsin Nápi. Sotázmoχtsitskokskasiuaie. Omá Nápiua itauánistsiuaie: A'io, niskáni, noχkoχtsítóχksistokit mitsinóksists. Omím apímami ékai-szmitautaiπinai omí ksináuaui.

Come on, my elder brother, give me even burned [stuff] to eat. He answered him: We must first run a race together. He was told by [the coyote]: My leg hurts me. Let it not be far. And there they went away [to the place where they would start from]. [The coyote] would say to him: From here, my elder brother. He would answer him: From that ridge over there. And when they came there, he was again told by [the coyote]: From here. He would say to him: Over there from that other ridge. They had got very far. He said to [the coyote]: Now, from here we shall start to run. Then they started to run. The coyote began to bite his leg loose. Then he ran after the Old Man. He then just ran past him. The Old Man then would say: Oh, my younger brother, leave me some of my choice pieces. The coyote had got to that brush-lodge already a long time.

Itátòyimai. Otápi'sisini, kyáio-iaiks, mísinskiaiks, ápekaiiaiks, káinaiskinaiks, ix'kánítautsopo-kímaiaiks. Omá ksináuaui áχsists stázmiuatom. Omíksi kyáioiks imisíkàni énniaie mátsauatom. Omá ksináuaui ánistiu káinai-skinaiks: Anióμαχkàk. Ómistsim matsinísts énnistsimaie oátok. A'kanetòyiau. A'atsistaiks noχke-tsítotoiaiu. Mátoχkoyiuaiks. Amói poyú stáznikakoχkoχtoχpustsiχ'-kaiaiu. Ki itáznetomaxkàiaiu. Kyáioiks, apí'siks, mísinsiks,

He then howled. The wolves and coyotes, the bears, the badgers, the skunks, the mice, all were there complete. Then the coyote ate [all] the good pieces. What the bears ate, was the skinned grease. The coyote said to the mice: Run up. Those tongues, that is what you must eat. They [all the animals] were about to separate. At last the rabbits came there. They had nothing to eat. They then only greased their shoulders with some

sinopáiks, ápekaiiks kátautsínaiau  
 annóχk, otsóatoχsan Nápi otsi-  
 nóksists ki otsínsikànists. Kái-  
 naiskínaiks mátautsinau, matsiní  
 iuátòmiau. Á'skòkinaiks ótspum-  
 mokoàiau. Á'atsistaiks matoχ-  
 kóyiu, kákoχpustsikañan. Á'mi-  
 maie noχkitáutsinaiau annóχk.  
 Katsanáuiau íksisakni, otsánoχ-  
 tsoyisáu Nápi otsinóksists. Ki  
 omá Nápiua otótaipis, itsiním,  
 ix'tsístàs otsóaoχsists. Í'tspsapiu.  
 Á'niu: Sáisapzunistsúks. Omis-  
 tsístsim nitáuastàmi. Á'inaipiksi-  
 maists znni matsinústs. Á'isoka-  
 niu: Amói ákitsiniuàsiu. Itáista-  
 piksimaie. Nánauaitsiniakìtsiniua-  
 siaists. Ix'kznáistapiksimaists.

Ki ómazkank àtoχtó. Itsinó-  
 yiu omúksim ómazχkokatàii, zstsí-  
 tsotseiaiks. Itápoχtasainisoaiks:  
 E' + i, é + i, znní nákoχkoà-  
 nists. Otánikaiks: Á'uke, n'sá,  
 mátakokamapiuats. Á'nistsiuaiks:  
 Á'uke, ánistsitsotsèik. Á'isikaχ-  
 kiotsèisaiks, itáχkumiaiks. Itáu-  
 pitsatapiksi-tsèiaiks. Otánikaiks:

of the oil [that was left]. And  
 they [the different animals] ran  
 away separately. Why the bears,  
 the wolves, the badgers, the foxes,  
 the skunks are fat nowadays, is  
 that they ate the Old Man's  
 choice pieces [of meat] and his  
 skimmed grease. The mice are  
 not fat, [because] they ate the  
 tongues. They were helped by  
 the ants to eat [the tongues].  
 The rabbits got nothing to eat,  
 they only greased their shoulders.  
 There [between their shoulders]  
 is the only place, where they  
 have fat nowadays. That they do  
 not eat meat, is because they  
 did not eat from the Old Man's  
 choice pieces. And when the Old  
 Man came to [his lodge] and  
 entered, he saw that his food  
 was eaten up. He looked up. He  
 said: They did not do it com-  
 pletely. There are those flags of  
 mine [left]. He pulled those ton-  
 gues down. He would say [each  
 time he was pulling down one  
 of them]: This one is a scarred  
 tongue. He would throw it away.  
 Finally they were all scarred ton-  
 gues [because the mice and the  
 ants had eaten from them]. He  
 threw them all away.

And there he started again.  
 He saw, there were gophers,  
 they were burying each other  
 [in hot ashes]. He went to them  
 crying [and saying]: Oh, oh, let  
 me do in that way. They said to  
 him: Come on, my elder brother,  
 it is not important. He said to  
 them: Come on, bury one another

A'uke, ni'sá, ksistóá kitáksistsi-  
tsoχpinan. A'uksèkyaiiχ'k, ki  
itoχkúmsoyiñ. A'upitsatapiksistan.  
A'nistsinaiks: Niskázak, kitóma-  
kaitapiiχ'pnau, káχksksotzmoχ-  
kzənaistsitsoχpnau. Otánikaiks:  
A'. A'ukənitaisyiχ'tsüaiks. Omí  
túkskəm otánik: Ní'sá, mímátai-  
tsinspaiksan. Ki itsíkàχkinaiks.  
Omí ánistsiu: Sotzəmistapùt,  
ákoχkətoχtsitsistapapanmaχko-  
kətzskoχp. Omíksim stsíki se-  
kunákoχkumsoyiñ. Omá Nápiua  
sotzəmistaputuisuiχ'tàtskau mika-  
píksoyiñ. A'isoyiaiks. Itopítsoto-  
yiñiaiks. Itomátəpioyiñ. A'isokap-  
okoyiñ.

Itanín: Tákipiòk. Itanístsiu  
naiístoχtapinəmaχkai: Mokákit.  
Itsísíχ'ki áistəyi, ksikímokit. Ai-  
ístoχkitsin. Mátsisəməda itoχkú-  
minai. Itsipúχpauəniñ. Itsinóyiñ,  
omí piksiñ. A'nin: Há, ómiaχks  
iχ'toχkúniñ. Stzəmtsokan. Kén-  
niaie itsítapiokan. Sekməztəkoχ-  
kunənai. Mátzskaksipokəkinats.  
Omí natəioi itsitótəyiñ omíksim  
óməχkokataiks. Itsístamənai. Stz-  
mistapəyiñai. Ki itsipókakiu.

[in the ashes]. When they buried  
one another, then they [that were  
buried] would squeal. Then they  
threw each other out [of the  
ashes]. They told him: Come on,  
my elder brother, we will bury  
you. He was just buried, and  
then he squealed. He was thrown  
out. He told them: My younger  
brothers, because you are many,  
just let me bury you all at once.  
They said to him: Yes. They all  
lay in there. One of them [stand-  
ing away from the fire] said to  
him: My elder brother, I am  
not with them [that means: I  
don't take part in their play].  
And [the Old Man] covered them  
up. He told that one [that was  
standing away from the fire]:  
Just go away, that there will be  
some gophers from you in the  
future. Those others kept on  
squealing. The Old Man then  
went away to get layers from the  
red willows [to put the gophers  
on]. They were cooked. He pulled  
them from [the fire]. He began  
to eat them. He ate his fill with  
good relish.

He said: I will just sleep a  
little. He told his anus [literally:  
takes-gun-on-both-sides]: Be care-  
ful. If some one comes, wake me  
up. He lay down. After a short  
while [his anus] made noise. He  
jumped up. He saw, there was a  
bird. He said: Ah, for that one  
he makes noise. Then he slept  
again. Then he slept soundly.  
[His anus] kept on making noise.  
He did not wake up. There came



Manístsaps, ákaiχ' tsístamaii nitsó-  
 aχsiks. Itanístsiu náistoχtapinà-  
 maχkai: Kitánist, káχkokaksi.  
 Annóχk nitsítstsistəmòko. Ki  
 iχ' tsítapò omí natáioi, tsimáie  
 itoχkitaiχ' tsínai omím misták-  
 skìminai. Itsúmiuaie. Á'nistsiuaie:  
 Aié, káχkstayinomòki. Itakán-  
 totau. Itauápatskimiuaie. Ki itái-  
 saipskapatomaie ókoani, ki otá-  
 patoχkatsistsaii mátsaipskapatòm.  
 Kátainokìmakimiaiks, ki inóyimi-  
 aiks, áisaχkskiaiks. Omím istíim  
 itsitáisniatapiksistsinaie. Á'ist-  
 miksistakoχpaipiñnai. Kákotstsi-  
 tsauanitsiuaie okúyis. Annóχk  
 kátautstsitsímii natáioiks. Á'nis-  
 tsinaie: Á'nyiaie kitákanistaina-  
 pnau. Akskásinoàimiki, matápina  
 anístsinoàimiki „Kisoapítanoaists  
 kikázskitstoχpi", istáisokàipik.

Ki omím otótòtàn itsitápo.  
 Omí istímokùyi iχ' tsitsímsisau.  
 Otáistsinisoyis, ómáχtapsòpoχpi  
 itáitapisakiu. Á'uaniu: Iksopoχ-  
 sisà. Mátsiszmòa itsópu. Itomá-  
 tapoχpapokàiu. Ó'simíχ'pists ái-  
 poχkitsiksòtsim. Á'iszmoxpàpo-  
 kaiu. Sekokínists itsísiniòtsim.  
 Á'nnistsiuaie itótapáχpapokàin.

a bob-cat to those gophers. He  
 ate them all. Then he went away.  
 And [the Old Man] woke up.  
 When he looked, [then he saw,  
 that] all his food was eaten up  
 [literally: all my foods are eaten  
 up]. He said to his anns: I told  
 you, that you should be careful.  
 Now all my food is eaten up.  
 And he followed the bob-cat,  
 who was lying on a flat rock.  
 He caught him. He said to him:  
 Now I have you, there is nothing  
 to prevent me from killing you.  
 He made plenty of fire [i. e. a  
 big fire]. He began to knock his  
 [the bob-cat's] face back. And he  
 stretched out his belly, and he  
 stretched out his hind-legs too.  
 That is why they [the bob-cats]  
 are long-legged, and long-bodied,  
 [and] short-faced. He would throw  
 him in the fire. He [the bob-cat]  
 would just jump over [the fire].  
 He only scorched his [the bob-  
 cat's] fur yellow. That is why  
 the bob-cats are yellow nowadays.  
 He told him: In that way you  
 will look in the future. When  
 you run, if people say to you  
 „You have left your fringes be-  
 hind", then you must stop [liter-  
 ally: then stop].

And he went to that fire, he  
 had made. He wiped his anns  
 with a fire-stick. When the  
 burned place began to hurt, he  
 would hold his hind-part to the  
 side, from where the wind blew.  
 He was saying: Let it blow  
 harder. After a short while the  
 wind blew [harder]. He began

A'isəmo itsíksopn. Itsipúau. A'-nistomaists: Itsipázpokapāχpapo-kàioy, mátsitsitsiaú. Otozñmi itsáutsim. Itzksiksìmaists. A'nistomaists: A'myaie kitákanistainapman. Annóχk sékokinists kátanistainatsii zñnye iksiksúχ'pi. Kémi.

to be carried by the wind. He would tear up the roots of what he caught hold of. A long time he was carried about by the wind. He caught hold of birches. [Hanging] on those he was blown about by the wind. After a long while the wind stopped blowing. He got up [from the place where he lay, when the wind had stopped]. He said to them [the birches]: I was happy, being blown about, they had to be there [that means: if you had not been there, I might be happy still, being blown about]. He took out his knife. He cut notches in them. He told them: In that way you will look in the future. That is why the birches now look, as if there were notches cut in them. And that is all.

[Cf. GRINNELL blt 155 sq. 158. 171 sqq., WISSLER-DUVAL mbi 25 sqq. 27 sqq. 38 sq., Mc CLINTOCK out 338 sqq. 340 sq., DORSEY-KROEBER ta 60. 61 sq. 69, SIMMS te 285, JONES ft 284 sqq., LOWIE a 111. 113. 115 sq. 127, LOWIE ns 274].

## The Old Man and Fat.

Nápiua ántò, iχ'tápanànaxkan. Itótatsimiu omí matápi. Otsinó-axsaie, osókàsimaie okoésaists, otszmmokà`ni otsímmaxkis, matsíks ósàki, matsikists ótoksisìsi, onámali ótsiskàp, óχpsùists utsisi,

The Old Man went, he travelled about. He met a person. When he saw him, his shirt was belly-fat, his hat was a buffalo-flank, his leggings were back-fat, his moccasins were kidney-fat,

ksikiχ'kímiko, otsksáχkumi, pomís, ki omí stsíki, ikapípiχ'kimikò, mókàkin. Ánniuaie itanístsuaie: Tsimá itsístua ksáχkui? Noχkoχtoχkókit. Ómoχtoχkokaie. Omístsi otsksáχkunists Nápiua ótoχkokaie. Áiistapu Nápiua, áistanisòo. Itáuatòmaists omístsi ksáχkuists, aiχ'tsístamaists. Matsítoχsoχkatoks-kàsimiuaie. Mátsitotàtsimiuaie. Matánistsuaie: Áunisk ksáχkusk nímoχtotòtaki, noχkoχtoχkókitaui. Mátoχkokaie. Tázmatistapu, tázmatáuatomaists. Tázmuistsístamaists. Mátsitochsoχkatokskàsimiuaie. Tázmatotàtsimiuaie. Nituyáukinaí. Nitóauk omá Nápiua, nitóauk ki omá Pomísa. Aitotàtsiu. Ánístsuaie: Noχkoχkókitaui ksáχkuyi. Ómoχtautotaki, noχkétsi mátsatsitinaui otoχkánáistotoχsists. Ánnistsiaie átsístamaists. Omá Nápiua mátoχkokaie otsksáχkumi. Omí oksáχkuyi ksiksinátsiu pomís, ki omí mikapípiχ'kimíχ'kùí mókàkinai. Nisoóyi otsitotàtsinaxpiái, itsístiniχ'kauaie otsksáχkumi. Omá Nápiua itsístamaists omí pomís. Itsístapu.

his bow was the short rib of a buffalo, his arrows were guts, white earth, one kind of earth he had, was grease, and the other [kind of earth he had], a reddish earth, was pemmican [white and red earth were used to paint the robes]. Then [the Old Man] said to him: Where is the earth? [that means: where does that earth come from?] Give me some of it. He gave him some of it. He gave of both kinds of his earth to the Old Man. The Old Man went away, he went out of sight. He began to eat the both kinds of earth, he ate them up. He ran again around after him, being out of sight. He met him again. He said again to him: I went to get some of this earth, give me some of both kinds. He gave it him again. Then [the Old Man] went away, then he ate them [the both kinds of earth] again. Then he ate them up. He ran again around after him, being out of sight. Then he met him again. It was the same one. The Old Man was the same, [and] that Fat was the same [as when they met a while ago]. [The Old Man] met him. He said to him: Give me of both kinds of earth. While [Fat] took from it, [the Old Man] did not look at anything else but all his [i. e. Fat's] clothes. He was looking at those [and nothing else]. [Fat] gave his earth again to the Old Man. His white earth was grease, and the red earth was pemmican. When

Mátsitoχsoχkatàtsiuaie. A'tsi-  
noyiuaie Pomísi. Ki ánisttsiuaie:  
Tsiná kitáitapoχp? Otánikaie:  
Ki ámoχk amóχk nitápaipisi.  
Kémyaie itanísttsiuaie: Káistotsi-  
nəm, annáχk nitsítsksinimàχpa.  
Otánikaie: Sá, matázmmiχ'p.  
Mistsís ékautsim. Itanísttsiuaie:  
Sá, ksisto-ámank. Kitáksinit.  
Omí mistsísi itsipúitapíksiu. Itsís-  
tapíkskasínai. Ki itauákoyinaie.  
A'itsitsiuaie. Omístsi óχpsists ité-  
skuməkatsiuaie omá Pomísa. Nápi  
áiskunakatsiú. Itsístapipíksiu omí  
Pomís. Otsázmmoká'ni itsístapi-  
ksím, matsíkists matsístapíksiu,  
matsíks matsístapíksím, osókàsini  
matsístapíksim. A'íkaksistònni.  
Mátaiksoatsinatsaie. A'iekàkinau,  
máχkinaχsaie. A'ísistsikòyinai.  
Omí kàuaχkúyi áitsitsiuaie. It-  
spúχpaipímai. Otsítóχpaipíχ'-  
piai, itsipázksinai, tsimáie omzχ-  
kóχpomis. Ki Nápiua áitoto omí  
Pomís. Itáuatomaie. A'ix'tsista-  
mai ámoii ksáχkuyi, ántskò.  
Osókàsini sokótsiuaie, matsíks,  
otsázmmoká'ni, matsíkistsi. Kák-  
skapauuoàikinau. Kénni nitakú-  
tsiú.

[the Old Man] had met him four  
times, then his earth was all gone.  
The Old Man had eaten up the  
grease. He then went away.

He again went around to him,  
being out of sight. He saw Fat  
again. And he said to him: Where  
are you going? He was told by  
him: This way I am now going  
about on a visit. Then [the Old  
Man] said to him: He looks  
[meaning: you look] like that  
one, I know [my wife has con-  
nections with]. He was told by  
him: No, I am not [that person].  
The Old Man had already taken  
a stick. He said to him: No, you  
are the one. I shall kill you. He  
threw the stick up. [Fat] ran  
away. And he ran after him. He  
overtook him. Fat shot at him  
with his arrows. He shot at the  
Old Man. Fat then ran away.  
He threw away his hat, he also  
threw away his moccasins, he also  
threw away his leggings, he also  
threw away his shirt. He just had  
a body [and no clothes on it,  
i. e. he was just naked]. [The  
Old Man] would not quit [pur-  
suing] him. He tried hard, that  
he might catch him. [Fat] was  
tired. He overtook him over there  
in a conlee. [Fat] jumped up.  
Where he jumped, he burst into  
pieces, who was [nothing but]  
a great quantity of grease. The  
Old Man went over to that grease.  
He ate it. [When] he had eaten  
that earth [i. e. that grease], then  
he went back. He took his shirt,  
his leggings, his hat, his mocca-

sins. He just went back gathering them up. And now the boiling is ended [the story is at an end].

[Cf. SIMMS to 285 sq.]

## The Old Man and the geese.

Amóm ómæχksikim̃m kináu-  
tamišò. Ki itsinóyiuaiks, otsítsino-  
kaiks, itæχkanáisuionæχkaiaiks.  
Tázmitaupiu Nápiua. Ápæskskà-  
tsiman, máχkænistsitapiskotòæχ-  
piai. Ítsksim̃m, máχkanistsiχ'pi.  
Tázmitotakiu ksáχkuyi, mistsísi,  
inoksíuaie. Ánimmaie tsísksipiu  
omí mistsísi. Itomátapò. Áu-  
skapatòm omí ksáχkuyi. Omím  
osáiaisín áitapòae. Kaiíkskàtsi-  
uaie, autsitskòae. Itæχkænáutsi-  
mokaie. Tázmoχtsitskòae. Á'ipioð.  
Tukském̃i otsínaimoàuai itótoχ-  
katsínai saíai: Auákos Nápiua,  
anistsís: Tsúnistæpiu ænní kitáu-  
askapatoχpi<sup>2</sup>. Otsítanikaie: Iχ'-  
táipæskaup. Omá saíáiu itskó.  
Ánistsiu otsínaim: Iχ'táipæskau-  
paie. Otánikaie: Matauákos, áχ-  
kitsipæskòki. Ki atsitótoae omí  
Nápi, ki áuanistsiuie: Áuskót,  
káχkitsipæskòkiχ'piman. Otáni-  
kaie: Nimátakskoχp. Annóm  
píχsapuχsau. Nimátakitapoχpa  
omím ómæχksikim̃m. Iksípío.  
Ánimmaie nitsítaupiχ'p, tákitsi-  
pæskòaiu. Mátsipiststatsínaiks.  
Iχ'tsáuaistoχkím äχké, máχkit-  
sitakaikamotániaiks. Áukænaita-  
pòiaiks. Áskχsàumotsin. Nánau-  
äχkotatsistotoyínaiks.

He went slowly up to a lake  
in this country here. And he saw  
them [the geese], he was seen  
by them, they all ran into [the  
lake]. The Old Man just sat there.  
He began to think about, what  
he should do to them. He knew,  
what he should do. Then he took  
earth and a long stick. He tied  
some earth to [the end of] that  
stick. Then he went away. He  
was dragging that earth. He went  
over to those many geese. He  
went on one side of them, he  
went past them. They all ran  
away from him. He just went  
past them. He went far. Their  
chief sent one goose: Overtake  
the Old Man, ask him: What is  
it, that you are dragging? [The  
messenger] was told by [the Old  
Man]: We dance with it. The  
goose went back. He told his  
chief: It is what we dance with.  
[The chief] said again to [that  
goose]: Go and overtake him,  
that he might make us dance.  
And [the messenger] came again  
to the Old Man, and said to  
him: Go back, that you might  
make us dance. He was told by  
[the Old Man]: I shall not go

A'itotoiaiks. Itáistamàtsinaiks, máχkanistsipùvix'piaiks. Sotázmi-ksistsipuyiàiks. Ki túskzəm itsi-tótau. A'nom okékini aisótsi-maie. Á'isokèkininiuàiks. Auápoχ-sokèkini zúmiaksaie kznáutsipuyi. Auápoχsiks piksúniks noχkétsi-puyian. Táztsikaχtsim Nápiná itsipúvii omí mistsísi ki omí ksáχkuyi. Anniinaie áisaièpitsin. A'uaniu: A'momaie ix'táipzskau. A'uamin: Kznáipstsàkit. Omí mistsísi itsistoksiksàman. Ki itsi-pzskoyinaiks. Ki ómi nátsauχts zúnniaie itsipúvii túskzəm, oápsp áipistsikasapínai. Kénnyaie otsi-nók. Itsístapipiksànai. Omí mis-tsísi itsitsípzχksistsipìinaiks. Ki áutoχkznantsimotàii píuχ'tsim áχké. Ki itauáuaiaikinaiks. Piksúni kámotsinaiks. Kénmimaie máta-nistozχkotsimitsinaiks. A'ipótau. Itáipoχkotoyiuaiks. Manistázpako-metsiχ'taχp, stázmaukoyiu. Ni-túkχszskoyòpiu. Anni nitszχ-kútsisakò.

back. Let them come here. I shall not go to that lake. It is very far. Just where I am sitting [now], I will make them dance. He coaxed them far away [literally: he floated them far]. For that reason he was not near the water, that many of them might have escaped him [if he had made them dance close to the lake]. They all went to him. He was always hungry. He finally persuaded them.

They came to him. He showed them, how they should stand. Then they stood in their places. And he went to one of them. He felt that one's breast. He was feeling their breasts with his hands. The fat-breasted ones stood all by themselves. The fat ones and the lean ones stood separately. In the centre stood the Old Man with the stick and the earth. There he lied. He said: This is it, that we dance with. He said: Shut your eyes, all of you. He beat on that stick with another stick. And he made them dance. And over there on the farthest end [of the circle formed by the geese] stood one of them, [and] looked a little out of one of his eyes. And that one saw [the Old Man]. He ran away. [The Old Man] hit them with that stick alongside of their necks. And they all ran far away to the water. And then he was hitting them. He let the lean ones go. That way he succeeded in killing them. He made a fire. He plucked the

feathers. He then ate his fill, just as he liked. He sat with grease all over his mouth. This is the short gut [that means: this is the end of the story].

[Cf. MICHELSON jaf XXIV, 24S, DORSEY-KROEBER ta 59 sqq., JONES ft 279 sqq., DORSEY to 9 sq., LOWIE a 111 sq.]

### The Old Man and the pine-tree as an arrow.

Oná Nápiua iχτό. Itsinóyiu népumakì. itoχkítapìnmai omík pζχτόkinai. Iitaie otoχpáupa-toχpi. Itsitótòaic. Itanistsuaie: Tsánistapiu znní, kitoχpáupa-toχpi? Otanikaie: Nináman. Kánni kitsítóχkitàupiχ'p. kímoχ-takiχ'p? Á'nistsuaie: Nóχpsin. Á'nistsuaie: Kitsíkàkois. Kinná-toχkotspinànauai pζχτόkai. Á'nistsuaie: Á'isoχtskumakžkit. Otánikaie: Kakó, anístaput. Itánistsuaie: Á'monà? Otánikaie: Místapuztsim. Á'monà? Místapuztsim. Matsístapù. Matsítánistsuaie: Á'monà? Místapuztsim. Itsistsitakiu. Itsinúk-sítapù. Mát-at-skinòmats otsistsítaksini. I'iksì-piò. Itzinsokoχtsimiu niétzχtà-kuyi. Itspsápiu Itsinóyiu pζχ-tókik. I'katomotapuiaksístapiksìn. Á'itomotapázpokyāzpiñmai. Itsinúu omíu anátsimànim. Itsist-ísptsístapiksinaie. Otsikókòno-kaie. Otsisísitokaie. O'sotzmomaχ-kakañitapisaksitòkaie.

The Old Man went along. He saw a spring-bird [literally: summer-bird], sitting [literally: sat] on a pine-tree. An antler was it, he sat with. [The Old Man] came to him. He said to him: What is that, that you are sitting with? He was told by [the bird]: It is my bow. [Then he asked:] And what do you do with that, that you are sitting on? [The bird] told him: It is my arrow. He said to him: You are claiming very much for yourself. You cannot lift that pine-tree. He said to [the bird]: Try to shoot at me. He was told by him: Come on, walk away [some paces back, that I may shoot at you]. He asked [the bird]: Here? He was told by him: Farther away. [He asked again:] Here? [Again he was told:] Farther away. He went again farther off. He asked him again: Here? [Again he was told:] Farther away. [The Old Man] then got angry. He went away,

being angry. [After a long while] he did not remember his anger any more. He had gone very far. Then he suddenly heard a roaring noise. He looked up. He saw the pine-tree. He began to be ready to jump about [to escape the arrow]. While he was jumping about, the arrow was going in the same direction [as he himself]. He saw, there was a hole. He jumped into it [for safety]. He was overtaken by [the pine-tree]. He was shot by [the bird]. He was suddenly shot by him in the thigh, so that there was a gap in it.

Itóχkitopīnaii omí óχpsii pαχtóki. Otánokaie, itanístsinaie; Nísko, noχkoχkókit. Otánikaie: Kítóχkot. Otánikaie: Itstáupists iχ'tsitázkunakiòp. Mátaξsikàpoχt-skùnakiòpa. A'koχtoχkotskùnakatsìχ'p áiaksoatáχp. Nisoóvi, áipioñau, iχ'tsítskumakiòp. Má-táχksipioðats, iχ'tsítskùnakiuaie, ki itoχkitopīuaie. Mátsiszmòa mátoχtsítskùnakiuaie. Mátoχtai-nikùnatsaie. A'íkaukoχtæskunæ-kīuaie, máχkitsitoχkitopisaie. Nisoóvi ómoχtsiskunækiχ'pistsaie. Nisoóvi manistátakotòαχsaie, káχkætsatátsai. A'isapanístsinaie, itoχkótoχpiiai. Mátsisipαχtsisto-tòχsiu. Kénnikankinàii, áitski-tsinaie. Kì omí onámāii iχ'tsitsi-niksistapipiksinaie. Kénnyaie nitakútsiu.

[The bird] sat down on his arrow, the pine-tree. [He had flown after his arrow with the same speed.] [After] he was shot by [the bird], [the Old Man] said to him: My younger brother, give it to me. He was told by him: I give it to you [together with the bow]. He was told by him [also]: Whenever we think [that means: whenever we feel inclined to do so], then we shoot with [the pine-tree]. We will not often shoot with it. It can be used to shoot at everything, that we can eat. Four times [a day], [but] with long intervals, we can shoot with it. He had not gone far, he shot with it, and he sat down on it. After a short while he shot again with it. He could not kill with it [because he was using it only for sport]. He just shot with it, that he might have a ride on it. Four times he shot



with it. The fourth time, when he tried to pick it up, he could not lift it. He had completed, what was given to him [that means: he had shot as often as was allowed to him]. He had made again a mistake for himself. And there it [the pine-tree] was, he left it [right there]. And, being angry, he threw his bow away. And now the boiling is ended [that means: the story is at an end].

[Cf. Mc CLINTOCK ont 344, DORSEY-KROEBER ta 54 sq.]

### The Old Man and the buffalo-charm.

Ḥmank átoχtò. Iχ'tápuàn-  
aχkau. Itsitòto omí nínai. Á'u-  
atoíinaímai. Á'uistsiuaie: Kitái-  
kìχ'pa? Otáukaie: Táuatoímai.  
Itanístsinaie: Á'uke, ánuomatap-  
atoíinaíit. Kì itomátapatoímaiin.  
Itomátanínai: E'ε'ε'ε'ε', nistói  
sapánisì, nistói sapánisì. Kì eiú  
omí áitsistotanísúmai. Á'uistsiuaie:  
Nísko, nâχkâχkókìt. Otáukaie:  
Mátakokamapíua. Itúnuautsòpists  
itanátoíuuiòp. Ḥuistsàki koχtò-  
kisi. Minait: Nítstztsikistòkioko.  
Kì ómazχkank áistapù. Nítstap-  
asàtsiu itámaisokàpíi ákiksàχ-  
kuyi. Kénuank áitakàupinaie. Kì  
itomátanin: E'ε'ε'ε'ε', nistói sapá-  
nisì, nistói sapánisì. Sokóχkaχ-  
sàipiau. Tzúitapíuísòaie. Itáp-  
szumùn pak-íkoyiskèiuiks. Ḥmi-  
ksinaie ánuantatsiu. Á'mamank

There he went again. He  
walked about. He came to a  
man. He [that man] was singing  
a medicine-song [to coax the buf-  
falo to come]. [The Old Man]  
said to him: What are you doing?  
He was told by him: I am sing-  
ing a medicine-song [to coax the  
buffalo to come]. [The Old Man]  
said to him: Now, go ahead and  
start to sing the medicine-song.  
And he started to sing the me-  
dicine-song. He began to say:  
E'ε'ε'ε'ε', let [buffalo] fall down  
on each side of me, let [buffalo]  
fall down on each side of me.  
And buffalo fell down on each  
side of him. [The Old Man] said  
to him: My younger brother, give  
it to me. He was told by him:  
It is not important. Whenever

itáupiu. Aiákapìmau. A'kakχto-  
anatsaiχ'ketaxkauaiks. A'tsistap-  
omatò. Mátàχksipiòats. Mátsi-  
tsitòtò, máχkitatoìnmaiχ'p. Omí  
omαχkázpakìksaχkui ákatsitai-  
ksistòpiu. Itomátaniu: *E'ε'ε'ε'ε'*,  
nistói sapánisì, nistói sapánisì.  
A'tsistapù. Mátsipiòats, mátsita-  
toìmañu. Matsisóoyi otátoìnmai-  
sists. Ki ámmauk atsínix'kiu:  
*E'ε'ε'ε'ε'*, nistói sapánisì, nistói  
sapánisì. Ki ítksinòm. Ki itaníu:  
Nitstátsikistòkioko. Otsítapokoχ-  
patskok einí. A'kaistuyiu. Kén-  
namauk áuχpatskoàu. Nítsitsiksi-  
kaukùyisiu.

we are hungry, then we sing the  
medicine-song. There is [a reason  
to have] your ear [open]. Don't  
say: I am hit between the ears.  
And there [the Old Man] went  
away. He was looking for the  
very best place on the bank. And  
there he sat down. And he be-  
gan to say: *E'ε'ε'ε'ε'*, let [buffalo]  
fall down on each side of me,  
let [buffalo] fall down on each  
side of me. He made a good  
corralling. Then he went down  
[to the buffaloes, that had jumped  
over the cliff]. He began to look  
for the fattest cows. He skinned  
those [cows]. There he stayed.  
He began to make a shade. He  
went out [of his shade] to get  
a little of the meat to cook it.  
He went away again. He did  
not go far. He came again to  
[a place], where he could sing  
the medicine-song. Over there on  
a big high bank he was already  
sitting down again. He began to  
say: *E'ε'ε'ε'ε'*, let [buffalo] fall  
down on each side of me, let  
[buffalo] fall down on each side  
of me. He went away again. He  
had not gone far [after having  
had another good corralling], he  
sang again the medicine-song.  
Four times he sang the medicine-  
song. And there he sang again:  
*E'ε'ε'ε'ε'*, let [buffalo] fall down  
on each side of me, let [buffalo]  
fall down on each side of me.  
And then he remembered [the  
word, that he was forbidden to  
say]. And he said: I am hit be-  
tween the ears. He was trampled

Ki omák ákauχtæk tápoau-atutsiu. Amóm atsiuáskui aitáχ-kánaistsokèkàm. Omá kipitákeu iχ'tápauχkoχtàu. Itoχkónoyiu amóm einiim, iχ'kənúuχpūm. Anní tэмisokitsinoyiu pisétunis-tàχsin. Anniaie tukském máto-yiu. A'χkapiuaie. Iχ'tótoyinaie, oχkóyi áksàtsinai. Ki omí ús itanístinaie: A'momaie einiu, iχ'kanáuχpiu, káχkitsinòtatai. Annóm ikúnaiiwəm uoχkoχtsí-kaisai. Okóaii pistóχtsi itsiká-poksínakiu. Spóχtsim éunimaie itspístsiuaie. Aitstsoyinaí. Omá saχkúmapiu áumokimúuaie otsíχ'-kan. A'skχsotapauanakèkananiuaie. Itspšəmuuiuaie. Otsítsiniso-kotakaie. Itauístsiu oksísts: Amó nitsíχ'kan nitáisokotàk. Otsítanik oksísts: Nátsakoiikokitsiminai. Mátanistsinaie: Na'á, nitáitsinio-mòkskiakàk. Otánikaie: Aiahán, nátaniskekokitsiminai. A'ukanais-tsoyiu. Omá saχkúmapia omí otsíχ'kan itótakikaiχ'tsinaie. Osó-tzmapiniiksikoχpaipūnai ókoani. Nitsinamauχtakoñie, pəkiχ'kísai. A'itsistsapatakàyayiu. Itoχkúksi-noàu, Nápiu áunauχkauk. Stém-otsimotàu. Kémuyaie mátanistsi-pisztunistaxsinasiu Nápiua. Ki ánetoyi imitáiks.

down by the buffaloes. It was already winter then. And there he was knocked over the bank. He had turned into a white calf, and lay on top [of the pile of buffaloes].

And the ancient people [the ancient Peigans] were moving about. They all were camping in the forest here. There was an old woman, she was getting wood about. She found all these buffaloes, that had fallen [off the bank]. There she suddenly saw a wonderful calf. She took that one. She brought it home. She took it therefore, [that] it would be her son's robe. And she told her son-in-law: Over there are buffalo, all fell [off the bank], that you may skin them. Give part of them to the people camping hereabout. Inside of her lodge she had sticks spread out on high [to hang the meat on]. It was on high, that she put [the buffalo-calf] on top [of the sticks]. [The calf that was nearly frozen] was thawing [now]. That boy was delighted over his skin [the skin, that would be his robe]. He was always rolling about on his back. He looked up at [the calf-skin]. It spit down on him. He said to his mother: My skin here is spitting on me. He was told by his mother: It was frozen with spittle on its mouth [and now that spittle is thawing and falling down]. He said again to her: Mother, it is making faces down on me. She told him: Oh, it was

just frozen with its face twisted. It was thawed all over. That boy lay on his back right under his skin. Then [the calf] cleared [the sticks] and jumped down on [the boy's] belly. It sounded like a gun, when it [the belly] burst. Then [the calf] ran out [of the lodge]. Then it was known, [that] it was the Old Man. He then ran away for escape. That way the Old Man had turned into a wonderful calf. And the dogs have separated [after having had their meal].

### The Old Man, the rock, and the kit-fox.

A'maukiχ'ka Nápiua ki omí uskáni sinopái, ix'tápaauaχ-kaiiχ'kiau. Apáztoχsoχtsi istsin anóχk atsimíksiniχ'k. Niétαχ-tàiχ'k, amó ómāχtanuαχkaz-puai. A'itskóiau. A'nistsiu uskáni: A'moia matsétαχtài ákitapànop. A'ipitskòiau. Itsitótòiau omím ómαχkskimin. Ksistutsisinaie. Itanistsiu omím ómαχkskimin: A'moia náχksátsis. Iχ'tsékinaie omí maiái. Ki mátsitomatapòiau omí uskáni. A'ipòiau. Itsiním, omík máksotan. A'nistsin uskáni: Iskomáχkàt, anistsís omám óχkotokəm, maiái náχkipoχkžtoχtsòtəmí. Stəmístapukskasmai omí uskáni. Mátsiszm̄s̄uatsin, itskòtaip̄mai. Otánikaie: A'uan̄nai: Nitsínáχkāχkokaie. Ki autzm-ákotsitanaie. A'nistsinaie: Matsi-

There was the Old Man and his younger brother the kit-fox, they were travelling about. It is over north, [that] this story belongs. There was a river, there they were travelling about. They went on the prairie. He told his younger brother: Let us go over to the other river. They had got far on the prairie. Then they came to a big rock. It was warm. He said to that big rock: Have this here for a robe. He covered [the rock] up with his robe. And [he and] his younger brother went on. They had got far. He saw, there was a rain coming. He told his younger brother: Run back, tell the rock, that I want to use his robe just for the rain. Then his younger brother

tápskomaxkàt, anistsís, nitákip-  
oxtsòtzmiai. Stámsistapuksa-  
sìmai. Mátsiszmìuatsinai, mátsits-  
kitotaipìnai. Otánikaie: Á'uaniua:  
Nimátakoxkòtàuatsaie, nitsìnoχ-  
kokaie. Á'nistsiu omí uskázi:  
Matsítápskomaxkàt, anistsís, káχ-  
kitoχkòkyai. Nitáksipauotoainai.  
Stámsistapukskasìmai. Mátsi-  
szmsìuatsinai, mátsitskotaipìnai.  
Otánikaie: Á'uaniu: Ómáχkski-  
miks ínāχkòtáχpiau mātatai-  
pauotomoàuaiks. Á'nistsiu omí  
uskázi: Annóm istáioχkòkit.  
Nitákskotòtoau naiáua. Stámitòtò  
omím omáχkskímin. Á'nistsinaie:  
Á'nikátsitsitskaisotamìuats. it-  
stáu, maxkoχkúyis. Itsipáksata-  
piksistsìuaie, ki ítskòmaxkau.  
Á'nistsiu omí uskázi: Okí, áχ-  
ksikamàuopi.

Á'iszmanatòian, itāχtsimian  
amóχk ix'takó. Á'nistsin omí  
uskázi: Iskótamìsapit. Ítskomax-  
kàimai. Ostói ikaitomatapipiksin.  
Otáuntsitsik omí uskázi. Otánik-  
aie: Á'uakokin amáχk óuuzχk-

ran away. He was not going  
long, then he came back. He  
told [the Old Man]: He [the  
rock] was saying: He has already  
given it to me. And the rain  
was coming near. He told [his  
younger brother]: Run back  
again, tell him, I want to use  
it just for the rain. Then he ran  
back again. He was not going  
long, then he came back again.  
He told [the Old Man]: He was  
saying: I will not give it to him,  
he has already given it to me.  
He told his younger brother:  
Run back again, tell him, that  
he must give it to you. I will  
take it back. Then he ran back  
again. He was not going long,  
he came back again. He told  
[the Old Man]: He was saying:  
What has been given to big  
rocks, that is never taken back  
from them. He told his younger  
brother: Wait for me here. I  
shall go back and take my robe.  
Then he came to the big rock.  
He said to him: He has [i. e.  
you have] always been staying  
out in the rain, [and now] he  
thinks, that he ought to have a  
robe. Then he jerked the cover  
from him, and ran back to his  
younger brother. He told his  
younger brother: Come on, let  
us travel faster.

They had travelled a long time,  
they heard, there was a roaring  
sound. He told his younger bro-  
ther: Go back and look. Then  
he ran back. [The Old Man]  
himself had already started to

skimaxk. Iksíkzmipikšiau. Omí uskáni ikzmsin. A'ískotamisapìnai. A'utsitsitsinikyaie, otsítai-anikàie: A'ikaistapoàistoxkoku. A'íksiszmòmaxkaiau, omá Nápiua itsinóyuaie. Ki omí uskáni itsíkoχponin. Otáaistoxkokoaiua omí ómzxkskim. Omá sinopáua itsístapikšiu. Ki omá Nápiua otsítomapskokàie. Omíksim itsinóyiu mánisksistzmiki. A'nistsin-aiksi: A'io, niskánaki, ámokaie nitápzkok. Ix'tsitsítskokskasiu-aiks. Nítumainoyüaiks, saáupisaxsaiks. Otátaistoxkokaie. Itsinóyiu omíksi pistóyi áχkyápau-aii. A'nistsiuaiks: A'io, niskánaki, ámok ómzxkskimz nitá-iksipuinzskok. Itánisopskoχtoy-iaiksaie. Ki itáipistoxkitoyiaiksaie, áisokuminitoyiaiksaie. A'ipstiksi-szmò itaiákitsinitoyiaiksaie. A'isikò Nápiua. Itásmiu omím óχkotokim. Itsinóyiu omíksi stá-mikis, itsítokaiχ'tsiäks omím óχkotokim. Itá pistutoyüaiks. A'tsinuàsiaiks. Ki ostói ískotáp-szmniu nskáni. A'itòdaie omím otsítsistapikšpai. Aióχkoχpat-seiχ'pai. Itatániotoyüaie. A'isaksmai. A'nistsiu: Okí, áχkum-ztomatapàuop.

run for escape. He was overtaken by his younger brother. He was told by him: That big rock is after us. They ran faster. His younger brother was fast [i. e. faster than the Old Man himself]. He would go back and look. When he overtook [the Old Man], then he would say to him: He keeps on getting closer to us. [After] they had been running a long time, the Old Man saw [the rock]. And his younger brother got out of breath. The big rock came very close to them. The kit-fox ran into [a hole]. And the Old Man was chased by [the rock]. He saw some young buffalo-bulls. He told them: Help, my younger brothers, here comes one chasing me. Then he ran past them. He saw them plainly, that they were mashed down [by the rock]. [The rock] was getting closer to him. He saw, there were night-hawks flying home. He told them: Help, my younger brothers, this big rock has chased me very hard. Then they would sail down towards [the rock]. And then they would fart at it, they would blow off a piece of it every time. After a short while they blew it in two. Then the Old Man stopped running. Then he began to look at the rock. He saw, those bulls were lying inside of the rock. Then he fixed them up [that means: he made them alive again]. They became buffaloes again. And he went back to look for his younger

A'iksisapòiau. Itoχkónoyiu omíksim pistóipokài. Itótoyinaiks. A'nistsiuais: Itsipápokapzskokìn énnìisk ómzχkskimisk. Oksístouanaiks mátsitznetoχpatsistoyìnai. Itáistsiskoyìnuaiks. A'nistsinaiks: Kénniaie kitákanistainapua. Oním óχkotokskuyi ki ánoistskaie kitákitaupix'puai. Mátsitomatapò. Omíksi pistóiks itótauanì. A'nistsiau omíksi ókòsauais: Hái, hái, káχkauoχkòksuyix'puau, kínetumozkàuyàkix'puai. Otáukoaiuaais: Sá, annáχka Nápiua nitáistsiskuyinokinàn. A'niu: Itsipápokapzskokìn énnìisk ómzχkskimisk. Oksístouanaiks matsitznetsinitoyiaiksaie. A'nnix'kaie númoztaistsiskuyinokinàn. A'niaiks: Tská ix'tóats? Otáukoaiuaais: A'pztóχsò. Ix'tsítz-pauanianiaie. Sákiauauaχkàinai. Itsitsítziauaie. Itánpistozkitoyiauaie. Oní maiái áuauotaxkatsiu. A'isokztanitsiauaie. Náuaaitsinitiaie. Itsitsuyistàpiksin oním ómzχkskimim. Kákoχtanatsànyix'tsiu. Ki otáikzmutsoakaiks. Itopítsisoò.

brother. He came to [the place], where he had run into [a hole]. It was covered up, so that there was no opening left [literally: it was knocked shut]. Then he dug after him. [His younger brother] came out. [The Old Man] said to him: Come on, let us go on again.

They went down alongside the river. He found the young ones of the night-hawks. He took them. He told them: I was happily chased by that big rock. Their [i. e. your] mothers had to blow it in two [that means: if your mothers had not blown it in two, I might be happy still, being chased by that big rock]. Then he began to split their mouths wider. He told them: In that way you will look in the future. In such rocky places, that is where you will be in the future. He then went on again. The night-hawks came flying home. They said to their children: Ah, ah, you must have eaten raw food, you are with bloody mouths. [The young ones] told them: No, that Old Man split our mouths wider. He said: I was happily chased by that big rock. Their mothers had to blow it in two. That was the reason, that he split our mouths wider. They said: Which way has he gone? [The young ones] told them: He went north. Then they flew after him. He was still travelling. They overtook him. Then they began to fart down at him. He used

Ki omí uskázni stázinstuyimiau. A'istsiu motúyi. Itáipoχkotsimaie okúyisai. Nitsáikimínai. A'nistsiuaie: Omázni anistsís, ényye kitákanistainapuan. Kémiak kókúyi itóttsiu mákaipí. Omí uskázni itanístsiu: Amói ókoani ksistuyú, kitákoχtokskòpau. A'iksistòpaiuaie. Itsikóko. Ksiskaniáutuní, otsánmuaychi uskázni, ékaianiskèkokitsiminai. A'nistsiuaie: Há, omístatoχtaikaχsetakiχ'pi. Yóksimnèpitsiu niskána. Ki omí ékaianiskèkokitsiminai. Kátasáikimí ki otáχkúimí sinopáiks antúsi. Ki ánetapaitsinimái imitáiks.

his robe as a shield. Each time he would cut out a piece of it [where it was soiled by the night-hawks]. He finally cut it all up. He ran into a lake for safety. He lay with only his mouth sticking out [of the water]. And he was left by them in safety. Then he came out of the water.

And [he and] his younger brother then wintered together. Spring was near. Then he pulled out his [i. e. his younger brother's] fur. He was then short-furred. [The Old Man] told him: When it is this time of the year, you will look in this way in the future. And that night the blizzard [literally: one who makes raids] came. [The Old Man] told his younger brother: This tripe is warm, I shall cover you up with it. He had done covering him. It was night then. In the morning, when he looked at his younger brother, he was already frozen with his face twisted. He said to him: Ah, [I wonder], what he is laughing at. My younger brother has always been a laugher. And that one was frozen with his face twisted. That is why in spring the kit-foxes are short-furred and yellow. And now the dogs are scratching the ground [after having had their meal].

[Cf. GRINNELL 165 sq., WISSLER-DUVALL mbi 24 sq. 37, MC CLINTOCK ont 342, DORSEY-KROEBER ta 65 sqq., LOWIE a 108. 120, LOWIE ns 262 sqq.]



## The Old Man, the elk-head, and the old women.

A'maukiχ'k omá Nápiua  
 iχ'tsinapapauauaχ'kàiiχ'k amó  
 niétαχ'tai. Omím ksisísko itóχ-  
 toyiu amóksisk áuaniaks: Kái-  
 nàiskinàii, áuðpinyáχ'sì, óksiis-  
 tsà. Itsinóyiuaiks, káunaiskina-  
 aiks, ponokáutokān itsápaipaskà-  
 aiks. A'nistsiuaks: E' + i, é + i,  
 znuí nakóχkoànists. Otánikaiks:  
 A'uke, ni'sá, ánni namókoχtsip-  
 stanauatoχkyàuanit. Otánikaiks:  
 Ni'sá, ánnistsàki koχtókisi. Pini-  
 ókat. A'ipaskanàniki, nimátai-  
 okaχpinan. Itomátapipaskàiaiks.  
 Nitáiniχ'kiaiks: Káinàiskinàii,  
 áuðpinyáχ'sì, óksiistsà. Omá  
 Nápiua istsitsáii kauatáχ'kyáχ'siu.  
 A'kapinaku itáikiχ'kiχ'tsòkau.  
 Otáisokanikaiks: Iikákinuàt, ni'sá,  
 ántz maksiksistsipaskàup. Ki itsi-  
 tapiðkau. Otsítomatapipoχksists-  
 kinipokaiks. Otáitsiniχ'kinipo-  
 kaiks. Itáznitsaumaχ'kàiaiks. A'i-  
 szmo itsipókakui. Manistáksànχ-  
 kyáks, itsitópotsakāsim omí pono-  
 kántokāni. Iχ'pitsípuaaie. So-  
 tázmoχtapauàuaχ'kan. A'kankaix'-  
 kim amóí ákiksaχ'kui. Niétαχ'tai  
 otsítomaiminiχ'pì, sákiànàuaχ'kan.  
 Itoχpín. Itsinapotsim. Pinápoχ-  
 tsik itáukunàiiu A'kai-Pekànua.  
 Omíksi aké itsàupii. Itanúau:  
 O'makaie ponokáistzmik iχ'tsi-  
 napàutsim. Otóχtoχsaiks, itáno-  
 káχkumiu. U'masina itsúioka-  
 tau. Apitsískapatzαχ's, itumóu:  
 A'mamauka Nápiua, omístzta-  
 nistsiχ'pi. A'nistáiiχ'ki omíksi  
 kipitáke: A'uke, káχkitapaiäko-

There was the Old Man, he  
 was travelling about down this  
 river. He heard, [that] over there  
 in the rose-bushes some ones were  
 saying: Mice, swing [i. e. move]  
 the eyes, if one goes to sleep  
 while dancing, the hair of his  
 head will be bitten off. He saw,  
 there were mice, they were danc-  
 ing in an elk-head. He said to  
 them: Oh, oh, let me do in that  
 way. They told him: Now, my  
 elder brother, just put your head  
 in [into the elk-head] from there  
 and shake it. They told him: My  
 elder brother, there is [a reason  
 to have] your ear [open]. Don't  
 sleep. While we are dancing, we  
 don't sleep. They began to dance.  
 They were singing: Mice, swing  
 the eyes, if one goes to sleep  
 while dancing, the hair of his  
 head will be bitten off. At first  
 the Old Man shook his head hard.  
 Towards morning he would sleep  
 at times. They would say to him:  
 Try hard, my elder brother, we  
 have nearly done dancing. And  
 he slept soundly. Then they be-  
 gan to bite off his hair. They bit  
 off all his hair. Then they ran  
 out separately [out of the elk-  
 head]. After a long while he  
 woke up. When he tried to pull  
 his head out, it was stuck in  
 the elk-head. He got up with it  
 [with the elk-head]. Then he  
 travelled about. He was already  
 going straight for a high bank.

pokiχ'kiniauaie. Itzχkyótoyñχ'-  
kian opázksàtsoaiks. A'ntòiau,  
naiístotopatsiiχ'kiauaie, áupokiχ'-  
kinñχ'kiauaie. Otsipóχkyàks, its-  
ístokipiksatañχ'k, óstùnnaatsuàs.  
Otáaχkàpiok omíksi kipitákeks.  
Otámikaiks: A'kanikapìmatan, áki-  
tapāχknàimau.

Where the river was deepest,  
[there] he was still walking. He  
fell over [into the water]. He  
swam down the river. Then the  
ancient Peigans were camping  
down the river. There were wo-  
men sitting [near]. They said:  
There comes an elk-bull swim-  
ming down the river. When he  
heard them [say that], he yelled  
like an elk. All the men threw  
their ropes in at him. When he  
was pulled ashore, he was recog-  
nized: There is the Old Man,  
[I wonder] what he has done.  
The old women were told by  
[the men]: Come on, you must  
prepare to break his [elk-]head.  
They [the old women] went home  
to get their stone-hammers. They  
came back, they sat on each side  
of him, they broke his [elk-]head.  
When he held up his head, the  
people ran away from him, be-  
cause he looked so horrible. He  
was taken home by those old  
women. They told him: We will  
have him [i. e. you] for a young  
man, we will have profit from  
him.

A'iszmàpaisin, itanístsuaiks:  
Nitákotapauànàki áatsistai. Pyó-  
yix'k omím atsoáskni. Itsítapu-  
ànazkan. Maiáii itáipoχkòtoyin.  
Ostúnni itáiksùnmin. Aápani itáu-  
manχksinatòm, amó otsítaipu-  
yix'pi. Itzχkáuin. A'nistsin omí-  
ksi kipitákeks: Kakó, matáχkò-  
sik. Anúksi kókòsauaiks annóm  
istskitók, nitákskskamaiau. Noχ-  
sokúyi tsapók. Anmima atsinaskò  
ánimaie kitákitoχkònoauau ísi-

It was a long time [that he  
had been camping] about [with  
the old women], [when] he told  
them: I will go out and corral  
rabbits. It was far away to the  
forest. There he walked about.  
He began to pull the hair from  
his robe. He began to cut his  
body. Then blood began to show  
about there, where he stood. He  
went home. He told those old  
women: Go on, go and get the

kotoyüu nitæχkstán. Stáznomata-  
pòiaiks. Á'ipstsisksisæmò itsipúau  
omá Nápiná. Itsáutsim otožnni.  
Á'niu: Mátaχsia, kipitákeks  
máχkaukosi. Itsikæχkòkitsiu amó-  
ksi inaksípokaiks. Otoká'noaists  
mátsitskoχtòm oní otsítaiokaχ-  
piaiks. Ki ostúmoauaists itsíniχ'-  
tatòm. Mátsisæmò itótòyi omíksi  
kipitákeks. Otánikaiks: Mátsit-  
aiz'tsiua amáχk kítæχkstan.  
Kákitaumâχkâχsokuyü. Á'uis-  
tsiuaiks: Á'uke, kikâ'χkoiχ'puan.  
Omíksim kókòsoaiks piníksíkinok,  
okánistaiokaχpiaiu. Sotázniayik.  
Kòkskípokau ámoi iz'túksàsiu,  
nitsínitau. Á'moχkauk, nitsíniχ'-  
tatau. Tákipautot. Itáksipstàpi-  
ksim mistísists, áuχtuitòm omíka  
kitsíni. Itanístsiuaiks: Kókòsoaiks  
aužtapàuatok. Itsitápuχpaipiiiaiks  
omíksi ókòsoaiks. Otsipásokapi-  
ksistæχsaiks, kákiχ'tsinakasii oto-  
ká'noaists. Itanístapauàpiksimiaiks  
omístsik mistísists.

Otsítanakokaiks. Otáaistoχko-  
kaiks. Omím kšískstækianàtsimàn  
itsitsistàpikisiu. Omíksi kipitákeks  
áitotaipii. Itsáuχkotsitsipímiau.  
Omím kšískstækianàtsimàni stámi-  
tsauχkoàsainiòpianaie. Omá Ná-  
piná stázsisapòksi-tæχkapiu. Omí  
tápoχts iz'tépsæksiu. Á'toχketsi-

carcase. Leave those your children  
here, I shall watch them. Follow  
my trail. There in the forest you  
will find the black-tail deer, that  
I killed. Then they started. After  
a short while the Old Man got  
up. He took out his knife. He  
said: It is not good, that old  
women have children. He cut off  
the heads of those little children.  
He put their heads back [in the  
same place], where they had been  
sleeping. And he boiled their  
bodies [in the pot]. After a short  
while those old women came back.  
They told him: [The black-tail]  
that you have killed, is not there.  
It only left bloody tracks. He  
said to them: Now, you have  
got something to eat. Don't wake  
up those your children, they are  
still sleeping. Just eat. A young  
antelope ran by, right here, I  
killed it. Here it is, I put it in  
the pot. I will go out for wood  
just for a while to make fire.  
He began to throw in sticks, he  
filled up the door. He told them:  
Eat your children yourselves.  
They jumped over to their chil-  
dren. When they threw the robes  
from them, only their heads rolled  
down. Then they began to throw  
away the sticks [from the door].

They chased him. They came  
close to him. There was a beaver-  
hole, he ran into it. Those old  
women came there. They could  
not go in there. Then they sat  
crying by the opening of that  
beaver-hole. The Old Man then  
crawled through the hole. From

nausatsinaiks. A'itotòaiiks. A'nis-  
tsiuaiks: A', kipitákeuaki, kitái-  
kix'puan, kímankitanasainiopiχ'-  
puaisks? Otánikaiks: A'mnisk  
Nápiisk matsínoχtokìn uókòsinà-  
niks, áuomaie itsístàpiksiu. A'nis-  
tsiuaiks: Há +, mitúkètsimàn  
Nápina. Kéka, nitákitsip. Itsís-  
təχkapüχ'k. Pistóχtsi itészòkia-  
kiiχ'k ki á'χkumskàiiχ'k. Kén-  
niaχks ostóyi áiksinim ostoksísi  
ki ostómi. Ki itsázksiiχ'k. A'nis-  
tsiuaiks: A'uke, kipitákeuaki,  
nikáitaisapinitau, káχkitapaia-  
k-siskapatàuaie. Sotázmaikitsipik.  
A'istəχkapiàiks. Itsitsóχkakòto-  
tan. Sotázmiποχsüuaiks. Kémui.

there at the other end he came  
out. He again changed his appear-  
ance to them. He came to them.  
He said to them: Ah, old wo-  
men, what are you doing, why  
do you sit crying? They told  
him: It is the Old Man again,  
that killed our children, here he  
has run in. He said to them:  
Ah, I hate the Old Man. Wait,  
I will go in there. He then went  
in there. Inside he hammered  
and yelled for himself. And he  
himself cut his face and his body.  
And he came out. He said to  
them: Now, old women, I have  
killed him in there, you may  
prepare to pull him out. Just  
go in there, both of you. They  
crawled in. He built a big fire  
near the opening [of the hole].  
He then smothered them. And  
that is all.

[Cf. WISSLER-DUVAL mbi 32  
sq., Mc CLINTOCK out 341 sq.,  
DORSEY-KROEBER fa 101 sq., 107  
sq., LOWIE a 116 sq. 124.]

### The Old Man and the spring-birds.

A'mankix'ka Nápiina mátoχ-  
tapauànaχkàiiχ'k. Amóm óməχ-  
ksiksknyìχ'k àitsistsó. Itsinóyi  
omíksi népuməkii. A'nisaiks  
„Népuməkí", óəpsəpoaiks itái-  
səχpi. Omíma mistísimi, istá-  
pikaniksminai, áitsitsiksikəχpi.  
A'nisaiks „Matsksəpəpuməkí",  
áitatsitsiksikaisapəχpiàiks. Mátaχ-

There was the Old Man, he  
was travelling about again. He  
entered a forest of big trees in  
this country here. He saw,  
there were spring-birds [literally:  
summer-birds]. When they said  
„Spring-bird", then their eyes  
would fall out. There was a tree,  
it was a very dry tree [i. e. a

tàsainisàtsinaiks: E' + i, é + i, zuni nákoχkoànistis. Otánikaiks: A'uke, ni'sá, mátaokamapìuats. Túkskaists itauániop ómαχksiks-kuists, itsítamitakiòp. Stánmistapòyiχ'k. A'uksiksisò. Omím ómαχksiksìmin. Itaníχ'k „Népumæki", nítiksìkaisàχpù oáps-piks. Stánmataniu „Matsksápèpumæki", sotámatsksαpoχpù oáps-piks. A'itsistapu. Omím ómαχksiksksko átsitòtò omím mistísinaí. A'tsitanìu „Népumæki", nítiksìkaisàχpù oáps-piks. Sekunázàk-anìu „Matsksápèpumæki", mát-sinauataisαpoχpùuαiks. A'isauzt-auèpsspiu.

Stánmistapu. A'itskó. Itápaistui-puyìu. Omáαχks àkéu, itsinó-yiuaie. Itaníu: Nítápæstòk. Itsitápòaie. A'itòtòaie. A'nistsiuaie: Kimáukapæstoksk? Otánikaie: Kákoχkitàpautapìnoki, παχτόχ-piks nítsoakì. Otánikaie: A'. A'nistsiuaie: Amóia niétαχtàii istápìpiokit, ákitsitapimaup. Stámitòtsinakìuaie. Otáistsìpiokaie. Itáiakèpimaiau. Otánik omí àké: A'mokaie einíu. A'nistsiuaie: Amóia nóχpsii. Kakitápokèzèminit anó einíua. Istánit: A'uke. Túkskèzèmi iuitsíu. Stázmoχkòyiau. Omá

dead tree], they [their eyes] would fall cleanly in it. When they said „Back in, spring-bird", then they would fall cleanly back again to them. He went towards them crying [and saying]: Oh, oh, let me do in that way. They told him: Now, my elder brother, it is not important. Once [a day] we say it in forests of big trees, [when] we are happy. Then he went away. He had just gone out of sight. Over there was a big tree. He said „Spring-bird", [and then] his eyes fell cleanly out [on the tree]. Then he said again „Back in, spring-bird", [and] then his eyes fell back in again. Then he went away. There in a forest of big trees he came again to a tree. He said again „Spring-bird", [and then] his eyes cleanly fell out [on the tree]. He kept on saying „Back in, spring-bird", [but] they did not fall back in again. He had no eyes any more.

Then he went away. He went on the prairie. He stood about, making signs. There was a woman, she saw him. She said: He is making signs to me. She went over to him. She came to him. She asked him: Why do you make signs to me? He told her: You might lead me about, the germs of the snow [supposed to be the cause of snowblindness] have eaten my eyes. She said to him: Yes. He told her: Take me over to that river there, let us make a shelter there. Then he

Nápiua ánistriu: Amóksi oxsis-  
tsíksi kítoχkot, pinipótosau, ki-  
mátakokòspa. Otsitsipotsistsikαχ-  
piáie, ánnimaie itsíksipistsiuaiks.  
A'ipstsiksiszmò, itanístsua omí  
àké: Kipotónokit. Otáismoto-  
nòkàie, itsókan. Itsipáisokinàinai  
oápspiaks. Otsítsinokàie, máto-  
zpspiuats. Otsítsikinánαχkimo-  
kàie. Itsipúauyinaí. A'iszkínai.  
Itsipókakiu. A'nistsiaie: Kitá-  
ksikiχ'pa? Itsístapistapatakayayí-  
nai. A'uakuyiuaie. Imatáiniuaie.  
Omá akéu itsksinim: A'moks  
oxsistsíks áioχtoyíu, nímoχtoma-  
táinok. Itsíkαχkapiksistsiuaiks.  
A'iistoχkím, otsítomainiχ'pi. Itsí-  
tapiksistsiuaiks amó ákiksaχko.  
Omá Nápiua otóχtoχsaiks, sotá-  
moχpàuaníu. Ki áikzmotsiú omí  
àké. Ostóyi ikyáiaupitsisod.

had a hold of her. He was taken  
into the forest by her. Then they  
began to make a shelter. He was  
told by that woman: There are  
buffalo coming this way. He said  
to her: Here is my arrow. Only  
hold it towards these buffalo.  
Then say: Now. [She pointed  
the arrow at the buffalo, and  
then he shot.] He killed one of  
them. Then they had something  
to eat. The Old Man told her:  
I give you these buffalo-hoofs,  
don't let them go [i. e. don't  
lose them], you will have no  
child. [He said this, fooling her,  
because he wanted, that she  
should have on her something  
that rattled, that he might know,  
where she was.] Where her  
shoulders came together [i. e.  
between her shoulders], there he  
tied them. After a short while  
he said to that woman: Look on  
my head for lice for a while.  
She had looked a long time on  
his head, [and then] he fell  
asleep. Then she lifted the cover  
from his eyes. Then she saw,  
[that] he had no eyes. She gently  
laid his head down [from her  
lap]. Then she got up. She went  
out. Then he woke up. He asked  
her: What are you going to do?  
Then she went away running.  
He chased her. He nearly caught  
her. That woman then knew: He  
hears these hoofs, that is why  
he nearly catches me. Then she  
broke them loose. She got near,  
where [the river] was deepest.  
She threw them to the bank [of

Stázmatoxtò. Amói akaxkó  
itótò. Á'niix'k: Á', áumaxks  
áiiχ'k otákaχkùvix'k. Omí ksi-  
náuàuyi itsitótòyinai. Osámàiai  
otsítaisimiàtsokaie. Á'isokanùix'k:  
Á', ámozkaχks áiiχ'k ákaipis-  
ksùix'k. Otáisksinokàie, otsau-  
áàpsi. Otsítaisipuyimokaie. Itau-  
ápoχpàtsknyiaie. Á'isokanistsù-  
aie: Á', áinoan. Kénnaixks itsi-  
simiotoyiuaie. Tùkskázumai ózpsspi  
ázumiaie itsítsapiχ'tsù. Ostói so-  
tázmiapiu. Á'uaukapiu. Á'uist-  
sinaie: Kitákatskoχkòt. Stázmi-  
apiu. Ítskitapò omím ómzχksiks-  
kùvi. Omím mistsisim ánniksauki  
ózpsspiks, okánistsitaiχ'tsiχ'p.  
Stázuotoyuaiks. Stázmatàkiχ'tsù-  
aiks. Omí ap'isi mátskoχkotsìn  
ózpsspiai. Kénnaie nitsitsinikàsù.

the river]. When the Old Man heard them, then [thinking, that the woman was there, he went in that direction, and] fell over the bank. And that woman made her escape from him [literally: and then he saved that woman]. He himself had a hard time to get out of the water.

Then he went on again. He came to a round hill. He said: Yes, this is that round hill [literally: his round hill]. There was a coyote, [that] came to him. He [that coyote] would make him smell his claw with a rotten toe. [The Old Man] would say: Yes, this is that old corralling-place. Then he was known by [the coyote], that he could not see. Then [the coyote] would stand in front of him. [The Old Man] then would tread on him. He would say to [the coyote]: Yes, I see you. Then he caught him. He put one of [the coyote's] eyes in [his own socket]. Then he himself could see. He was one-eyed. He said to [the coyote]: I will give it back to you again. Then he could see. He then went back to the forest of big trees. There on that tree were his eyes, they were still there. Then he took them. Then he put them back [in his sockets]. He gave that coyote his eye back. That is the way, that it was told.

[Cf. GRINNELL blt 153 sq.,  
WISSLER-DUVAL mbi 29 sq.,  
DORSEY-KROEBER th 50sq., LOWIE  
a 117 sqq., LOWIE ns 272 sq.]

## A man saved by a dog.

Omá nínau nitsitápunkunàiiin. A'paisamin. Noχkoχkóiiu, mátoχ-kaiekoχkoiuàtsiks. Nepú amóχkotsitápunkunàiiχ'pì, áisəmo otsítankunàiiχ'p, noχkáztsàmin. Itótapòtsiu. Itsinóksoyiau. Okáuais-toχkèkoaiau amó noχkétshitapìkokúyi. A'isəmikòko. Omá imitáu sáiaikuýiu. Okósiks ékapomaχkàiaiks. Omá imitáua itsípiotóisimù. A'kaitautsiksistopìn omí noχkétshitapì. Omá imitán təm-aisimiu. Kénuaik amók moχso-kúyik áutsapòmaχkau, omí noχkétshitapìkoan tsítskunakəkaie. Kəkəsainiāpiksiu. Itəχkyápistsipatàkayəiun okóaii. Itsípstoχpàipiu. Itsípstapàχkoniā'χkumiu. A'uanistsimù okósiks. A'uanistsiu-aiks: Təmásá, nitáikimatskiòpiau. A'kokyaisautsisaiau. A'uni á'χkumatsiu.

Omá nínəua itsipiúsunəuanin. Ítanistsiuaie: A'χsàts? Otánikaie: Níkəuoko úniki-ts. Sákiiutautsín-épsəi. Omá nínəua itanistsinaie: Tákautsiχ'p. Omá imitána ánis-tiuaie: Íkakaitapiskò. Ítanistsiu-

There was a man, [who] was camping alone. He was hunting about. He got some meat [once in a while], [part of the time] he got hardly anything to eat. There, where he camped about in summer, where he camped a long time, he went out hunting again. He came back with the meat. They ate with delight. In the night they were secretly approached by people of another tribe. It was late in the night. There was a dog, [that] had pups. Its pups were just big enough to run around. The dog went in the night to get a drink. The people of the different tribe were already sitting [waiting for an attack on the camp]. The dog then was drinking. And then, [when] it was going back on the trail, it was shot by a man of the different tribe. It just howled. It ran home to its lodge. It jumped in [to the lodge]. It was groaning after having got inside [of the lodge]. It was talking to its pups. It told them: The poor things, they are sitting with pitiful faces. They will have their guts torn out. In that way [the dog] was yelling to them.

The man jumped up [from his bed]. He said to [the dog]: What is [the matter]? He was told by it: I was shot in the teats. The arrow is still there [in the wound]. The man said to



àie: Nápaiàkomazχkât. Ómoχta-  
pikaiètapièkoχp, énniχ'kaie àχ-  
tsitáuop. Áχtsitotsimnotàuop.  
Ákotoaii kokósiks. Omá imitána  
itótakzχkusksimim. Ki ómiχ'kaie  
iχ'tapíkauopìnai, kénniχ'kaie  
ákāχtsipìksiau. Omá imitáu itom-  
ápauàuaχkan. Mátomapiχ'tsiu-  
aiks, itsítsòyoχsatòχp okóanai.  
Itsíkapiksiχ'pàie okóauai. Otómi-  
tām itzχkiúkamotàuaie. Itáisaka-  
kimiuaie. Ki énniaie nitszχkú-  
tsisakò.

[the dog]: I shall pull it out.  
The dog said to him: There are  
many people. The man said to  
[the dog]: Try and run away.  
Where there are not so many  
people, that way we shall go.  
We shall run away from them.  
We shall take your pups. The  
dog went out to find out [where  
the enemy was]. And where there  
were not so many people, that  
way they ran away far. The dog  
was on the lead. They had not  
gone far yet, [when] their lodge  
was yelled at [by the people of  
the different tribe]. Their lodge  
was torn down. His dog saved  
[that man's] life. [Since that time]  
he loved [the dog]. And that is  
the short gut [of the story].

### A man saved by a child.

Omá níuàua matsitsítapauku-  
màim. Sknatápsatòm otápiove-  
kànists. Áskzsaìksinòksiu. Mat-  
áimiu pítuiks. Áítapaipikotoχtò-  
maists sòatsists áχsists. Áiikska-  
kàuoiaists. Áiiksiszmokumàim. Ki  
ostói omá níuau itanístsin otoχ-  
kémaiks nátokzmi, pokáii saz-  
kúmapìnai: Annákik oχkísts.  
Ákopakìop. Sipiénnikinàk. Ito-  
mátapinikinàiaiks. Áíkoko omá  
níuau ápaistutsim óχpsists. Ái-  
aχsàpistutsimàists. Omí pokáii  
áisauχpatatstoχkìmai. Itanístsin:  
Kikztáuksipi-tsimoàua anná po-  
káu? Omá akén itanín: Sá. Itanín

There was a man, [who] was  
also camping alone. He was very  
strong [that means: he had a  
great success], whenever he went  
out to get something to eat. He  
had always plenty of food to  
eat with delight. He also caught  
eagles. He then would take the  
good tail-feathers and fix them  
up. He had lots of them. He  
camped a very long time. And  
he, that man, told his two wives  
and the child, that was a boy:  
Now hammer the bones. We shall  
move. During the night you must  
make grease of them. Then they

omá níuau: Anná pokáua znním inikínanim itanáuanistòm. Itám-sokitsikinaipìminai. Otsítapstòkaie. Annóχk kokúyix'k íkakaitapiu matápiua. Nitsékaisàpanàuaχk. Annápautsik kitsinánouaists. A'moχk amítóχts tápipiksik. Omá níuàua sóatsists itoχkótsiuaie omí noχkétsitapikoän. Otánikaie: Makápi istisómomitan. O'mi ipotóχtsi ánuiaie istoχtóttau. Anétakik. Nitsikímmau amó pokáu, nitáχpátaatsis. Itotsímmotaiäu. A'umatapiapinàku itsíkapiksìχ'p okóauai. A'miaie nitoχkúikamotàn. Imatsípiksiau. Otsíkakiani-kòaiuaie. Amói aukanáutsisiu okóauai. Omí ipotóχtsi omísti sóatsistsi itótsìminai. Amói otoχ-póksìmiai otáipstsikimòkinai. Otáuanikàie: Kitákitsip. A'isaiètsi-mau. Kémyaie nitakútsiu.

started to make grease. In the night the man was fixing his arrows. He was fixing them up well [with the tail-feathers]. The child would give somebody outside a taste [of the grease by means of a stick]. He [the man] asked [his wives]: Do you have any suspicion of that child? That woman said: No. The man said: The child is dipping it [the stick] in that grease. Then [the person outside] went slowly in [to the lodge]. He made a sign to [the man] [and said to him]: This night there are a great many people about. I am the scout. Get your things ready. Run that way higher up. The man gave the tail-feathers to that person of another tribe. He was told by him: Wrap them up in something bad [that nobody will think, that it is something of value]. Put them over there by the door. Hurry up. I pity this child, because he gave me to lick [the grease from the stick]. Then they ran for escape. Towards morning their lodge was torn down. In that way they were all saved. They had made their escape. They had been told by him [i. e. by that man of the other tribe] [what to do]. They [the enemies] took everything from their lodge. He [the man that had saved them] took the tail-feathers over there by the door. There was another man with him, by whom [literally: by him] he was suspected. He was told by [that other man]:

You must have entered [here before]. He denied it. And now the boiling is ended [that means: the story is at an end].

### A woman who killed herself.

Íkáua /kai-Pek̀̀ni. Omáaχks akéu, àχpatómiu. Amói otáit̀̀ansi Pek̀̀niua, omí omáχpatómi amóm okáni áisàts̀̀iniuai. Omí nepús-taut̀̀ks̀̀iniuai, itótapitsipuỳ̀inai. Ki itapítóχkyà̀is̀̀inai. Otoχpúiskis̀̀ini itsítχt̀̀au omíu mist̀̀sím. Ái-ksístòkau omá Pek̀̀niua. Oná maniká'pin itsóo. Mátsiszmòda, its̀̀initau. Sot́́zmχχpistapχχkuskis̀̀òdu, inítχsi. Amó Pek̀̀niua aítapist̀̀itsiu. Mátsiszmòda, ita-ksístutsiu. Omím okánim itótsat-okèkau. Oná akéu, áχpatómiu, omí omí otsítainiksistòk. Á'nis-tsuaie: Kitáiksismanksi-stòki. Itsiniχ'kats̀̀in omí omáχpatóm. Á'nistsin om: Annóχk nitsikáχsitaki, náχksikiptuòdχs nímχχpatòma. Itotóχkoχtan. Omím okáni st́́mitapò. Á'istíχkimàie. Itsiniχ'kiu. Ist́́mniχ'koχtoỳ̀in omí omáχpatóm: Náχtan nitáik-siskòtsimana? Itsitòtau omí mist̀̀sís, otsékaitsinòdχpi. Omí mat-ápiinai ikaitsipstápiinai omím okáni. Á'mniàie otáíχtòk, otsiniχ'ksi ki otápauànatsimmaχs omím inítáim omáχpatómi. Itsit-ániso omíma mist̀̀sím, otsitòtauàsiniχ'pi. Á'itoχkitòpinaie. Omí apís itsitsiskipim, ki itsi-

The ancient Peigans had the medicine-lodge. There was a woman, [who] had a side-husband [i. e. a lover]. [One day] when these Peigans were having a happy time, that one, her side-husband, was looking at this medicine-lodge. There was a post, he stood up against it. And he laid his face on it. The paint on his face showed on the post. The Peigans had done making the medicine-lodge. That young man went on a raid. It was not long, then he was killed. Then he was immediately known, that he was killed. These Peigans moved away from there. It was not long, then they moved around [that means: they turned back]. They camped near that medicine-lodge. That woman, that had had [that young man as] a side-husband, was treated badly by her husband. She told him: You have treated me badly a very long time. She called [the name of] her side-husband. She told her husband: Now I am very glad, that I may see my side-husband soon. Then she went after wood. Then she went to the medicine-lodge. She got near it.

tsapoχkyàkiuaie. Itsínnâχpàipiu. Ki omá matápiu itsitápipòmaχkau. Otáitotaipisaie, ékainìnai. Omí ómiai omík nâχkáχtáumaχkàiin, ékainìn otoχkémán. Omí stsíki matápi, émiaie otáitsini-kàk, manistsípùyíχ'pi ki manis-toχkuyèniχ'pi. Kémi.

She sang. She sang words about her side-husband: Where is he, I had bodily contact with? She then came up to that post, where she had seen him before. There was a person already sitting inside of the medicine-lodge. By him she was heard, how she sang and how she talked and cried about her side-husband, the one that was killed. Then she went up on the post, by which she had been crying. She sat on top of it. She tied a rope to [the post], and she put it around her neck. Then she jumped down. And that person got up and ran to her. When he got to her, she was already dead. Her husband over there was running [towards her], his wife was already dead. It was that other person, [that] was telling about her, what she talked about and how she came to die. And that is all.

[A similar suicide is recorded by Mc CLINTOCK on 317 sq.]

### Dresses of old women burned.

Aistsíkai-Pekžniū saáinusoχtsik itáukunaiū. Kókúyi omíksi maniká'pii sépiapainiχ'kiuóiau. Á'iszmikòkò, omúma kipitányis itsitòtsokaipíiau. Á'uistseian: Á'ikū-aztan amóksi kipitákeks. Máu-maiszmipòpiiks. Túkskžua itsípst-sžmíuaks. Á'pstoyiu omí otákiū: Pùχsapút. Omíksi kipitákeks

The Peigans of not long ago were camped in the lower country. In the night some young men were going about singing. It was late in the night, [when] they stopped near an old-women's-lodge. They said to each other: I wonder what these old women will be doing. They are sitting

omím opótanoai itsáiszstsísimàiaiu.  
 Omíksi maniká'piks ánistsèiaiu:  
 Mázustàmi aχkunótakiòp, áχki-  
 tsistsìtomoiiks osókàsoaists. Omí  
 kitsími ikináikàinimiàiu. Omíksi  
 mázustàníks itsípstsìníiaiu. Omíksi  
 kipitákeks sakitsáinimiàiu osókà-  
 soaists. Omíksi maniká'piks itsúi-  
 istitsísimiaists. Sotázmitsìnitsiaists.  
 Apinákuyi otázmoauaíks itanís-  
 tsiaiu: Asókàsii noχkoχkókinan.  
 Kokúyi zúníksiskaie maniká'pi  
 itsínsimi nisókàsiuànists. Kénuaie  
 nauístksinoàii ámoksisk kipit-  
 ákeks.

up late in the night. One [of  
 the young men] looked in. He  
 made signs to his partner: Come  
 here. By [the light of] their fire  
 those old women were searching  
 for lice on their dresses. Those  
 young men said to each other:  
 Let us get a lodge-pole, that we  
 push their dresses in [into the  
 fire]. They opened the door easily.  
 They held those lodge-poles in.  
 Those old women were still hold-  
 ing their dresses [near the fire].  
 The young men then pushed [the  
 dresses] in. Then they burned up.  
 Next morning [the old women]  
 said to their daughters: Give us  
 some dresses. During the night  
 there were some young men,  
 they burned up our dresses. And  
 that is all I know about these  
 old women.

### Horses found.

Niuóχkanistoχtsimàχpi. Oná  
 matápina íkskaikimmatàpsüχk.  
 Mátoχkusksinoàuats, otsítapòχpi.  
 Tázmitapanàuaχkan ámoi sankyé.  
 Otáistuyìnisi, itsksinóan, áksi-  
 káχkùiniu. Tázmatsepomiu. Táz-  
 m-oxtápauàuaχkan, mátsikákaita-  
 piskò. Tázmitoχkaistzúnatsau opáz-  
 paukauàii. Ki sótzamanikàie:  
 O'nim ómzχksikinùim aniátsi-  
 tòtòt. Ánnuinaie kitákitoχkòitapì.  
 Tázmomatapò. Tsánitsòa otsókà-  
 nists? Itsitòtòaie. Osótzmauik  
 omí opázpaukan: Ánnistsi koχ-

How I heard the news [i. e.  
 the story]. There was a person,  
 [who] was very poor. He was  
 not known [by anybody], where  
 he went. Then he was travelling  
 about on this prairie. After he  
 had wintered, he was known,  
 [that] he might have died. Then  
 he stayed out also during the  
 summer. Then he was travelling  
 about, [where] there were not  
 many people. Then he was shown  
 [by somebody] in his dream  
 [what to do]. And then he was

tókisi. Mináksisatsis. Kitákstun-  
natsistotòk ánnà nínàuzm. Mat-  
sitstsípa, máχksikimmai. Kiné-  
tsitapì annóχk kinátsikim. Kí-  
moχtanist, káχkitapùχs. Iikáki-  
màt kokúsi, káχkitotsàpinakumis.  
Kitákstzmisksinòk, omáie ma-  
tápiu, áχkéyi auχtakúsi. Minák-  
sisit.

told by [that person]: Try to get  
over to that lake. There you will  
get something. Then he started.  
How many times did he sleep  
[before he got to that lake]?  
[Nobody knows.] Then he got  
there. Then he was told by the  
person in his dream: There are  
your ears [that means: there is  
a reason to be on your guard].  
Don't dodge from him. There  
is a man, [that] will do some  
dangerous thing to you. There is  
none, that he would pity. You  
are the only one now, that I  
pity. Therefore I told you to go  
[literally: that you must go]. Try  
hard during the night, that you  
may be close by in the morning.  
He [the man in the lake] will  
know you, [that] there is a  
person, when the water sounds.  
Don't dodge.

A'isàkapòyinai. Iχ'kitópìnai.  
Tázmitapàunmaχkàinai. Otáistoχ-  
kòkaie, itstsisipisimàinai. Itsáu-  
otsimìuaie. Ítsksinim, otsikím-  
matàps: Matsikíua, annóχk ksis-  
kənáutuniiχ'k nitákoχkuini. It-  
sáuotsimìuaie. Otákapokaχpats-  
kòkaie. Itsiksístakáχpaipìin po-  
noká'mita. Omími mátsitakokska-  
sinai. Nitúyi, áistoχkotsìniki,  
itástsipisimàinai. Otázstakàie,  
maχkáksis. Nisoóyi otsitapokaχ-  
patskùyiχ'piaie, itsitòtsimisàuyi-  
nai. Otánikaie: Nipuánt, áχki-  
toχpòkəχkàioy. Amó nóts,  
istoχkitópit. Tázmitoχkitòpiuaie.  
Otsitotásianàkaie. Otsítomatàp-  
suìpiokàie. Moká'miχ'tatsikàχ-  
tsim énnimaie itokóyinai. Tázmi-

He [the man in the lake] went  
out [of the water]. He was riding  
on horseback. Then he ran to-  
wards him [towards the poor  
man]. [When] he got close to  
him, he whipped [his horse].  
Then he did not run from him.  
Then he knew, that he was very  
much to be pitied: There is  
nothing to prevent, [that] I shall  
die now in the morning. Then  
he did not run from him. Then  
[the rider] was going to run over  
him. The horse jumped over him.  
Over there [the rider] ran past  
him, and turned back to him.  
When he got close to him, he  
whipped [his horse] the same  
[as before]. He tried to make

itotòäie. Itsipímaie. Otánikaie: O'mi stópit. Ki tsánitsuyi kokíyi kitákitsòkaχp? A'nistsinàie: Nimatàkitsokaχp, tákatomato. Otánikaie: A', sokápiu. A'uke, ámoistsi nitsináni. Kinóχkstatàχpi, màtsít. A'nistsin: A', ómi ipotóχt oχsistsínai, źnuiksaie tákotoàii. Otánikaie: Mátayχsiu-aiks, makápsiau. Minótosau. A'moistsi áχsiì, tótakitau. A'nistsiu: Sá, omíksi oχsistsíks nitákotoàii. Otánikaie: A', kitsíkokžki. Mátststsìpa, naχksikímmmai. Annóχk kinétsitapi kitsikím. A'uke, kitáukotau. Annóχk áiàksikòkuiχ'k kitákomatò. Kitániχ'top, annóma káχkitsokàni nátokai túkskai, kémmistsiaie istuyii. Mokžkin, omoχtániχ'pi: Mátakitsòkaχp.

him dodge [literally: that he dodged]. Four times he then ran over him, [and] then he got off [his horse] by him. Then he told him: Get up, that we may go home together. Here is my horse, ride on [him]. Then he rode on [him]. He [the man from the lake] was leading his horse. He then took him [the poor man] into the water. Right in the centre [of the water] he had his lodge. Then he [the poor man] came there. Then he entered. Then he was told by [that person]: Sit down over there. And how many nights will you sleep [in this lodge]? He answered him: I shall not sleep here, I shall go away again. He was told by [that person]: Yes, it is good [that you are going away]. Now, here are my things. Take, what you like [literally: think]. He said to him: Yes, over there near the door are hoofs, I shall take those. He was told by [that person]: They are not good, they are bad. Don't take them. These [other things] are good, take from them. He said to him: No, I shall take those hoofs. He was told by [that person]: Yes, you are very wise. There is nobody, that I would pity. Now you are the only one, I pity you. Now, I give them to you. Now the coming night you will go away. If you had said, that you would sleep here two [nights] or one [night], those [nights] would have been winters. He was wise,

A'utako, omíksi oxsistsíksi itótoyí. Omá nínau táznoχpsàksinaíks. Itsaáitsikapiksistsíuáíks. Itáχkánauoχtòmaχkau ónokā-mitàsina. Sotámótèpuyíu. Omí sikapíski'minai. Otokyápokoáie oxkíni. Tázminnínai. Otsítóχkòkai: Má omíksi oxsistsíksi. Otá-nikaie: Amói skí'ma otoχkánau-kòs ámom ónokā-mitàsín. Nisoóyi kokuísts ksistsikuísts miniókat, minapátapít. Túkskau kitsítapau-àuaχkaχp áisàtsit. Amó ómoχtsisòχp kokuísts ksiskánáutunís, sauumáiszskàpis, amóksi oxsistsíksi saáitsikàpiksistsís. Amói skí'ma minipótos. Míimnís.

Aumató kokúyi. Ki tázmau-àuaχkau. Nánauàupínaku. Tázmauàuaχkau ksistsikúyi. Nánoat-aiòko. Kokúyi tázmatatauàuaχkau. Nánoatapínaku. Ksistsikúyi tázmatatauàuaχkau. Tázmat-sikòko. Kokúyi stázmatatauàuaχkau. Kén-miaukaie áumatapaisopuyínaku, itótoyíu oxsistsíksi. Itomátapau-àtapiksistsíu. Tázmsokoχtoχkuyíu, ksaχkúm auáztoχpatskoχs. Ki ítskaipuināχkumínai ótàs. Otáukanaitsikáie. Táznáχkznoχtaits-kokskasínai. Itsipótoyíu ótàs. Tázmiokàu. Tázmaíokau annóχk ksistsikúíχk. Áíikòtázkò itsipókakiu. Táznomatò. Túkskzm ótàs

that he said: I shall not sleep here.

[When] it was evening, he [the owner of the lodge] took those hoofs. Then that man went out with them. Then he rattled with them. Then many horses all ran towards [the lodge]. Then they all stood about. There was a grey mare. A [rope of] raw-hide was round her neck. Then he caught her. Then she was given by him to [the poor man] [with the words]: Here are those hoofs [belonging together with the mare]. He told him also: These horses are all colts of this mare. Don't sleep during four nights and days, don't look back. Look only in the direction, you are travelling. The fourth night in the morning, before [the sun] has risen, you must rattle with these hoofs. Don't let this mare loose. Hold her fast.

He started in the night. And then he travelled on. Finally it was morning. Then he was travelling still during the day. Finally it was night again. During the night he then travelled again. Finally it was morning again. During the day he then was travelling still. Then it was night again. During the night he then was travelling still. And then, [when] it was getting day-light, he took the hoofs. He began to rattle with them. Then he felt, that the earth was shaking. And his horse was neighing hard [literally: was suffering with neighing].



támoxkitòpin. Itomáto, ki omí skí'ni, sipapíski'ni, iχ'pátsiuaie. Ki ókòsiksaie tótanmaχkàii. Màt-siszmóa kokúyi itokékau. Mats-ókau. Apinákuyi ákaisuàina-kuñmiu ponoká'mita. Omíksi oxsisísiksi támotoyiuaiks, saait-sikapiksistsiuaiks. O'tàsiks mátsi-toχkənuauaistomaχkàii. Omí skí'm támátsimniua. Mátsitomatò. Ksis-tsikúyi atámauàuaχkau. Mátaikotsòχkitopiuaits. Á'ístzmiksinan-àuaχkau. Ki omí tukskázmin skí'mi mátaipotoyiuaits. Támato-kékau. Á'istainàie. Á'innimaie itsísksipistsiuaie. Támitsòkənaie. Otánikaie: Á'isttsii moyists. Apinákus kitákoto. Támapiuàku. Támimmiu ótəs. Ki amóks pono-ká'mitaiks mátaχkumatsiuaits.

Táməuàuaχkau ksistsikúyi. Sá-kiauaχkau, támoksiniim mo-yists. Túkskəmi ótəs ómzχkimi, tsisin, áisákuyi. Túkskəmi apí, matstsísin. Ánniksaie nátokəmi istoχkanáiaχsi amóm ónokā'mi-təsin. Otánik onítma nínəim: Máta-kəsimiχkəna ónokā'mitəsin kitáksiszmipəitəpisi. Á'utò okóai.

All [the horses] overtook him. Then they all ran past him. Then he turned his horse loose. Then he slept. Then he was sleeping this whole day. Late in the evening he woke up. Then he went away. He then rode one of his horses. Then he went on, and he was leading that mare, the grey mare. And her colts [all the horses] ran by her. After a short while, when night came, he camped. He slept again. In the morning the horses were gone [literally: not to be seen]. Then he took those hoofs, he rattled with them. His horses ran all again to him. He caught that mare again. Then he started again. During the day he then travelled. He could not ride well [because he had no saddle]. [Therefore] he would just travel on foot. And he would not let loose that one mare. Then he camped again. He picketed her. There he tied her. Then he slept near her. He was told by her: The lodges [of the Peigans] are near. To-morrow you will come there. Then it was morning. Then he caught his horse. And he did not drive those other horses.

He then was travelling during the day. He was still travelling, then he suddenly saw the lodges. One of his horses was a big, hoh-tailed, bay horse. Another one was white, also bob-tailed. Those two were the best of all these horses. He had been told by that man [he got the horses from]:

Kanaitapina zskχsauakāχkuyin-  
aiks ponokā'mitaiks. A'ipisitsi-  
mūaiks. A'utəmitsksinoan, otsi-  
tapòχpi. A'istatau, māχksinisi.  
A'itəmisokitòto. Itopzkin amó  
matápi. Itauáχkumatàχkuyin  
annóma matápi ponokā'mitaiks.  
Itəstunnoyiauaiks. Mātsitoχko-  
toχkitopiuaiks, āstunnoyiauaiks.  
Itāuaistəmətsiuaiks apístsi. A'i-  
aksiskuiēpistoyiuaiks. Itauāniāu-  
paiuaiks. A'isotəməmatapōian.  
Stsikiks āinisii. Mātsisəmə, its-  
ksinimian, māχkanistoχkito-  
piχ'pi. Itāχkəzənisokəpsiau. O'-  
ksòkoais itā'χkotsiuaiks pono-  
kā'mitaiks. Otāukanaisksinōāχsau-  
aiks, itsitókakīuaiks. Ki amoks-  
kaukiau ponokā'mitaiks iχ'tsis-  
tapinokā'mitaisko. Nānistoxtsim-  
matoχp, ānnoχka-ksistsikúik  
āmoχkauk kitsitsinik. Kitsikai-  
tapitsinik. Kəmmiaie nitakútsiu.

These many horses will not be  
all gone, as long as you [the  
whole Peigau people] exist. He  
came to his lodge. All the peo-  
ple always crowded around the  
horses. They were curious to  
see them. Then he was known,  
where he had been. He had been  
thought, that he was dead. Then  
he suddenly came back. Then  
these people moved. Then he lent  
the horses to these people. They  
then were afraid of them. They  
could not ride them, [because]  
they were afraid of them. He  
then showed them the ropes. He  
used them for bridles for them  
[i. e. for the people]. He then  
put them [the people] on the  
horses. Then they started to ride  
off. Some of them fell off. It  
was not long, then they learned  
how to ride [literally: how they  
might ride]. Then they were all  
good [riders]. He gave horses to  
his relations. When they all knew  
them [the horses], they took care  
of them. And these horses [that  
we have to-day] are from those  
horses [that that man brought  
with him from the lake]. And  
now to-day I tell it to you, the  
way that I heard it. I tell it to  
you as an old story. And now  
the boiling is ended [that means:  
the story is at an end].

[Cf. UNLENBECK obt 57 sq.]

## T w o   s o n g s .

1. This song was sung by warriors, when they came back from a raid, having taken the scalp of an enemy.

Pekáni, isámmokinàn, káχ-      Peigans, look at us, that you  
kitaistunnòkiχ'pinan annóχk.      may be afraid of us now.

2. When Indians had been a long time on a raid, and they began to feel lonesome, the leader would sing the following song to cheer them up:

<p>Motúiekàkimàk, kokúuun mat- sipúmapiu, áχkauzkomètsis.</p>	<p>Try hard, all of you, our lodge is not [so] good, that we should love it [that means: it is better to be on the war-path than to be at home].</p>
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## Morning-eagle diving for guns.

Apinákuiṗitau nátokzuni otsi-  
kúmmokaiks, ksistsikúmi ki pαχ-  
tsíksistsikùmi. Iχ'tsiniχ'kataiau  
pαχtsíksistsikùmiks, otskúuatāp-  
sau, ki maníks otáiiuαχsàu.

Omík Kyáiesisαχtài aiszmó  
nitsksínoau Apiuákuiṗitau. An-  
nín Pitaisiksinžm onámaiks it-  
súiatšiu niétαχtai. Iχ'tókiuiu  
amóka niétαχtai. Otsítanik omí  
Pítaisiksinžm: Ninámaiks itsú-  
apsžmis. Kónoainikiau, kitáksi-  
namoàtai. Sotámsoo. Itsikatsímau,  
ki itsístaiiu, ki iksísazmo otsís-  
taisini. Pínapoχts iχ'tópítsasoo.  
Iχ'kónoyiu omíksi námaiks.

Morning-eagle was pitied by  
two, the thunder and the false-  
thunder [a kind of bird]. They  
were called false-thunders, be-  
cause they were strong and be-  
cause they caught fishes.

A long time ago I saw Morning-  
eagle over there on Maria's river  
[literally: Bear creek]. There was  
a mau called Black-eagle, he lost  
his guns in the river. This river  
was full [that means: the water  
was high]. He was told by that  
Black-eagle: Look for my guns  
in the water. If you find them,  
you will own them. Then he went  
in [into the water]. Then he

Akaiím matápiua nánoyiuaie, otsístaisi ki otoχkónoaχsaie omíksi námaiks. Kénui.

whistled [imitating those birds, called false-thunders, that they might help him], and dived in, and it was a long time, that he dived [literally: his diving]. Far down he came out [of the water]. He had found those guns. Many people saw him, when he dived in, and when he found those guns. And that is all.

### From Bear-chief's life-story.

1. Mátsistapakàno ksistsikuísts nitsikóputsi souíks. Nínoχkyàio ítomo. Kepitápíi nitsítapìkoaiks ki túkskzma anáukitapìkoàn. Sau-unuáitautoχsau Pinápisinai otán-axsini, itsippiainoyíau nátsitapíi ix'kitópíi itápoχkitòpíi atsòaskui niétaxtai. Itákàuyiau, ki omíksi ix'kitópíks itsinísniauaníau, ki itsístsàpíksíau. Omíksi Pekáznikoaiks itsinóyiauaíks, otsápikoānasaiks, ki itanístsiau omí anáukitapìkoàn, máχksiniχ'kztaxsaíks, máχksàkapuχsaíks, máχkstaískunzksau, Pekázniua óksòkoa nápi-koaiks. Otáisakapuχsau, omíksi Pekáznikoaiks itunnóyian, otsikétaiíksimàniuaíks. Itsópoaxtsístsai-  
siau omíksi nápi-koaiks, otáitapoχpiaíks. Itanían: Pinápisinana nitáχpummokínàna nápiāχkèists. Omá anáukitapìkoàn itanístsin omíksi nápi-koaiks: Toχkókinoài-niki kisókàsoaísts, nitákoχpokiud, kitákitspummodχpuau. Itoχkótsi-  
aúaie asókàsi, ki omá anáukitapì-

1. A few days after that there were eleven in a war-party. Bear-chief was the leader. There were ten full-bloods and one half-breed. Before they got to the Sioux country, they saw from a distance two riders, who rode towards the timber on the river. They charged, and then the riders jumped off their horses, and fled into the brush. The Peigans saw, that they were white men, and said to the half-breed, that he should call to them to come out [and] not to shoot at them, because the Peigans were friends of the white men. When they came out, the Peigans saw, that they had pack-horses. They asked the white men, where they were going. They said: We are trading whiskey to the Sioux. The half-breed told the white men: If you give me some of your clothes, I shall go with you, I shall help you trade. They gave him some clothes, and then

koan itanístsin omíksi Pekázniko-  
aiks: A'nnòm ékaitàupik, áikòkus  
istákaipiskoχtòk amóm Pinápi-  
sinàu, ákoχtatzèina nápiāχke.  
A'ípstsiksiszmo itáistoχkim aké-  
kànists, ki itóχtoyàu Pinápisinài  
otáistsèkinsaie, ki sotzòmiskino-  
yàuaie, otauztsisaie. Nínoχkyàio  
itsinóyiu omí nitsítapikoān, áis-  
ksipistsènyai ótās, istálinyài,  
máχkatoχkòtəksiaie nápiāχke.  
Nínoχkyàioa kánuosatsiu omím  
ponoká'mitai, ki otoχpokómiks  
ix'tsitokòyi amóistsi moyísts, oká-  
mosoais ponoká'mitaiks níppi  
piχ'ksékopùtsi. Sotzòmomatòiau,  
itsítskitsian omí anáukitapikoān  
omístsin Pinápisinànyists. Omá  
anáukitapikoān itsítsitsinaiks, ki  
itanístsuaiks: Omán Pinápsi-  
nànəm ix'púumau nápiāχke po-  
noká'mitaiks ki imoiániks. Itoχ-  
pókiuòiau omíksisk nápikoaiksk  
ki omí anáukitapikoān, áutoimè-  
anaiks, omoχtətsəχsau nisippiks  
ótəsoəuaiks. Itótomoyianaiks omí-  
ksim ponoká'mitaiks, ki itáuan-  
aχkautsèiau. Túksəma omíksi  
nápikoais itóau oχkázsi. Omíksi  
Pekáznikoais sotzmoχtaχkàlian.

2. Mátsipuxsapakauò ksistsi-  
kuísts mátsitsitəkomatapò Nínoχ-  
kyàio. Nisúitapii Pekáznikoais ki  
ix'kitsikipitapù Isapóiiikoais.  
Pinápisinài áukakiosatsian okaχ-  
tómoai, ki itsinóyianaiks otáistau-  
auaχkàniaiks. Itákaítseian Nínoχ-  
kyàioi ki otoχpokóuiksai. Omí-  
ksi Isapóiiikoais iikákimàiau,  
máχkotsimotàlian. Nínoχkyàio  
ki omíksi matsóksaipekáznikoais  
apətóχtsik ix'tóiau ki ánaχkan-

the half-breed told the Peigans:  
Stay here for a while, make a  
raid on the Sioux in the night,  
they will be drunk from the whis-  
key. After a short while they got  
near the camp, and they heard  
the Sioux making noise, and then  
they knew, that they were drunk.  
Bear-chief saw an Indian, who  
was tying his horse, wishing to  
get some more whiskey. Bear-  
chief stole that horse, and his  
companions went through the  
camp, stealing 39 horses. Then  
they started off, they left the  
half-breed in the Sioux camp.  
The half-breed overtook them,  
and told them: The Sioux have  
bought whiskey for horses and  
robes. They went after the white  
men and the half-breed, blaming  
them, because they had lost 40  
head of their horses. They took  
those horses from them, and they  
had a fight. One of the white  
men was shot in his leg. The  
Peigans then returned home.

[Cf. UHLENBECK obt 76 sq.]

2. A few days later Bear-chief  
started on a new trip. There were  
four Peigans and seventy Crows.  
The Sioux were looking out for  
enemies, and saw the war-party  
coming. Then they made a charge  
on Bear-chief and his companions.  
The Crows did their very best to  
escape. Bear-chief and the three  
other Peigans stayed behind and  
fought the Sioux. It was about  
noon. [when] the Sioux made a

tsímiau Pinápisinai. Antamákiχ'-  
tâtsikaiksistsiku otsítsaipiskoχtòk  
Pinápisinai, ki ánikotàko itsíkya-  
aiksistauaχkautsèian. Sotázinaχ-  
kàliu ánuí atákuyi, ki paízunau-  
atòiau. Ksiskzúáutunú Nínoχ-  
kyàioa itsínikin skéini. Itsítsian  
ki sotázinomatàpioyiau. Otsákiau-  
yisau, itsinóyiau omí iχ'kitópi  
itótamiai puyinai omí ákiksaχ-  
kuyi. Itsítsipsatsin Nínoχkyàioi  
otsitapímiks, ki áχkaukaksep-  
yiau nátsitapii stázmsokztsitotsi-  
puχpaipií, ki itskumzatzsiau  
Nínoχkyàioi otoχpóksímiks. Otá-  
noáχsauaiks, otákaitapisaiks, itsi-  
stapúkskàsiau. Pinápisinaikoáni-  
aiks. Omíksi Isapóúikoais iχ'pó-  
kiudiau omíksisk Pinápisinaiko-  
aiks. Nínoχkyàioa ki omíksi stá-  
kiks miksippotapòian, ki itsinó-  
yiau iχ'kitópi Pinápisinaikoáni-  
nai. Omá iχ'kitópinai istáppi-  
ksin. Omíksi stáikiks mátskàks-  
pummoýuaiksauaie, ki Nínoχ-  
kyàio nitsitápiin iχ'tsápoaie, ki  
ánistsinoàsai áiskumzatzsuaie,  
otátsàkapipiks omá Pinápisinai-  
koán, itsanátoχkotoχtoátan. Ní-  
noχkyàio itsitápoχtoχpàtskinuau-  
aie, ki omá Pinápisinaikoán itás-  
kunzatzsuaie, ki Nínoχkyàioa  
ótàs saiekzatzsuaie onámai. Stámi-  
potoyú omá Pinápisinaikoán.  
Omá ponoká'mita itapóχpats-  
kuyuaie. Stámpuau ománu Pi-  
nápisinaikoán, itótoyú onámai.  
Nátokyaizskùmzatzsin Nínoχ-  
kyàioi, ki ómoχtsokskaχpi onámai  
itsánatoχkotoχtskùmzkin. Nínoχ-  
kyàio iχ'tsítóχtauátsinaie ómaχ-  
ksistožninai, ki soksipískskuaie,

charge on them, and it was  
late in the evening, before they  
stopped fighting. They then started  
home that evening, and travelled  
all night. Early in the morning  
Bear-chief killed a buffalo-cow.  
They skinned it and then they  
commenced to eat. Whilst they  
were eating still, they saw a  
rider, standing on a high bank,  
just above them. He spoke to  
Bear-chief's people, and before  
they could answer, two more  
jumped up at his side and shot  
at Bear-chief's companions. [But]  
when they saw, that there were  
so many, they ran away. They  
were Sioux. The Crows went  
after those Sioux. Bear-chief and  
the [three] others went in the  
opposite direction, and saw there  
a rider, a Sioux. That rider fled  
into the brushes. The others did  
not want to help him, but Bear-  
chief alone followed him, and  
shot at him, every time he saw  
him through the brush, till the  
Sioux went out on the prairie,  
[and] then he was hard to get  
at. Bear-chief rode up to him,  
and the Sioux would shoot him,  
but Bear-chief's horse kicked his  
gun. Then the Sioux let it loose.  
The horse then ran over him.  
Then the Sioux got up, [and]  
took his gun. He shot at Bear-  
chief twice, but the third time  
his gun refused to work. Then  
Bear-chief attacked him with a  
butcher-knife, and cut him over  
his face, and stabbed him near  
his heart, and cut off his head,

ki imatʒtsistsiimaie úskitsipaʒpi,  
 ki itsíkaʒkokitsinaie, otsauumáin-  
 nisaie. Isapóikoaiks itʒʒkʒnanto  
 iʒʒkitsíkipitapü. Nitúyi Nínoʒ-  
 kyàioa otoʒpokómiks niuókskai-  
 tapü itoʒkítaipnyian omí nitúm-  
 moi, ki itótakiau nánisoyimi  
 ótásiks omím Pinápisinaikoànim,  
 ómam áitskamiu Nínoʒkyàioi.  
 Auauatóian kokúsi ki ksistsikús,  
 máʒkotaxkàisau.

before he died. Then the Crows, the whole seventy, came up. At the same time Bear-chief's three companions were standing on a hill and took eight horses from the Sioux, who was fighting Bear-chief. They travelled night and day to get home.

[Cf. UHLENBECK obt 79].

### Wonderful experiences of Bear-chief's.

1. A'istsippoi náinsekoputo  
 istuyísts Aiiʒ'kímmikui nitsít-  
 apsoo, nitsisúppitapü, nitsiksoó.  
 Asinána nitsátau. Ksiskʒniántuni  
 Pinápitsaikatoyís, ʒmíauk Aists-  
 tsékskuyi. A'nnimaie itsúitomo.  
 Nínoʒtsinoaii niuókskʒm stʒmi-  
 kiks. Nitánistaii amóksi nisúye-  
 piʒtsàiks: A'unoma stáupik,  
 ʒsʒmmokik, nitákskunakatai omí-  
 ksim stʒmikiks. Nitsítomatapan-  
 aiskapi, nitáistoʒkoaiu, nimát-  
 atoʒkoikamotsiauaiks. Nitsítsie-  
 puyákaʒkumi, sotʒmisketákau-  
 piiau. Nimátsitomatapanaiskapi,  
 nitáikaistokoaiu, nostúmi itsíp-  
 poʒpuyü, nitsítstunmoaiu, ni-  
 mátsitsipusʒmaiau, nitsítonoaiu,  
 otóʒkotokàs. Nisótzmepuan, ni-  
 tsítsitotau, tsiksimáiks síkskiniu.  
 A'íkʒnausnyian, einí ʒmí nitsis-  
 táuasi. Omíksi nitoʒpokómiks  
 itsipúauyi, itsipúʒsupuiau, áu-  
 tóiau. Nitáiszmʒnan amóksim  
 óʒkotokiks, nitáipisatsimʒnan, ki

1. Twenty-eight years ago I went to war to the Cypress hills, I was one of forty in a party, I went afoot. I went on a raid against the Crees. In the morning we came to the Eastern Sweet-grass hills, there was Sage creek [literally: Rough creek]. There was a butte right close to the creek. From there I saw three bulls. I told these my war-companions: Stay here, look at me, I shall shoot those bulls over there. I began to crawl, I came near them, they had no chance to escape me. I got up and aimed at them, then instead of running off they sat down. Then I began to crawl again, I was getting very near them, my body began to tremble, I was very much afraid of them, I looked at them again, I recognized them, that they had turned into rocks. I got up, I went to them, which

nitátotiimzànaiu. Nitáχkuiinni-  
maniai nítoχtoietòχp. Nitsítóχ-  
kotaiau amóksi nitoχpokómiks.  
Otsistotóχsoauaists ki píapists  
iχ'kaná'χkotsiauaiks amóksi óχ-  
kotokiks. Nistóa nisótzmauatsi-  
moiiχ'kamaiau. Apí'somaχkàn  
istómaχksim. Nitánik: A'nom-  
aie aχkúatoχtskàuop, annóχk  
istúnnatapiu ki makápiu. Anuóχk  
amóksim einíks ómoχtoχkòto-  
kaspi, isóχtsik aistázmatstsp.  
Nisótzmskòtəχkaii. A'iszmepu  
nimátsitso. Nitsíppitapii, nitúíχ'k  
nímoχto. Nitáiaστοχkìχ'p omím,  
amóksi stázmikiks otsítóχkotokàsp.  
Omá Imitáikoāna nitúnistau: A'χ-  
kunotəszmaii óniksim anníksiks-  
kaie einíau aióχkotokàsi. Otánik  
amóksi nitoχpokómiks: E'manin,  
iksípisatapsiáiks. Nisótzmitotoχ-  
pinaniau. A'kaisauainakuimian.  
Otsítopiχ'piau, káksipistanistsi-  
kiian. Ksamátsiszm itsázksiau  
niuókskaiaists. Nisótzmatsoκàtoχ-  
piau. A'moχkaie nitsístisitoχkois-  
ksiniχ'p písətapiu nitsápsin nitsi-  
tapísin.

were black rocks. They were glit-  
tering [in the sun], they were  
shaped like buffaloes. Those my  
companions got up, they came  
near [me], they got to [me]. We  
saw these rocks, we wondered  
at them, and we thought, they  
were holy. I filled my pipe. I  
then gave it to these my com-  
panions. They gave their clothes  
and [different] things [they had]  
all to these rocks. I myself just  
prayed to them. Running-wolf  
was the eldest. He said to me:  
Let us go back from here, now  
there is something dangerous and  
bad. The reason why these buf-  
faloes now turned into rocks, was  
that we were shown a warning  
for the future. Then I turned  
back home. Late in the summer  
I went again to war. I was one  
of thirty in a party, I went in  
the same direction. I came near  
to that [place], where these bulls  
had turned into rocks. I told  
Little-dog: Let us look on those,  
that were buffaloes, and were  
turned into rocks. He [Little-dog]  
was told by these my compani-  
ons: He [Bear-chief] was right,  
they are very wonderful. We just  
got there [where the buffaloes  
had been]. They were gone.  
Where they had been sitting,  
there were just only deep places.  
Three sun-flowers were growing  
there [in those deep places]. I just  
passed by [after having looked at  
them]. This is what I know [to  
be] the first wonderful thing, I  
have seen in my life-time.



2. A'uke, amóχk nitotómitsi-niksini saíáinisoχtsi itsítsi, ki annóχk ámoχk mistókists nitsit-ápauanatots. Nitsítaišam. Náto-kaie nokúmanists, nokóai ki nitókáua. A'nistau O'mazχkoχkínaii. Ksiskzuiántunii nitáiaχtsiχ'p amóχk áχtako. Nitsítsksiniχ'p annó niétazχtai amítóχts itsítsi amóχk nitáiaχtsiχ'piχ'k. Nisótzmítapzmito. Nitsitótzmisat-siχ'p, nitsítsinoau omá matápiua. Itsápuviu amóia áχké, inákstsim, mátsistotoχsiuats. Nisótzmišs, nitsítóχsokotatau, nitáutzmiχ'szmmuau, tzmá óχkotok. Nisótzmitapo, nitáitoto. Nitánistaua: Annóχk kitákot, nokóai kitákitapípio. Nótasi nitsítzmiapíksistau, apzotóχts nitsítopi, nisótzmazχkai. Nitáuto nitoχkémaiks nátsitapi. Ki nitókáu noχkátsistokzmi otoχkémaiks ki oksists. Iχ'kanáipuxšzpsaksian. Nitsítóχkotaian omí matápi óχkotoki. Itsípstsípiuaie nokóai. Omá nitókán oksists znistázpsin amóksisk mokzkiapakèin. Otsísani iχ'tsit-ápaikotsinauaie ostoksísai ki ostíuni. Auatsímoirχ'kàminaie, istoχkáipitsi iχ'tsitápaumoniaie. Nokóai itsípstsitukskaunui, ki apinákuyi nitsitápaiakapiopomoznan. Nitsítopakiiχ'piman, nisótzmitzkitznan. Kémamauk nomápis. Nitánistau, máχkanakátsis. Ki ámoχkaie iχ'tsistókau písztapi, nitsiniχ'pi nipúitapisin.

2. Now, this my first story happened in the lower country, but now this time I was moving about in the mountains. I was hunting there. There were two of our lodges, my lodge and my partner's. He was called Big-topkuot. In the morning I heard, there was a sound. I knew, that this [sound], that I heard, was higher up the river. I just went up to it. When I looked over to it, I saw, there was a person. He was standing near the water, he was small, he had no clothes. I then hid myself, I went around him. I looked up at him, who [then] was a rock. I then went to him, I got there. I told him: Now I shall take you, I shall bring you to my lodge. I put him on my horse, I sat behind, then I went home. I came to my two wives. And my partner had also two wives and his mother. They all came out to [me]. I gave them that person, [that was] a rock. They took him in into my lodge. My partner's mother was such as these [that are] wise women. She began to paint him about with her paint on his face and his body. She prayed to him, she wrapped him in a piece of cloth. He was one night in my lodge, and next morning we began to make a shelter for him. We broke camp and moved, we left him. There he was on our old camp-ground. I told him, that he should keep watch. And this is the second wonderful

3. A'uke, ánnik púχsapuχ-  
tsik ómoχtsòkskaχpi písátapists  
nitsápsists. Annó Natokyókasi  
niétαχtai, otsítsistsχtaχp, nitsít-  
otoikákima mánistami. Nitoχ-  
pokóman nitoχkémana ki Sépist-  
atòsina. Nitáiksistsikakima. Omá  
nitoχkéman nitoχpokotoiskma-  
kima. Mistáki spóχts nitsítα-  
skmakataii ímαχkikínoaiks náto-  
kzmi, nitsínitaiks. Nitánistaua:  
O'niiks nátokzmi ímαχkikínoaii  
nitsíniksini. Annóχk ninámana  
nitáksαχkyau. Ománu óχkotok  
nitsítótopiχ'pinan. Nitáiksistsoχ-  
kyau, nitsítapitsau omí óχkotoki,  
ki nitsítsinoain, otáuátaupis. Ni-  
tsitókàsatau ninámaua. Nitásα-  
mznan omám óχkotok. Itám-  
sokaisaitzmiu, nitsísketsokinan.  
Nitsítanistau nitoχkéman: Nitáks-  
inoaii oápsspiiks. Nitsítaisimok.  
Nimátoχtoàn. Nitstázχtsimátsis  
nímoχtsitsiksiskαχkoan, ki itsí-  
kzmanpiu. Mátsinoaiisapínats.  
Nitsítonoznan ómαχkitsekapisàn.  
Nitsítskitznan. Omíksi nítαχk-  
stàniks nitsítsitapoχpinàn. Kénny-  
aie nitsókskai písátapists nitsksí-  
niχ'pists nipúitapísini.

thing, that I saw in my life-  
time.

3. Now, since then I saw  
wonderful things a third time.  
Here on Two-Medicine river,  
where it enters the forest, I  
went to chop my poles. I went  
with my wife and with Medicine-  
owl. I had done chopping. I  
went shooting with my wife.  
High in the mountains I shot  
two mountain-sheep [literally:  
big-horns], I killed them. I told  
her: Over there are two moun-  
tain-sheep, that I killed. Now I  
shall clean my gun. There was  
a rock, we came to it and sat  
by it. I had done cleaning [my  
gun], I put it up against that  
rock, and then I saw, that [the  
rock] moved about. I quickly  
took up my gun. We looked at  
that rock. It was then breathing  
aloud, it scared us very much.  
I told my wife: I shall see its  
eyes. She forbade me [to try]. I  
did not listen to her. I touched  
it with my ramrod, and then it  
moved faster. It never looked.  
We recognized it, [that it was]  
a big frog. We left it. Then we  
went over to those [mountain-  
sheep], I had killed. That are  
the only three wonderful things,  
I have seen in my life-time.

After having told these three short stories, Bear-chief said to  
me about Little-dog, whom he had mentioned in the first one:

Nitsítzmittsiχ'pinan kaχto-  
mínaiks, nistóa ki Imitáikoan.  
Imitáikoan únni okaχtómisini

We are the only [true] war-  
chiefs [living now], myself and  
Little-dog. Little-dog's father was

ix'tséksinau, ki nápikoais otsí-stapakepotok; ánuamaie ítomai-pinapo; napúinakiks itsitsáutsipi.

made a chief on account of his wars, and the whites made him a greater chief; he was the first [Indian of this tribe], that went east; he brought first the white soldiers to this country.

### Wonderful experiences of Four-horns'.

1. Kyáiesis $\alpha$ χ $\tau$ ài nitsítáukmai áuyikàitsii. Kokúyi nitsístapu, nitsí'tsko. Nimátatsksini $\chi$ 'pa, nitsítapauaua $\chi$ ka $\chi$ pi. Nimátsà-pi $\chi$ 'pa, noápsspiks nínúto $\chi$ tsà-pi $\chi$ 'pa, omá matápiu núnó $\chi$ tsauatsàpi $\chi$ 'pa. Iksíkaksiu. Ki itsístapu. I'kaistapàuna $\chi$ ksim, itspá $\chi$ 'tsiu. Nimátsitsàpi. Nokóai nisót $\alpha$ mota $\chi$ kai. A'mó $\chi$ k ánini-tsiu pisátapi ki istúnmatapi. Kén-naie nitsíu ámo $\chi$ k nitotónipisatápsin.

1. I was camping on Maria's river [literally: Bear creek] in a shady place. In the night I went out, I went on the prairie. I did not know, where I was going to. I could not see, I could not see with my eyes, there was a person, that caused that I could not see [literally: from him I could not see]. He was very short. And he went away. He was getting larger, he rose up in the air. Then I could see again. I then came home to my lodge. In that way happened this wonderful and dangerous thing. And thus was this first wonderful experience of mine.

2. Omí Sékokinisis $\alpha$ χ $\tau$ ài mís-tapup $\alpha$ mó $\chi$ tsi nitsítapauàua $\chi$ k. Nitáipn $\chi$ sapa $\chi$ kàis, nitsítsiksis-tapo. Kokó omá matápiu nitsí-tsinoau. Nitsítomàak. Nimátsksinoàuat, manistápitapí $\chi$ 'p. Amó niét $\alpha$ χ $\tau$ ai nitáitoto. Imnú. Ní-mátsàpi $\chi$ 'pa, nitsít $\alpha$ msokitop $\alpha$ -maipuyi. No $\chi$ kátsis mátsipistsiua. Nimátsksini $\chi$ 'p, nauistóp $\alpha$ mó $\chi$ pi. Omá matápiu ánnimaiè itsístapu. Nimátatsinoà. I $\chi$ 'pakúyisnyù,

2. On the other side of Birch creek I was travelling about. When I started to go home, I lost my way. In the night I saw a person. He walked ahead of me. I did not know, what kind of person he was. I came to this river. It was deep. I could not see [how it had happened], [but] I was standing on the other side of the river. My leg was not wet [that means: my legs were not

otáistapuxs. Kénimaie nímoχ-  
ksinoan. Nistóa nisótzmaxkai.  
Kénnaie nítsoð.

wet]. I did not know, how I  
came across the river. That person  
went away from there. I did not  
see him any more. He was burn-  
ing in a blaze, when he went  
away. And that is all, I saw of  
him. I myself went home then.  
And that is all.

### An adventure of Many-guns'.

Akáimamaχka nitánik: A'uto  
Nínoχkyàioa. Nitsuiépiokinan.  
Nitsisóitapiiχ'pinan. Nitúiaστοχ-  
koanàn Asináua. Amóia asétzχ-  
tau, nitsitsoátāχpinan. Istáχtsi-  
kokùto. Nitsítamikinaiaists, nit-  
ópimi aiámistsiu. Ki omáie  
áuakásiua naiáiuá mátamístsiu.  
Sótzmapitsisò. Nitsítakaipiiχ'pi-  
nàn. Omá Nínoχkyàio ki Kyái-  
otokā`ni ékaiinimaiau. Itomátap-  
skuyiau amó ónokā`mitásin. Nis-  
tóa nimátopìmiχ'p. Amó óno-  
kā`mitásin kitáχts nisótzmiksis-  
tuyitùksasatàn. Tsítzmsoksinoàn,  
otáisāχpauàns. Nitsítsksinoàn,  
maksískùminai amói otáisāχpau-  
anskoχtoàie. Omáie túkskzm  
istsápinzm, tsítokskàsatau. Taito-  
tàipi, nitsítsitamiā`χpauan. Só-  
tzmiksistopì. Iχ'pitsakapistsipata-  
kayavin. Nimátοχkoiākoχkināu-  
ats. Amói ónokā`mitasin ítspi-  
àukskásiu. Omá Nínoχkyàio  
nitánikiau: Tsá kanístsinimāχp?  
Nitánistaiau: Nitāχkznáistunì  
énniaie nitópim, sótzmitamiā`χ-  
pauan. Ánniaie nitsítóχkokiāu

Many-guns told me: Bear-chief  
was going. He took us on a raid.  
We were four. We got near the  
Crees. There was a creek, we  
crossed it. It was frozen under  
[the surface]. My legs floated  
away [from under me]. My rope  
floated away. And there was an  
antelope-skin, it was my robe,  
it also floated away. I then went  
ashore. Then we started on the  
raid. Bear-chief and Bear-head  
had already caught [horses]. Then  
they began to drive these many  
horses. I myself had no rope. I  
then just ran into the middle of  
these many horses. I then sud-  
denly saw, that they were just  
jumping out. I then knew, that  
it was a spring, they were jump-  
ing from. There was one light-  
coloured horse, I ran after him.  
I got up to him. I jumped on  
him. I then sat ready on him.  
He then ran out [on the prairie]  
with [me]. I had no means to  
rein him. He ran among these  
many horses. Bear-chief [and Bear-

àpí. Nímoχtsískuiepíst. Nítszm-  
maχsì omá ponoká'mitau, isóks-  
ksinau. A'sáinai omísk ix'tsóks-  
ksinèχpi. A'moχk annóma Pe-  
kéníu ki apatóχtøk mátsitsìχ'pa  
énmi aχkanístsinimaie. Nistóa  
nínetsitapì énmi tánists. Sákiat-  
tapli Nímoχkyàioa ki Kyáiotok-  
kân. Amiksaie isksimúniaie.  
Nistóakauk A'paitsikina.

head] said to me: How did you catch him? I told them: My whole body was my rope, I just jumped on him. Then they gave me a rope. I used it as a bridle. When I looked at the horse, [then I saw, that] his face was painted. It was red paint, he was painted with. Among the Peigans of now-days and the people of long ago there has been nobody, that caught a horse that way. I am the only one myself, that has [literally: I have] done that. Bear-chief and Bear-head are still alive. They are the ones, that [literally: they] know about it. It is I myself, Weasel-moccasin [Many-guns is his name given in childhood, but his name of later years is Weasel-moccasin].

[Cf. UHLENBECK obt 84.]

### Tatsey's sleep-walking.

Aiszmóyi, nitsínakstsis, nitái-  
pustuyimi, túksaie kokúyi nitsó-  
kani, nitsitonóχkyoko. Nisótzme-  
puau, nitsítsæks, annó niétæχtai  
nitsímapètøχp. Annáumaie ní's,  
ánistaua Makái. Okóai nítsepitoto.  
Nítánik: Kitáikiχ'p? Nimátsitsip-  
satáuats. Nikákaikstsikiχ'kíni.  
Aχké númoχtotsøk. Nitsipókaks,  
nitskétsokeyi, númoχtaipæχpuyì.  
Nimátsksiniχ'pa anók númoχtò-  
toχpi. Nítánistauai: Ní'sá, kipæχ-  
kápiòkit, nitsikítsikòp. Ix'táimiu.  
Nítánika: Kínitauto. Annóχk

Long ago, when I was small  
— I then was ten years old —,  
one night when I slept, I got  
the nightmare. I then got up,  
I went out, I went down that  
river. There was an uncle of  
mine, he was called Dwarf. I  
went to his lodge in the night.  
He asked me: What is the matter  
with you? I did not say anything.  
I only scratched my head. He  
threw water on me. When I  
woke up, I was so much scared,  
[that] I trembled from it. I did

kanistótoχpi, énnimatanistòt. Nit-  
ánistau: Kímmòkit, nitsièksíkop,  
aχkápiòkit. Nisótzmaχpokòmau.  
Íkskínatsiu. Nitáiaστáχkìχ'p no-  
kóai. Nitsítanika: Kakó, anaχ-  
kyápomaχkàt. Nisótzmistapaχ-  
kài. Ki ostói stázmoχkàtaχkàiu.  
Kénnyaie nitsíu nitsínoχkyokovi.

not know the way, I came. I  
said to him: My uncle, just take  
me home, I am very much afraid.  
He laughed at me therefore. He  
told me: You came alone. Now  
go back the same way as you  
came. I said to him: Pity me,  
I am very much afraid, take me  
home. He then went with me.  
It was very dark. I came near my  
tent. He told me: Go on, run  
home. Then I went away home.  
And he then also went home.  
And that way was my nightmare.

### How a certain man came to be married.

Nitániko Kináksàpop ki ni-  
mátanikò Ksístapakainamàχka.  
Sótzmoχtòmaχk ki omí Náto-  
kiòkàs, otsítopiχ'pi Sóatsiχ'pòt-  
amisò. Nómoχtsitòto, náχkaie  
ponoká'mitaua, tsítovinan. T'zm-  
sokaniu omá Pitséksinaítapiàke:  
Kitákaitòm. Tsítanistau: Kitái-  
kipan. Itaníu: Sá, kimátaikip-  
anìχ'pa. Tsítanistau: Taká? It-  
aníu: A'χkyàpsaipi. Nitánistau:  
A', tákaχkai amóχk. Ki áisiksì-  
nauiskitakyatoìèksistsikùsi áúist-  
apistokyeksistsikùsi nitákotamat-  
sitòto. Itaníu: A'. Sótzmitòtsin,  
kénnyaie nimátsitòto. Tsítanistau:  
'Tsáníua? Itaníu: Mátaipuyiu.  
Nitsítanik: Apinákusi tákatanis-  
tau. Itaníu: A'. Sótzmanistan:  
Tákototaki áinakàsi, tákoχtaχ-  
kàpiau. Itaníu: Kakó. Nisótzm-  
aχkài. Tsitótaki áinakàsi, ki

I am called Little-plume, and  
I am called also For-nothing-  
many-guns. I then went to Two-  
Medicine river, where Came-  
up-over-the-hill-with-the-eagle-tail-  
feathers stayed. I came there,  
there was a horse, I went to  
catch him. Then Snake-people-  
woman [the wife of the man just  
mentioned] said: I will get you  
a wife. I told her: You are fool-  
ing. She said: No, I don't fool.  
I asked her: Who [is it]? She  
said: Charging-home. I said to  
her: Yes, I shall go home now.  
And two days after New-year I  
shall come back here again. She  
said: Yes. Then it came to time,  
[that] I came there again. I asked  
her [Snake-people-woman]: What  
does she say? She answered: She  
does not say anything. [Snake-

anník nómoχtátotomaχk. Nitsi-  
tótóχsi atákuyi, ki itaníu: Mát-  
αstaχpa, nákitapòχsi kokóai. Ki  
annóm ákitaupàuop. A', nitákit-  
αχkapiaii nitáinakàsini. Itaníu:  
A'. Nisótαmatskomaχk. A'utako  
tsítoto. Sótαmitsòk. Ki aisámo,  
nitákoχkèmsini, nitáutomatàπαχ-  
kai. Ki itáχsitakiu, nákoχpoksì-  
mαχsi. Sótαmitaupi, ómαχkai-  
stuyì tsítàupi. Kènní nepýyi  
tsítatoapoχkèmatàn. Natoápoyisi,  
ánnimaie ittsíu. Kènni nisó-  
tαnipuχsapaiaχsaupix'pinan, ki  
kèmmoχkauk, náχkoχkaiakietoχ-  
sinan. Ki annóχk nitáumatapie-  
taχtàmiskani. Ki annóm natoié-  
ksistsikuyi tsítotoisàipiaii Maíua  
A'pssùyì. Annóm oksístoanai it-  
áupiiu annóχk. Ki annóχk  
itástsinaupi íkskànmaítu, istu-  
yíu. Stsíká mátαχkototaua. Ki  
kènnimaie nóμαχketsimìki.

people-woman] told me: In the  
morning I will tell her again.  
Then [having been told by Snake-  
people-woman, that she ought to  
marry me] she said: Yes. Then  
I told [Snake-people-woman]: I  
will go and get the waggon, I  
will bring her home with it. She  
said: Go ahead. Then I went  
home. I got the waggon, and I  
came back with it. When I got  
back in the evening, [Charging-  
home] said: I don't like to go  
[literally: that I shall go] to your  
home. And now we shall stay  
here. [I said:] Yes, I shall bring  
my waggon home. She said: Yes.  
Then I went home. In the evening  
I got there. Then I slept. And  
after a while I got back to be  
married [literally: for my going  
to be married]. And she con-  
sented, that I should remain with  
her together. Then I stayed there,  
I stayed there the whole winter.  
And in summer I got married by  
the priest. It was in the ehureh.  
And then we lived together all-  
right till now, and it is now  
[just the same], that there is  
nothing to part us yet. And now  
I began to work on the ditch.  
And [last] Sunday I took Mary  
and White-whiskers [my step-  
children] out of school [and  
brought them] here. They are  
staying now here with their mo-  
ther. And to-day, [this] Saturday,  
there is awfully much rain, it is  
cold. Some [of the people] have  
got no wood [to make a fire].  
And this is the end of my story.

## Horse- and cattle-raising.

Omík, einúua otsítsakaiχ'-  
tsiχ'p, nótàsinaniks nitsíkitoka-  
kiχ'pinàni. Skí'miks áukosisàu,  
nimátaiikoχkitopatanàniks. Omí-  
ksi napímiks kátaiistsinitaiks,  
nanistáiniχ'katanàn áiomòkau.  
Mátaikyauaiks, iχ'táitsiuokòsiau.  
Istuyís amóksi skí'miks, iχ'tái-  
samiopi, isoksisòsàu, áutapotsi-  
nànikì, ókoauaists nitáisummo-  
tsiχ'pinan, ki ómαχkàsists nimá-  
toχtaisitsoisanàniau. Iχ'táipsti-  
koyíau. Nímoχtaitsiuotaspinan,  
éskχsaisimìpiaχkì ponoká'mi-  
taiks. Ki áχsü matúyix'kuyì  
istéskoαχkiàn, iχ'tauáupαχsiau.  
Nepúsi nitápimiòtasinàniks māt-  
aiikoχkitòpatau. Istuyísi énniks-  
aukiau númoχtauauàkinnαχpinà-  
niau. Ki amóksi stsíki nanistái-  
niχ'katanànì miómिताiks, énni-  
ksaie áiiistαχtòmi moyísts ki  
máznistàmiks, káiists, imoiániks,  
ki ámoi isokúists. Omíksi skí'-  
miks áiamitapàumαχkaii, kátai-  
tsiuokòsiau. Nanistótaspinan, énni  
nanistáitαskinnαχpinan. Ómi saái-  
nisoχtsi énniaie ponoká'mitaiks  
otáuatoχpi, kzuáiaχsi, kátaiisi,  
iskúnatāpsi. Nótàsinàniks māt-  
mαχkinñuauksau. Iskítsmñia  
amóχk ámoksk ómαχksinókāmi-  
taiks, otáuisau.

Long ago, when there were  
still buffalo, we took very good  
care of our horses. We would  
not ride the mares hard, when  
they were with foal. We called  
the male horses, that were not  
cut, stallions. They were not  
broken [to anything], that is why  
they had good colts. In winter,  
if the mares, we went to hunt  
with, had a heavy load, when  
we came home with the meat,  
we would rub their bellies with  
our hands, and we would smoke  
them [i. e. their nostrils] with big  
turnips. Therefrom they did not  
lose their colts [literally: there-  
from they held their colts hard,  
i. e. inside their bodies]. From  
that we had good horses, that  
we watered the horses all the  
time. And that we put them on  
good grass, that is why they were  
fat. In summer we did not ride  
our male horses hard. In winter  
we chased the buffalo with them.  
And these other [horses], that we  
call the „hard-dogs”, are those,  
that pack the lodges and the  
poles, the dried meat, the robes,  
and [all] these things that are  
heavy. The mares ran loose about,  
that is why they had good colts.  
As we owned horses separately,  
so we drove them [also] separa-  
tely. What the horses ate over  
there in the lower country, was  
all good, that is why they were



Otáitsiniχ'kani einúna, nápi-koàiks annó nitsítapamiskokinan. Nitsítomatapisokinuàniau ápotskinauksisakùì, áksinioksisakùì, áisiksikimì ki nápiníwan, napaiñni. Nimátauχkokinàniau náipistsi, ástotóχsi. Pitsistúyi nimátaχsistsiχ'pinan amóistsi auánaχsists ki ástotóχsists, ki nimátatoχkuiχ'kaspinan. Einúna áitsiniχ'-kau. Mátaτοχkòàχpinan, sòtəm-omaupiχ'pinan. Mátsisəmòà Naáχsinàna nitsítóχkokinan skí'miks akañmi. O'maχksinokà'mitaiks nimátoχkokinan. Nitsiikítokakiχ'-pinàniau. Mátakauòà istuyists, itakáñmi uótàsìnànìks. Naáχsinàna stázinskinəm, nitsitokázksinani uótàsìnànìks. Á'potskinañks nitátoχkokinan. Á'isaià'χkumiks nimátoχkokinan. Amóksi pono-ká'mitaiks éñmi nanistsázmməχpinan, nitúyi ápotskinaiks nanistsítokakiχ'pinan. Népús táipokiiχ'pinan matúyix'kuyi. Nitáu-koskoanàni nitápotskinaminuàniks. Matuyists nitáisoanàniau. Á'ipusi nitsítəzəskoanàniau. Itáumiat-apsaikuyiau. Aipstsisksənpus omíksi unistáχsiks nitáztsanan. Nínoχtəzksinoanàni nitsinánaniks. Á'íikakañmi nitápotskina-minuàniks, uótàsìnànìks. Nokú-nanists mistsóyis. Naáχsinàna nitáuχkokinan itáuyosòpi ki itáiksistoχsoyòpi. Nimátunnnotspinan. Nokúnanists pistóχtsi sokápiaw, akanóyi sekánists ki náipistsiks

hard [and] strong. Our horses were not big. They beat these big horses of nowadays, because they were hard.

When the buffalo were gone, the whites drove us up here. They began to feed us with beef, bacon, coffee and sugar, flour. They gave us blankets, [and] clothing too. In the first place we did not like these kinds of food and clothing, and we could not do anything. The buffalo were gone. We had no place to go to, we became stationary. It was not long afterwards, then the Government [literally: our grandfather] gave us many mares. The Government gave us big horses [i. e. stallions] too. We took very good care of them. A few years afterwards we had many horses. The Government knew then, [that] we took good care of our horses. Then they gave us cattle too. They gave us bulls too. Just the same as we looked after the horses, we looked also after the cattle. In summer we cut the grass. We built houses for our cattle. We fed them with hay. In summer we drove them out. They began to have calves. After a little while in summer we branded the calves. From that we knew our own. We had a great many cattle, [and] horses. Our houses were log-cabins. The Government gave us cooking-stoves and heating-stoves. We were not hungry. Inside our houses were good, with lots of bedding

ki ámoi, moyísts ómāχtaísokà-piχ'p.

Aiáu, áuttsiu nímoχtakskìmmatapspinàni. Naáχsinana nitáutomokinan nímoχtzstsinaχpinanists. Nimátatsiksistoχkokinànats. Amóksi nápiakoàni áutðiau ómin nitsítuniχ'pinan. A'nniksimàukiau, itokóüiskàiau. Nitáuχpummoanàniau. Mátakanòā istuyísts nitápotskinaminàniks ki áχsiks nótasinàniks itsitápitsiniχ'kàii. A'nniksimaie nitsinokinani. A'nnnoχkaie omík nitsístsitsaumatapataχsinàni nápiapii, nitskitstāχpinàni nanistsíkimmatāpspinau. Annóχk nitáiskaχpinan. A'moksi á'χpummoaiks nitáísauatskaksinakayatsokinaniau. Kénni.

and blankets and anything, that makes houses good [literally: houses are good from].

Alas, now came that, we were to become poor from. The Government took our ration-tickets [literally: we draw our rations with] away from us. They did not give us anything more for nothing. These whites came over there into our agency. There they were, they built houses. We buy from them. After not many years our cattle and our good horses were all gone to them. They are the ones, that broke us. Now we beat [the time], when long ago we first started to go the white man's way, in being poor [literally: as we are poor]. Now we are broken. These traders will not let us get anything on credit. And that is all.

### Boys' experiences.

1. Itáinikiopi ksiskzniántunii nisótzmepuan nisitói áitoto iχ'táiksistsikùmiop. Nisótzmautoto, nisótzmantsiχ'p nitsázmmokā'n ki nisókàsini. Nisótzmoχto, nitsítstaxpi nótas. Nisótzminau, nitsítstaxkapi, nitsítáketoau. Nisótzmepepi, nitsítspotot. Nisótzmatsaks, nitsítamiaupi, nitsítsakapomaxk. Nitsítszskoaii ápotskinaiks. Ki otáumatāpioyisàn, nisótzmoχto ki omí mistázksku. Nisótzmaniisàn, nisótzmitaupi, nímoχtsi-

1. Friday in the morning I got up at five o' clock. I built a fire, I took my hat and my coat. I walked to [the place], where I had tied my horse. I cut him loose, I brought him home, I put the saddle on him. I then walked in, I put wood on the stove. Then I went out again, I got on my horse, I went out on horseback. I drove the cattle out [of the corral]. And when they began to eat, I

niaupasàpi. Iχ'kitópiks mótapom-  
 aχkàii, ápantooχkàii. Ki áisəmo  
 nisótəməχtsinisàu, nisótəməχkù-  
 mataii nótəsinànìks, nisótəməχ-  
 kiapskò. Nisótəmiiniməχpinàn  
 itáχkepistaupi, nitsitákoχkiuist-  
 aχpinan. Ki nisótəmeπi. Nitsít-  
 omatəpioyì. Nisótəmətsàks, nisó-  
 təmsapàkaupi, nisótəməχtsinàp-  
 omaχk, nitsitaiàksisksim íksisa-  
 kuyì. Nisótəmətskò, nisótəmətəki  
 kàksàkin ki istoái ki sináksin.  
 Nisótəməautomatò. Nitsítomatap-  
 èistsinətəki íksisakuyì, tápaiχ'-  
 kaχtoχpiəu, ki ikýáiasopòkoχ-  
 pùmatau. Nisótəmətsinàpəχkai,  
 nisótəməisàkoχkim, nitsitsipi.  
 Nitsítomatapòksaii nitoχkúinà-  
 nìks, nisíppian. Nisótəmətaià-  
 koχkèpists, nisótəməχtoməχk,  
 ki Sékokinisəχtài nisótəmitəp-  
 auàuaχk, ki ikítaminàts. Ki  
 ninnátsitsisəməpìχ'p. Nisótəmət-  
 skonàχk, ki áitəχtəmiskai. Nisó-  
 təmətsitoto. A'kanχkanàiksioò.  
 Nisótəməisàkoχkim. Nisótəmeπi,  
 nisótəmətsàks, nisótəmitapò nié-  
 təχtai. Ki nínst nitsitəitsitsip-  
 sàtau. Stəmətsistapò. Nitsitanik:  
 Atənipùχsaput. Nisótəmeπi, ni-  
 tsitəuyì. Táiksistsoyis, nisótəmə-  
 oχto ki onúksi nápikoàìks. Nisó-  
 təmətitapò, ki akáitəpisko, nisó-  
 təmətitapəuàuaχk. Ki aiskúatsiu.  
 Ninnátsisko, ki onúu nistəməó  
 okóai nisótəmitsepi. Itáiniχ'kin  
 niiniχ'kiátsis. Nisótəmətoχtò ki  
 oní uokóai. Nisótəmeπi, ki  
 ékəχkanəiokaii. Nisótəməkiχ'ts.  
 nínatsitsok.

went up to a rock. I got off my  
 horse, I sat down [on the rock],  
 I looked round down from there.  
 Men on horseback were running  
 all over, they looked for their  
 horses. And after a while I walked  
 down, I drove our horses, I drove  
 them home. We cut [two] work-  
 horses loose, we put the harness  
 on them. And I walked in. I  
 began to eat. I went out again,  
 I got in the waggon, I drove  
 down, I loaded up some meat.  
 I went back, I took an axe and a  
 knife and a book. Then I started  
 out again. I began to cut the  
 meat, I was selling it, and they  
 finally bought it all. I then went  
 back down, I took the harness  
 off the horses, I entered. I began  
 to count the money I got [for  
 the beef], there were forty dol-  
 lars. I then put the harness on  
 the horse, I went on horseback,  
 and I was running around about  
 Birch creek [looking for horses],  
 and it looks very fine [over there].  
 But I did not stay there very  
 long. I then went back, and they  
 [all the fellows] were working  
 on the ditch. I then came back.  
 They had all stopped [working].  
 I then took the harness off the  
 horses. I entered, I went out  
 again, I went to the river. And  
 I talked with my elder sister.  
 She then walked away. She told  
 me: Come up [to my camp] af-  
 ter a while. I entered [my own  
 camp], I ate [supper]. When I  
 had done eating, I then went to  
 those white men. I then went to

2. Natoiéksistsikùì ksiskanián-tuni nisótzmepuau, nitsítotoáχk, nisótzmtsiskima. Nitsítsiniim, nisótzmaiàket. Nisótzmamitomàχk, nisótzmitapauau. Nisótzmatsko, nisótzmotoyiskipist, nisótzmisauaiiniim. Nisótzmomatomaχk Sékokinisisaχtai. Nitsitapó, nitsitápaskoaii ápotskinaiks, ponokámitaiks. Ki áisəmo nisótzmatškò omí nápioyis. Nisótzmitsèpi. Ki áisəmo omák iχ'kitópi stámsok-aisto, iχ'káumatakiu ponokámita. Stázmepitskina, stámini-maie ki áisaipiianaiks. Nistóanitsítsitsèpi, nitsítaukatàii omíksim ponokámitaiks. Nitáíksist-okàni, nitsítsaiskui. Nisótzmotamiàupi. Nisótzmoχtoχpinàn omámai ápotskina, nisótzmoχkòmat-znan, nitsítomatskoznàn. Nitáipiskoznàn, itsístapomàχk. Nitsítokat oχkokíni. Ki omá stsíka saχkúmapi noχkátsitokàtsuaie oχkátsi. Nisótzmistoχkatapiksist-znan. Stámatsepuàn. Nisótzmat-matskoznàn. Nitátsipiskoznàn, istístsiko. Nisótzmitskitznan. Ki ománaie matstsíks mátsitokètau. Nisótzmistoχkatapiksistznan. Nitsítamokapíst. Ki omá ponokámita itsítsapikàpiks omí apís.

them there, and there was a lot of people, I then walked over to them. And it was dark. I came back again, and I then entered my brother-in-law's camp. He was playing violine. Then I went back to my own camp. I then entered, and all were asleep. I then went to bed, I went to sleep again.

2. Sunday in the morning I got up, I went after the horses, I got in [the camp] with the horses. I got a saddle-horse, I just put the saddle on him. I rode higher up, I walked around. I came back again, I went to tie up my horses, I changed saddle-horses. I then started out to Birch creek. I went there, I chased the cattle, [and] the horses. And after a while I came back again to a house. I then went in. And after a while there was a rider coming, he was driving horses. He drove them into the corral, he caught them and brought them out. I myself went in [into the corral], I began to rope the horses. After I got through roping, I drove them out. I got on my horse. We rode over to a cow, we then drove it, we ran it up [the road]. We got quite a way out, it would not go straight. I roped it round the neck. And the other boy roped it round the leg. We threw it down. Then it got up again. We started it out again. We got quite a way out again, it was tired. Then we left it. And I

Itáksisiu, itsíkaxkapiuotoyü omí apís, stámitapüpiokskásiu. Nitsikyayayinau. Nitsímatoχtaiini nitsímsini. Nisótzmatskoχpinàn, omína otsitáix'tsiχ'pì omáma ápotskina, ki ákaiśáχpiu túskai apís, ki omí stíki áutzmataks-áχpi. Ki áinisano omá saχkú-mapi. Nitáiaokoχkok omí apís. Ki ékaiistzpsáχpiinai. Nisótzmatsistauakoau, nisótzmatokatžnan, nisótzmitotàupiχ'pinàn. Nisótzmannònimaxpinàn, nimátstsmats-iχ'pinan, nitsitákapszpiχ'pinan. Túskau nitoχkóniman. Nisótzmoztoχpinàn, ki omímaie nápi-oýis. Nisótzmitsipiχ'pinàn, nitsitototaχpinàn, kénmimaie númoztsismaxpinan. Nisótzmautisiχ'pinàn. Ki nitáiksistòsisis, nisótzmatomatáχpinàn. Nisótzmitotáχpinàn Siksikáitaxtai, nisótzmitsuyapauanaχkaχpinan. Áiiko-tžko, nisótzmatomatapoχpinàn, ki annóma nisótzmotoχpinàn. Nisótzmapékamo. Nisótzmeπi. Nisótzmiòyi. Nitáiksistoyis, nisótzmsaks. Ki annóm moyísima nisótzmitsèpi. Nitsitaisitsipsatsiman omá uápikoān, nitsitaisinikòk omína pžskànium, manistíχ'pi. Ki ápistsiksisžmo nisótzmsaks. Nisótzmoztamito, ki omíum moyís nisótzmitsèpi, ki omíksi matápi itsípstaupii. Nisótzmitòtaupi túskžm, nisótzmai-tsitsipsatsiman. Ki áitapskinatsin, nitsitaxkài, ki ákanχkzmaiàkikiχ'-tsiau. Nisótzmāχkatsok. Kénmimaie iχ'kiχ'tsiu nitápoχsini ksis-kzuiáutuni natoiéksistsikuyi.

roped there also another one. We threw it also down. I tied its legs up. And [the other boy's] horse stepped into the rope. He [that horse] then ran around, he broke the rope, he then ran away. I caught him. I nearly died from laughing. We then went back to [the place], where the cow was lying, and one rope was loose, and the other one was just about to come off. And that boy got off [his horse]. He was going to give me the rope. And [the other rope] came off. I chased it again, we roped it again, we then sat by it. We rolled a cigarette, we did not have any matches, we were looking for some. I found one. We then went [on horseback] to a house. We entered, we built a fire, and so we got to light our cigarettes. Then we smoked. And when I had got through smoking, we went again [on horseback]. We then came to Blackfoot creek, we walked around [on horseback] in the water. It was getting late, we started again this way. And we got here. I turned my horse loose. Then I went in. Then I ate. When I was through eating, I walked out. And I entered this [other] tent here. I talked with that white man, he was telling me stories about the dance [in the afternoon], how it had been. And after a short while I went out. I walked up, and I entered a tent, and there were people sitting in it. I sat by one of

3. Nitáiksistsksinimatstoχkisi, nisótzmoχto. Ki omíksimaie áina-kàsii, omí stsisiníi nitsitázstaiχ'p. Ki nimátsiksiststaiχ'patsiks, nitsí-tsiipi, naχkítsoyis. Nisótzmauyi. Nitáiksistsoyis, nisótzmatmaks. Nisótzmatomatàpstaiχ'p. Nitáiksiststais, nisótzmalíksipìχ'p. Nitáiksistsiskipìs, nisótzmatsepi. Nisótz-motsiχ'p omíáie sináksin. Nisótzmoχto nistzmó otopíχ'kan-okoai. Nisótzmitsepi. Nisótzm-oxkòtan omí sináksin. Stázmzà-tsimaie. Otáiksistsàtsis, nisótzm-oxkok iχ'táχpumaupi. Nisótzm-oxtò ki omím itáχpumaupi. Nisótzmitsepi. Nisótzmanistau omá nínau: Kztáitstsiχ'p ápotski-nauχpòmi? Itanín: Mátsitstsiχ'p. Mátsitanistau: Kztáitststsiχ'p màtsiepokúiksipoχkos? Ki itanín: Mátsitstsiχ'p. Ki nitsítanistau: Nitatzáksiiχ'pi istímàtsii. Ki nisótzmoχkokaists. Nisótzmsaks. Nisótzmoχto ki omím itáiaksi-sákiakiopim. Nisótzmitapataupi. Ki áipstsisisèmo omákaie saχ-kúnapi iχ'tsitóto, nisótzmanik: Kipspúmmòkit, naχkákokepis-tàni. Nisótzmspummau. Nitáiksistspummoχs, nisótzmsapàkau-piχ'pínan. Nisótzmoχtsistapam-itoχpínan. Nisótzmitskitanàni omíksim áinakasiksim. Nisótzm-atsksinapoχpínan. Ki omíksimaie

them, I then was talking with him. And it was dark, I then went home, and they had gone all to bed. I went to bed myself. And there ended my running around, [that had begun] on Sunday-morning.

3. After I had got through teaching, I went. And there I was nailing the tongue of a waggon. And when I got through nailing it, I went in, that I might eat. Then I ate. When I had done eating, then I went out again. I began to nail it [the tongue] again. After I was through nailing it, I was tying it. When I had done tying it, I went in again. I then took a certain piece of paper. Then I went to my brother-in-law's tent. Then I went in. I then gave him that piece of paper. He was looking at it. When he had done looking, then he gave me some money. I then went to the store. Then I went in. I asked a man: Is there any butter? He said: There is none. I asked him again: Are there any fruit-cans? And he said: There are none. And I told him: [Give me] one package of matches. And he gave them then to me. Then I went out. Then I went over to the blacksmith's shop. I sat behind it. And after a short while there a boy came along, he told me: Help me for a while to hook up my team. Then I helped him. When I had done helping him, we got in [into the waggon]. Then we went

stsíki matáinakási, nisótzmatsito-  
taiakoχkepistaxpinan. Nisótzmi-  
puχsapu nokóai. Nisótzmitòto.  
Nisótznotaki áχké, nisótzmita-  
suyiniχ'p notoká'ni. Ki amóm  
nisótzmepi. Nitsítomatapitsini-  
koau ksistóá, nitáuistsiχ'p, kitsít-  
aisiniχ'piau. Kénni.

4. Natoiéksistsikùì ksiskzniáu-  
tunii nisótzmpuau. Nisótzmotoi-  
inim, nisótzmoztoμαχk ki omím  
Natoápi'siua okóai. Á'uninaie  
nitsítóχkonoaii nótasinànìks. Ni-  
sótzmozχkomataiau. Nitáutskoax-  
sàu, nisótzminzki. Nitáuksista-  
koχkèpistani, nisótzmitsisksipis-  
tàuau. Sótzmaiàket, nisótzmani-  
àupi, nisótzmoztoμαχk nistzmóá  
okóai. Nisótzmitòto, nitsítsip,  
nisótzmitaupi, ki omíksaie mat-  
saxkúmapii stámitotoyi. Ki omí-  
ksi akékoaiks itsítóχkitòpii. Ki  
áiszmo stámitskotoi. Nisótzminan  
nótàs. Nisótzmoztoμαχk nótas-  
inànìks, nisótzmozχkomatài, nisó-  
tzmotskoaii. Nisótzmitskipist,  
nisótzμαχkai. Tsítapòtoan nitsí-  
toχkitopiχ'pa. Nisótzmozto nist-  
zmó okóai, nisótzmitsitapò,  
sotáminàii ótasìks, sotzmaiákoχ-  
kinaii. Nisótzmoztsinakàsini ki  
apázmozts. Stáminikiau. Nisó-  
tzmatskoχpinan, nisótzmapaiχ'-  
kaχtoχpinani omístsim íksis-  
kuistsim. Képyi áχkaitoto iχ'-  
táuksistsikùimiopa itsúkskìnatsiu.  
Nisótzmapotoaii omíksi ponoká'-  
mitaìks. Nitsítsipi, nisótzmpis-  
tsikitàupi. Nitsitányiχ'pinan.

higher up. We left the waggon.  
Then we went down [afoot]. And  
there was another waggon, we  
hooked up our team to that one.  
Then I came to my camp. I got  
to it. I took water, I poured it  
out on my head. And here I  
entered. I began to tell you  
stories about what I had done,  
which you wrote down. And that  
is all.

4. Sunday in the morning I  
got up. I went to catch a horse,  
I went to Medicine-wolf's house.  
There I found my horses. I drove  
them. When I had driven them  
back to camp, I caught some of  
them. After I had put the har-  
ness on them, I tied them up.  
I saddled up, I got on my horse,  
I went to my brother-in-law's  
tent. I came there, I went in,  
I stayed there and some other  
boys came there. And some girls  
rode [on our horses]. And after  
a while they [these girls] went  
back. I caught my horse. I then  
went to our horses, I drove them,  
I drove them again to camp. I  
then tied up my horse, I went  
home. I turned my saddle-horse  
loose. Then I went to my brother-  
in-law's tent, I then went again,  
I caught his horses, I put the  
harness on them. Then I went  
with the waggon across [the creek].  
They butchered. Then we came  
back, we sold the meat. About  
ten o' clock it was very dark. I  
turned the horses loose. I went  
in, I stayed there a while. We  
ate. When we had done eating,

Nitáiksistsanyix'sinani, nisótzm-  
axkai. Nitántaxkaiis, nitsítszman  
omá ix'táiksistsikumiöp. Nátsi-  
koputoi ékaitauto. Nisótzmàkits.  
Ksiskzniáutunii nisótzmpuàn  
ix'kitsíkai áxkaitoto. Nitsítsi-  
puan, nisótzmatoxto ki omím  
nistzmó okóai. Nisótzmatstoto,  
nisótzmitsiksznyoyi. Nitáiksists-  
oyis, nisótzmotoiinaii ótásiks.  
Nitáiksistàkoxkinistàni, nisótzm-  
oxtsinakàs místzpmìtoxts. Nisó-  
tzmitsokaipii, ki akéks itomáta-  
poxpunaiaiu iksisákni. Túkskàma  
itanú: A'nnoiài stístsimit. Nisó-  
tzmistsiniχ'pàii, ki itzsatsimaii.  
Itanú: Nimátakotsiχ'pats. Nitsít-  
anistan: Kimátanauistoχp, káχ-  
kotsis. Stáiniki, káχkstauχkò-  
toχsi, kinnátakoxkòtoχp. Ki ái-  
szmo mátsitskò. Itanú: Toχkò-  
kitaua. Nisótzmistzpatàiaiu. Nisó-  
tzmiskòmaxk, ki annóm nisó-  
tzmotaipi.

5. Wímina nitsínoau matúnni,  
nikáksiksímatsimau, nimátsitsip-  
satàuats. Nisótzmatomatomaχk  
Nínoxkyàioa okóai, nisótzmitoto.  
Nitáiksistsoyis, nitsítanistau Pai-  
áistsinau: A'χkunaχpokànopi.  
Sótzmonomatoχpinan, nisótzmito-  
toχpinan. Nisótzmitskìχ'pinani  
omístsinu iksisakuists. Nisótzm-  
atskomaxkàχpinan, ki ómaxksi-  
kimím nitáitotoχpinan. Itótsòtan,  
ikúmaitau. Nisótzmikinanaxkax-  
pinan. Nitsíkyaiaskotaxkaiiχ'pi-  
nan. Nisótzmsaukamìto ki apáz-  
tànì. Nisótzmitsòk. Ki apinákuyi  
nisótzmatomatomaχk, ki annóm  
nisótzmotaipi. Nitsítomatapàpo.

I went home. When I came  
home, I looked at the clock. It  
was already twelve o'clock. I  
then went to bed. In the morn-  
ing I got up about seven o'clock.  
I got up, then I went again to  
my brother-in-law's tent. I got  
there again, I ate breakfast there.  
When I had done eating, then  
I went to catch his horses. After  
I had put the harness on them,  
I went with the waggon higher  
up. I stopped then, and women  
began to buy the meat. One of  
them said: Cut it right here.  
So I cut it there, and she was  
looking at it. She said: I will  
not take it. I told her: I never  
told you, that you should take  
it. If I think, that I shall not  
give you any, [then] I shall not  
give you any. And after a while  
she came back. She said: Give  
me some. I then left them. Then  
I went back, and I got here.

5. I saw Willy yesterday, I  
just greeted him, [but] I did  
not talk with him. I then went  
again to Bear-chief's house, I got  
there. When I had done eating,  
I told Sebastian: Come with me.  
Then we went, we got there [at  
Seville]. We left the meat. Then  
we went back again, and we got  
to a lake. It then began to rain,  
it rained hard. Then we went  
slowly. We finally got back home  
[at Bear-chief's]. I then went  
straight on up to the bridge.  
Then I slept. And in the morning  
I started again, and I got here.  
I then began to walk around.



6. Isikáztoñksistsikùyi otáuta-kus itomátapistokinàiau. Istáii annóksim matápiks, Káiiipaiks áχkaipzskàii. Ikákaitapisko. Omá nínau ekóyiua itaníu: Nisoái nit-átsiniχ'kik, káχkitsiksooχpuai. Ki áisapzñistsoyi otsúniχ'ksoaists, itánetoian.

7. Nisótzmoztoniatapozχpinan apázstani ki omíu I'kaitzmiòpi. Nisótzmitstatskyoyiχ'pinan. Kén-nimaie nisótzmomatomaχkaχpinan Sékokiuisisaχtai. Nisótzmi-ñinan omáie síkimi ponoká'mita. Nisótzmotoiχ'pinan. Náχkaie nitákau okóai. Nitsítotoiχ'pinan. Nitáiksistsoyisinan, nisótzmomat-omaχkaχpinan, ki omíu nisótzmitotaipiiχ'pinan Mamúna otoksískomñmiks. Ki apináknyi nisótzmiñimmaχpinan, nisótzmozkzñaisàkapozχpinan. Nímitapatau, nitsítsekatau oná nitsítóχkito-piχ'p, iχ'pitá'χkokakiniàpiks, nitautzmáksini. Itsiksístozχkokakiniàpiksiu. Nisótzmanmatan-maχkaχpinan. Ki áχksikzmiòχ-kitsikikèpipii ápotskinaiks. Nitoz-komátaksimàniks, nitsítomatapis-ikχkskoanànian. Ki nistáχsiks nitsítomatapistszñanian. Nitáiksistsisaksinan, nisótzmaχkaiiχ'-pinan. Nisótzmapòtsimaχpinan, nisótzmauyiχ'pinan. Ki apinákuyi nisoái áitoto nitsitsipuaux-pinan, ki nisótzmatzñitomaχkaχpinan. Nitátskotskimznan, nitsítazχkyòyiχ'pinan. Nitáiksists-oyisinan, nisótzmatzinimàχpi-nan. Nitátsiksistapotaksinani, nisó-

6. Monday in the evening they began to drum. The people here thought, the Grass-dancers might be dancing. There were a great many people [singing in a tent]. The man, who owned the tent, said: Sing four [songs] more, that you may quit then. And [when] their four songs were finished, they separated.

7. [How I lived „up the round”.] Then we started at the bridge and [went over] to the Old Agency. We ate dinner there. And then we went to Birch creek. I then caught a black horse. We went over to eat something. There is the house of a partner of mine. We went there to eat. When we were through eating, then we started out again, and we got over there to Fish's springs. And in the morning we caught horses, we all rode out then. I was the last one, I kicked the horse I rode, he began to buck with me, I was about to fall off. He stopped bucking. We were running then. And there might be about seven hundred head of cattle. We began to cut out [the strays] [from the cattle] that we drove. And we began to brand the calves. When we got through, we went home to the camp. We turned the horses loose, then we ate. And in the morning at four o'clock we got up, and then we rode out again. We drove back again, we went home to eat. When we had done eating, we caught some more horses. When

təmaχkyàpoməχkaχpinan. Nit-  
 áutaipisinan, omíksisk nátokəmi  
 ponoká'mitai itśístapukskàsiau.  
 Nitsítauakoài. Mátoχpitomatap-  
 oχkokakiniàpiks omá nitsítóχ-  
 kitopìχ'p. Nisótəmitapoto. Api-  
 nákuyi nitsítopakiiχ'pinan, ki  
 amóm I'kaitəniopi nisótəmitsito-  
 kəkəχpinan. Atákuyi nimátsitsi-  
 niim omáie así'kuyi, nisótəmi-  
 itaniàupi, mátoχpitoχkokakinià-  
 piksiu. Ki omá núnna itsipúχ-  
 sapu, itəstsisipisiu omí nitsítóχ-  
 kitopìχ'p. Nisótəmsakapoməχ-  
 kaχpinan. Ki itáísòtau. Nisó-  
 təmatiisistapotakiχ'pinan, nisó-  
 təmataχkaiiχ'pinan. Apinákuyi  
 nisótəmatopakiiχ'pinan. Sépistò-  
 kosa otóməχksikimìni nísótəmi-  
 atsitokekaχpinan. Nisótəmiksist-  
 apotakiχ'pinan. Ki apinákuyi  
 nisótəmoχtoməχkaχpinan ki  
 Akəsikotoyiskúyi. Nisótəmitsit-  
 əstsakiχ'pinan. Nátokai áitoto  
 iχ'táiksistsikùmiop nitsítotəχ-  
 kaiiχ'pinan. Ki apinákuyi nitsít-  
 opakiiχ'pinan Məskitsipəχpiis-  
 təkí. Nitsítokekaχpinan. Ki nitái-  
 tsiksistapotaksinani, nisótəmato-  
 pakiiχ'pinan ki Mísinskisisaχtài.  
 O'məχtsaiknyìiχ'pi niétəχtəmis-  
 kani, nisótəmitsitokekaχpinan.  
 Ki matəpinakuyi nisótəmatopa-  
 kiiχ'pinan ki Ináksiisinskisisaχ-  
 tai. Ki nátokai ksistsikúyi nánis-  
 tsitsisəməpìχ'pinan, itoχpótəu,  
 ki nistóə nisótəmoχtaχkai. Ni-  
 tsitapó omím natoápoyis. Ki  
 niuókskai ksistsikúni nanistsitsi-  
 səməpì, nisótəmatoχtóməχk  
 Apókimiua otáipoχkìχ'p, ki  
 əkaitəitəukeaiəu. Ki nátokai

we got through working, then  
 we went back to camp. When  
 we got there, two horses ran off.  
 I chased them. The horse I rode  
 began to buck with me again.  
 I then turned him loose. In the  
 morning we moved camp, and  
 we camped there at the Old  
 Agency. In the afternoon I again  
 took that bay horse, I got on  
 him, he was bucking again. And  
 my father came, he was whip-  
 ping the horse I rode. Then we  
 ran out. And it rained. We had  
 done working then, we went  
 home. In the morning we moved  
 camp again. We then camped  
 near Owl-child's lake. We had  
 done working. And in the morn-  
 ing we rode out to Black-tail  
 creek. We were branding again.  
 At two o'clock we went home.  
 And in the morning we moved  
 camp to Heart butte. We camped  
 there. And when we had done  
 working, we moved camp again,  
 and [now] to Badger creek.  
 Where the ditch comes out [of  
 Badger creek], there we camped.  
 And next morning we again  
 moved camp, and [now] to Little  
 Badger creek. And we stayed  
 there two days, [and] then it  
 snowed, and I then went home.  
 I went to the Mission. And  
 [when] I had stayed there three  
 days, then I went to White-  
 calf's hay-ground, and they were  
 camped there already. And after  
 two days we moved camp again.  
 And then we camped near the  
 old bull-corral. Then we gathered

ksistsikúi nimátsitopakîiχ'pinan. Ki omím ákaiponaisaiāχkumis-  
tsepiskan nisótzmatsitokèkaχpi-  
nan. Nisótzmitoχkznaumoauko-  
anani stapótskinaiks. Ki matapí-  
nakui nisótzmatopakîiχ'pinan.  
Páskana okóaii místapukitòχts,  
áunyii anníχ'kaie O'maxksi-  
kimiu. Nitsitokekaχpinan. Ki  
omíksaie umátāχsimi saχkúu-  
api, nitoχpokómái. Omíksimaie  
ápotskinai, nitáiaokkomatanā-  
niau. Nitáipiskoanāniau, nitsítai-  
àkokaχpinan. Ki mistóa, omáχ-  
kaie stámik, nitsítokat otskínaiks.  
Ki omáie nitópimai itsitsimat-  
apèkau nitsísoχkiitani. Itsístap-  
nkskasiu omáχk ápotskina, ni-  
tsítsinisi, nitsítsekžk. Nisótzm-  
inau. Ki nitsítapokoχpatsko.  
Nisótzmatskoχpinan, nitsítopa-  
kîiχ'pinan, ki omím áitaxtāmis-  
kaiks nisótzmatsitokèkaχpinan.  
Ki apinákui nisótzmatopakîiχ'-  
pinan. Ki maksiskum nimátsito-  
kèkaχpinan. Nitsítaszmai omí-  
ksinaie ápotskinaii. Nitsítapax-  
tsiok, ki áχksikzmiitnkskautā-  
kāχsin nanistsiszmiokaχpi. Nitsí-  
tsipòkaki, nisótzmaxkyapomaxk,  
nitsítanyí, nisótzmitaupi. Ki  
apinákui nisótzmopakîiχ'pinan,  
ki stsikómik, áipoχkîiχ'pi, nisó-  
tzmatsitokèkaχpinan. Ki apinā-  
kuyi nisótzmatopakîiχ'pinan.  
Manákena ómi otómaxksikiniimi  
nisótzmatsitokekaχpinan. Mata-  
pinakui nisótzmatoxtsistotspinan.  
Ki ómi kitsisóoxts ákaiponitzi-  
kaipiop nisótzmuatsitokekaχpinan.  
Ki apinákuyi nisótzmatopakîiχ'-  
pinan, ki Asétaχtāi nisótzm-

all the cattle up. And next morn-  
ing we moved camp again. Near  
Dancer's home on the other side  
of the hill, there was a lake.  
We camped there. And there  
were a few boys, with whom  
[literally: with them] I went.  
There were some cows, we were  
going to drive them. We drove  
them far, we were going to rope  
them. And myself, I roped a  
steer, that was going there, round  
its horns. And then my rope got  
tangled up on my saddle. That  
steer ran away, I then fell off,  
it kicked me. I got a hold of  
him. And he ran over me. We  
then went back, we moved camp,  
and we camped near the ditch-  
workers. And in the morning we  
moved camp again. And then  
we camped by a spring. I was  
watching some cows, [that] there  
were. I went to sleep, and it  
might be about one hour, that  
I was sleeping. I woke up, I  
went home to the camp, I ate,  
I stayed there then. And in the  
morning we moved camp again,  
and we camped in a deep conlee,  
where they cut hay. And in the  
morning we moved camp again.  
We then camped near New-  
woman's husband's lake. Next  
morning we moved camp again.  
And then we camped way up  
near the old station over there.  
And in the morning we moved  
camp again, and we camped then  
near Browning [literally: Creek].  
And we did not stay there very  
long. We moved camp again.

atsitokèkaxpinan, ki nimátsitsi-  
szmopiχ'pinan. Nimátsitopakiiχ'-  
pinan. Képa otoksiskomimiks nisó-  
tzmatsitokèkaxpinan. Ki apiná-  
kuyi áutako nitsítsiksiuoxpinan.  
Omá nínna ki nisótzmaxkaiiχ'-  
pinan. Kénni.

8. Stuyísi nanistáitapiiχ'pi.  
Istsistsáutoχpotàsi, nimátaisaka-  
pòχp. Aisauátoχpotàs, nitsítan-  
toau nináma, nitáistzmoχto, ki  
omaxkáatsistaiks nitsítaumatàpap-  
sapàtaiau. Mátaipinoχp. Itáiiis-  
tapùkskàsiaiu. Ki sanumáipiomaχ-  
kàs, nitsítaiskumakatài. Mátaiiis-  
tapìpiomaχkàu. Itáupiau. Ki  
ákitotoyínikiau, itáztoχkopiau.  
Túskai ksistsikúyi ápaitukskàmi,  
stsíkists itáiokskàmi nitsúniksiks.  
Kénnumaie iχ'kakáiiimiau. Nitái-  
stzmatoχtò atsiuaskui, nitáistzm-  
atsistapistsò. Sikáatsistaiks nimát-  
sítaumatapàpszmàiaiu. Kénniks-  
kaie nitáikyayáχkònoaiau. Kéto-  
kiks nimátapaikskìmataiau. Ki  
nanístokzmi nimá'χtanistsèni-  
kian. Stsíkists sauápikskimàin,  
nitsítautoai nitsímokikàtsiks, ko-  
kotúyi nitsítaumatapiimokik, tai-  
stzmitapipìmapo. Aikáutakus,  
nitsítaiskotaχkai. Táistzmomat-  
àpoχkoχt. Aiksístoχkoχtàiniki,  
nitáistzmepi, táistzmiòk. Ki aipó-  
kakìniki, táistzmoχtò ponoká'-  
mitoyis. Nitsítaiñoaii ponoká'mi-  
taiks, nitsitáisimìpiaiau, nitáistz-  
matsipstipòtoaian, nitsítanaxkai,  
nitsítáuyi. Aiksístoyíniki, nitáips-  
tsiksipaupauàuaχk. Nitsítaiàk-  
iχ'ts. Kénnumaie nímoxkàksin-  
iχ'p ksistsikúyi.

Then we camped near Kipp's  
springs. And next day in the  
afternoon we quit working. My  
father [and myself] then went  
home. And that is all.

8. How I live in winter-time.  
When the first snow comes, I  
don't go out walking. When it  
is not snowing, I take my gun,  
then I go, and I begin to track  
up jack-rabbits. I don't go far.  
They run away. And when they  
are not gone far yet, I shoot  
them. They don't go much far-  
ther. They stop. And when I get  
close to them, they fall down.  
One day [I kill] sometimes one,  
other days I kill three of them.  
That is how many they are [that  
I can kill]. Then I go to the  
brush, then I go in. Now I  
begin to look for bush-rabbits.  
Those are the ones, I have a  
hard time to find. I hunt prairie-  
chickens too. And I kill only  
two of them. Other times I don't  
go out hunting, then I take my  
skates, I begin to skate on the  
ice, I go long ways down. Pretty  
late in the evening I get back  
home. Then I begin to chop  
wood [literally: to go after wood].  
When I have done chopping, I  
go in, I go to sleep. And when  
I wake up, then I go to the  
stable. I feed the horses, I take  
them to the water, I then put  
them back in [the stable], I go  
home, I eat. When I have done  
eating, I walk around a little. I

9. A`utakúsi túístzmoχtò. Nitsíkyakyàtsiks ki ápotskinautokàni nitáutaki, nitáístzmoχpoχtàu. Ki aipísakapòyeniki, nitáístzmitstòχp omí otokáni, ki nitsítsitautakistsàli omíksi ikyákyatsiksi. Nitsítzstàyu. Nitáístzmatskò, nimátsitautaki mamíu, nitáístzmatoχtò stsíki ikyákyàtsi. Niétaxtai nitáístzmitoto. Nitáístzmitsitstaki ikyákyàtsi. Nitáístzmaχkàii. Ki apinákus nitáístzmoχto nitsíkyaksìsts. Nitsítaitapò, ki áístzmsokitotàupiu omám sínopau. Nitáístzmatoχto ki omín nimátsíkyaksini. Nitáístzmatsitòto, nitáístzmsokatsíkyàki siékaii. Nitúkskatoiiksistsikù, nitsítsikyàkiχpi, kepíi nátsikopùtsi nitsíkyaksìks, nisótzmipinapìpiau. Kepíi nisítsikopùtsi nitoχkúinàmiks.

10. Nitáístzmoχtò, nitomíχ'kàtsisi nitáístzmotsìχp. Niétaxtai nitáístzmitòto. Nitsítáismàtipiksistau nitomíχ'kàtsisa. Nitáístzmoχtsìnápauàuaχk ki otsítsimiχpi. Nitsítsitaumiχk. A'χ-knistokžmi nitomíχ'kànìks. Nitáístzmatakiwò, nimátsitaumatapòmìχk. Aìksípiwàinmiki, itáitsiniχ'kaii nitoχtsikatsmìks. Nitsítamatapàpinzki. A'kàinmiki tsikatsí, mátsitzskitàpo niétaxtai. Nimátsitaumatàpomiχk, ki áuakàinmi mamíks, ki ikánkakiau, ki mátanakàinma nitomíχ'kànìks, áχksikzmaìpian. A'χkauàkàinmi nitomíχ'kànìks. Nitsítáistsikò, nitáístzmatskò, nitáikyayàntaχkai.

then go to bed. And that is all I know about a day.

9. [How I go trapping.] In the afternoon I am going. I take my traps and a cow-head, I carry them along. And when I have gone quite a way off, then I put the head down, and I put the traps around it. I stake them. Then I go back, I take some fish, I go and get another pair of traps. Then I come to the river. I put the traps. Then I go home. And in the morning I go to my traps. I go there, and there will be a kit-fox. And then I go over to my other trap. I then get to it also, I then have trapped a mink too. One week, I was trapping, I sent twelve [skins], that I had caught by trapping, down [to Minneapolis]. I got fifteen dollars for them.

10. [How I go fishing.] I then go, I then take my fish-pole. Then I get to the river. I throw my fish-line in [into the water]. I then walk down to [a place], where it is deep. I fish there. I catch about two. I go farther on, I begin to fish again. When I am long ways off, then my grass-hoppers are all gone. I begin to catch some. When I have caught quite a few grass-hoppers, I go back to the river. I begin to fish again, and there are lots of fish, and they are wild, and I don't catch a great many, just about ten. It may be, I catch more of them. I get

A'utaxkañniki, nitsítasístsimai omíksi mamíksi. Ki áksoiòki, nitsítantaki ókapañni, ki omíksi mamíksi nitsítaitax'tsàyi. Síkoχ-kòsà nitsítaitauχkittsau potán. Ki pomí nimátsitsitaisapix'tæki omái síkoχkòsai. Ki aiksistósis, omíksi mamíksi nitsítaitaisapix'tsàyi omí síkoχkòs. Ki aukanaí-soyisau, nitsítáuyix'pinan. Ki aiksístsoyinañiki, nitáistæmitàpo-kùni. Kénmimaie ix'kakútsiu.

11. Nitáistæmsàtsàki, nitsít-aistsix'piau. Ki inaksíksi mistí nitsítitáχkitoχtoχpi. Itáχpakni-itsiu.

12. Niksísta manistáix'kyè-taxpi napaiñ. Ókapañni áistæm-otsim, ki omím oxkós itsitá-i-sapoχtomaie. Ki istiksípokui ix'táix'ketàupi. Ki áχké mátsi-tsítaitapàsuyinakùuaie. Itánma-tapitskàχkiotsimaie, ki itáisapis-imaie. Ki áitsis, itáisautsimaie, ki itánatáχp. Kénmi.

13. Nitsítaitaioχtoχkís noχ-kátsi omí nitsítapoχpinan nokú-nàni. Ki nimátskàχsinani, mat-apínaknyi nisótæmatsitapoχpinan Siksikáitasikaipiòpi. Nisótæmat-skàχpinan. Nitántáχkaisinàni, nisótæmàkix'ts. Ki apináknyi nít-saksipuàuxsimi. Nimátoχkotsipu-àuxpa. Nitsítasitax'p noχkátsi, ki ákaikàχpiu. Nitsítaitapino-mòko. Ki áχkaitnkskàu natoié-ksistsikhýi itsitsisiu. Itsipázkiχ'p.

tired, then I go back, I will finally get home. When I get home, I clean the fish. And when we go to eat, I take flour, and I put the fish into it. I put the frying-pan on the fire. And I put some grease in the frying-pan. And when it [the pan] is hot, I put the fish in the frying-pan. And when they are all cooked, we eat them. And when we have done eating, I get pretty full. And now the boiling is ended [that means: the story is at an end].

11. [How I make fire.] I then make shavings, I light them. And I put small pieces of wood on top [of the shavings]. Then it burns.

12. How my mother bakes bread. She then takes flour, and she puts it in her pan. And [also] salt and baking-powder. And she puts water in [the pan]. She begins to knead it, and she puts it in [the stove]. And when it is done, she takes it out [of the stove], and we eat it. And that is all.

13. [My sickness.] The first time, that my leg pained, we went over to our ranch. And when we got back, then next morning we went over to Black-foot station. We went back then. When we got home, I went to bed. And in the morning I tried to get up. I could not get up. I looked at my leg, and it was swollen. They were doctoring me. And about one week it mattered.

Túskai ksistsikúi kenní anáukiu  
 manistsísazmsaikinniskàχpi matsi-  
 síii. Ki nimátοχtaiokàχpàts. Ni-  
 túkskəm natósiaua manistsísazmi-  
 istspi. Ki ítikaχtsiù. Ki matsi-  
 tukskəm natósi nanistsísazmsaie-  
 puàuχpi. Istómaχkatoñksistsika-  
 tòsiaua otsistsitsàinakùyis niná'χ-  
 kitoχkotsiχ'puau. Nisótzmāχ-  
 tsāχkitopi, nisótzmozto ki nato-  
 ápoyis, nisótzmitòto, nisótzm-  
 atskò. Nisótzmanitsistotspinan  
 apázstani, nisótzmitokekaχpinan.  
 Atapínakuyi nisótzmatksinapis-  
 totspinan. Nisótzmitotokekaχ-  
 pinan natoápoyisi. Saiúks-otsit-  
 autoχpi nitsítaχkyàpistotspinan.  
 Nitúkskəm natósiaua nanistsísazm-  
 aχkyòpiχ'pinani. Nimátsitsksis-  
 totspinan. Nisótzmitotokekaχ-  
 pinan Makúpāχtsàniua okóai.  
 Amó iskóχt natósin áiokskàmmn,  
 nitsítomatsipioko omím Napai-  
 nists-íkaitanaipoχtoχpi. Nisótzm-  
 itotsipiòko. Niuókskəm natósiks  
 nanistsísazmitòpiχ'pi. Itáipoχkya-  
 kiòpi ánttsiù nitsítskaχkài,  
 ki kisótzmsòkitsino. Kimátsksi-  
 nā'χpa, nitánñisi núua, kitáni-  
 koyi. Otántzkoχsì kitsítsino ki  
 omik kitsínik, nitsítsāχkāmni,  
 kisótzmeπi, ki omá núua kitsít-  
 anistàn: Óma kimátοχkòà?  
 Kitsítanik: A'. Kitsítsipùχsapi-  
 puàn, kitsítaiksinunnatsímmoki.  
 A'χkaistòkai natoieksistsikuists  
 kitsítomatò Nisótzmetàpiekàχ-  
 tsikiχ'kinitaki, kítomatā'χsi.  
 Kénni.

They opened it. It was one day  
 and a half, that the matter was  
 running. And I could not sleep  
 at all from it. During one month  
 it pained. And it stopped. And  
 it was another month, that I did  
 not get up. In the first part of  
 Christmas-month [i. e. December]  
 I got up. The first thing I then  
 did was to ride, I went to the  
 Mission, I got there, I came  
 back. We then moved up to the  
 bridge, we camped there. Next  
 morning we moved back down  
 again. We then camped by the  
 Mission. In [the month] When-  
 the-geese-come [i. e. March] we  
 moved over to our ranch. One  
 month we stayed at home. We  
 then moved back [to Two-Medi-  
 cine river]. We camped by Bad-  
 John's house. The third day of  
 this last month they brought  
 me away to Conrad [literally:  
 Where-they-used-to-freight-the-  
 flour-from]. Then they brought  
 me there. It was three months,  
 that I stayed there. In [the first  
 part of] haying-time [i. e. the  
 beginning of August] I came  
 back home, and then I have  
 seen you. I did not know you,  
 when my father told me your  
 name. In the afternoon I saw  
 you there at the door, I was  
 standing there, you came in, and  
 you asked my father: Is that  
 one another boy of yours? He  
 told you: Yes. You came up to  
 me, you shook hands with me.  
 About two weeks [afterwards]  
 you went away. I then felt lone-

14. Niuóskai nitsítskànists. Nitúkskzm nímoxtsiistapítsiska-mau. Nitáuyiχ'pinan ki itásu-yiniim nisímsini. Nitsítanistan: *E'satæstàsuyinit. Itoχkénanasu-yinimaie. Nitsítanistau: Kitákau-aiàkiau, aiksístsoyoki. Nisótæm-oxtoχpinan omím. Táipisinan, nitsitápsæmau. Nitáuχkonoaχs, nitsítanistan: Kikáztaisksiniχ'p, kitánistsiχ'p omím itáuyopi? Itanín: Nítsksiniχ'p. Nitsítanai-àki. Nisókitsimiskiau. Ki áχksau-okskaii nitáuaiakiaχpists. Itanín: Kénnyaie, kitákanoki. Nitsítau-manpatau. Ki omá istsík nimát-oxtsitskàmaχpi. A'nauaiàkiu omí niskáni. Nímoxtsitskamau. Nitsi-pótsisæmitskaχpinan, ki omák nitázskkamokínan itsipím. Nitsít-aiàkitaχkiotòkinan, ki ótsetsi nitákoχtaiàkitsitsispiniokinan. Ki omá istsík nimátoχtsitskàmaχpi. Nisótæmotòmitskaχpinan, nitsí-tsitapiskotspinan kokí. Nisótæm-itàupiχ'pinan. Táiksiststatsikyoyi-sinan, matsitaistáitskamau. Kén-nyaie nitsítomatapistotoau. Kén-noχkauk, naχkátsitskàni.*

some for you, that you went away. And that is all.

14. [How I fought, when I was at school.] I had three fights. This is how I came to have a fight with one [fellow]. We were eating and he spilled my coffee [literally: my drink]. I told him: Spill it again. So he spilled it all. I told him: I shall hit you, when we have done eating. We then went over there. When we entered, I looked for him. When I found him, I told him: Do you know, what you have done, where we were eating? He said: I know it. Then I hit him. I made his nose bleed. And I hit him just about three times. He said: It is enough, you hurt me. Then I let him alone. And this is how I got into a fight with that other [fellow]. He was hitting my younger brother. Therefore I fought him. We fought a long time between ourselves, and then the prefect [literally: the one that watches us] entered. He took hold of us and separated us, and he hit both of us with his glove. And this is how I got into a fight with still another [fellow]. It was the first time we fought, then we were sent to the corner. We stayed there. When we were through dinner, then I fought him again. And then it was, [that] I licked him. And [till] now [it did not happen], that I fought again [that means: and since that time I had no more fights].



15. Nitániko Tsimí. Náuyi aitótos ix'táiksistsiknmioipa itsáit- tsikapiksiχ'p, nitsítáipnauχpinan, nitsítáiszskiāχspinan, ki aiksist-ápaitapiinàiniki, nitsítainisauχpinan, nitsítatauatsimoiχ'kaχpinan, ki aiksistátsimoiχ'kanàiniki, mát-sitauàmisoχpinan, nitsítáiakse-kaχpinan, nitáistzmatksinisāχpinan, nitsitapaukskaspinan. Itáikiu omá nitázskskamokiuau. Nitsítan- toiχ'pinan, nitsíkastotsoiχ'piuan, nitáistzmatkskaspinan, nitsítaiam- aχkiakiχ'pinan. Aiksistápotakin- aniki, nitsítaikoaniχ'piuan. Oχ- sistisiks nímfāχtaikaχtspinan, nit- áikamospinan stáksi, nitsítaiksas- sχkototsiiχ'pinan. Piχ'ksói aitó- tos nitsítantzksinimatsotspinan.

Nitáikiχ'kiχ'taxtoipakiχ'kiui- autspinan. Nitáistzmomatapisīma- kiχ'pinan, nitsítáisatsiχ'pinan nisínaksimūanists. Ki áksaksi- nàiniki, nitsítaistsasīnakiχ'pinan pouokā'mita ā'χkokakiniāpiks, ki áksiniks, ki iuitáiks, ki ikákan- oyi stsíksists mátáisīniχ'pinanists. Nitáistzmisakspinan. Ki náχka- nistaiszmitsapozχpinan kepúsks- ksinitaksi, ki nitsítantoiχ'pinan. Aiksístoyinàiniki, nitsítanoiχ' pinan akspípstaχkan. (Tséma aisimióyin, pistáχkan otótsisisini.) Nitúkskai antsitskátos nitsítantz- ksiniimatsotspinan, ki ninókskai aitótos nitsítáisakspinan. Á'utsits- kátos ninókskai nimátsitaipix' pinan, ki nisóai aitótos nitsítai- sakspinan. Nitáistzmitsapūmaχ- kaχpinan. Ki náuyi aitótos nit- sítantoiχ'pinan. Nanisóyi ke- púsksksinitaksi nitsítaiokaχpinan.

15. [Jimmy at school.] I am called Jimmy. At six o'clock the bell rings, we get up, we wash our faces, and when we get ready, we go down, we say our prayers, and when we have done saying our prayers, we go back up again, we fix up our beds, we go right back down, we run around [in the yard]. The pre- fect [literally: the one that is watching us] blows the whistle. We go to eat [breakfast], we eat a whole lot, then we go out, we are sweeping. When we have done working, we play. We play a game with horse-shoes, we steal pegs, we are kicking the can. At nine o'clock we go to school. We are hit over the head with a stick once in a while. We then begin to write, we read in our books. And when we are soon going out, we draw a bucking horse, and swine, and dogs, and there are many other things, we draw. Then we go out. And we go out and stay there about ten minutes, and then we go to eat [dinner]. When we have done eating, we chew chewing-tobacco. (Jimmy chews on the sly, he smokes tobacco.) Half past one we go to school, and at three o'clock we come out [of school]. Half past three we go in again, and at four o'clock we come out [of school]. We run around outside. And at six o'clock we go to eat [supper]. Ten minutes after eight we go to bed. (Jimmy had a dream, he was breaking

(Tséma itsipázpaukau, áikistau sikimiíχ'kinai, ki áinisiíχ'k, ki itsipókakiχ'k. Páχtsikisámipusapiíχ'k, mátsitsokau.)

16. Itáíχ'tatsikinikiòp ksiská-niáutunii nisótámepuau, nisótámásiskyáχs, nitsitanyi. Nitáíksístsoyis, nisótámoxto nótas, nitsitótinau. Nitáuntsipiaχs, nisótámaiáketoau. Nisótámáχtamítomaxk. Nitsitápautoòχk, nitsíkyaiòχkonoan. Nitáuχkonoaχs, nisótámokátau. Itsínaitapiksim nitsétanists. Ki nistói nitsítsipuan, nitsítaiáketoau, ki omá stsíka nitsítaχtsoautasiuanàtau. Nitsítóχpokòmau omáie saχkínapi. Itsínimau. Nisótámáχkyápomaxkaxpinan. Nitántaχkaisinani, nisótámaisimipiχ'taxpinan. Nitáíksistsimipiχ'tanani, nitsítsisoanàniau matuyínsimàni. Nitáíksistsoyisau, nisótámápoòtoanàniau. Áíksiudóyi ápautakíks. Nisótám-asàkoχkinaí ní'sa otsítóχkepi-taxpiks. Nitsítaísoanàniau, ki nitsítsoyiχ'pinan. Nitáíksistsoyisimàni, nitsítapotoanàniau, nitsítomokapistanañian, nitsítskaχkai-íχ'pinan. Nitsítaikoaniχ'pinan. Áískínatsin, nitsítotoiákíχ'tsiχ'pinan. Nitsítomatapipápak, nitsítok kyáioi, tsitsínisi, nitsítsipókaki. Kénni.

a black horse, and [when] he got thrown off, then he woke up. He stayed awake for a while, looking around, he went to sleep again.)

16. [Jimmy in camp.] Tuesday in the morning I got up, I washed my face, I ate. When I was through eating, I went to my horse, I went to catch him. When I brought him to camp, I saddled him up. I then went higher up. I was hunting [for a horse], I had a hard time to find him. When I had found him, then I roped him. He [the horse I had roped] pulled my saddle off [the horse I was riding]. And [after having been pulled down with the saddle] I got up, I saddled him [the horse I had roped] up, and I led the other one along. I went with another boy. He caught a horse. We then ran home. When we got home, we watered our horses. When we had done watering our horses, we fed them with oats. When they had done eating, we turned them loose. The workmen quit [working]. I took the harness off my elder brother's team. We fed them [the team-horses], and we ate. When we had done eating, we turned them loose, we hobbled them, we went back home. We then played around. It was dark, we went to bed. I began to dream, I roped a bear, I fell off [my horse], I woke up. And that is all.

17. A'istəmāiākitsəpanistsita-  
pāu, ānāiākitsipix'ksitapāu, ki  
pix'ksitapiks āistəmsakapōiau, ki  
itā'χkənaiksistsepūyiau. Ki omī-  
ksi stśikiks tūkskəma āistəmatō-  
mipiksin. Istsisiniasi omī pokūn,  
ākstəmoχtōkskāsū. I'tōmipūyiu  
istsitāpsketsimāsi omī pokūni,  
mātaksaksū. Ki omā stśiki āk-  
stomāχkātsipiksin. Ki ikzmita-  
kiāsi omī pokūn, ki ākstəmoχ-  
katōkskāsū. Ki omā stśiki āk-  
stəmatomatapōmaχkau. Ki omīma  
stśikiima ākstəmatstōtaipin. Omā  
matstśik āistəmatstipiksin. I'χ'-  
tsaiisiniasi omī pokūni, niuōks-  
kaipiksiu, ki āksaksū. Stśika  
ākoχkatsitsipiksin. Stākyās omī  
pokūni, ki omā istśik itōmai-  
piksin ākitskotaxkyāpomaχkau.  
Ki amōksi āipiksiks ākoχkētoχ-  
tsoiisakapōiau. Ki omīksi stśikiks  
ākoχkētoχtsoaipiksin. Tūkskəma  
āistəmatōmipiksin. Istsisiniasi omī  
pokūn, ākstəmoχtōkskāsū. Ikz-  
mītsiisketsimotsimiki omī pokūn,  
ki āksaksū. Ki omā istśik ikz-  
mītsaiisinas omī pokūni, stōka-  
motspnχpiis, ikzmītsikanyōtoax-  
kiaie, ki āksaksū. Ki istśiki  
mātsitaiapiksiu. Ki ikzmītsaiisē-  
niasaie, aisapzūnistsēpiksis, ki  
omā āikanyōtakin istsisiniōtoasaie,  
ki āksaksū. Ki ākstəmiokskzmi-  
sāksiks. Ki ākstəmataχtsoaisa-  
kapōiau. Ki omīksi ākstəmataχ-  
tsoaipuxsapūiau. Ki omīksi stśi-  
kiks ikzmītsiānkskās otōkskaso-  
āists, ki ānniksaie akomōtsakiau.  
Kēui.

17. [Base-ball.] They are even  
on both sides, they are nine on  
each side, and nine go out to  
the field, and they all get ready.  
And one of those others takes  
the first strike. If he hits the  
ball [with the bat], he will run  
first. If the first runner beats  
the ball, then he will not be  
out. And the second will strike.  
And if he hits the ball, then he  
will run. And the other one runs  
the second time. And the other  
[base] will get to it. Then the  
third one will strike. If he does  
not hit the ball, he strikes three  
times, and he will be out. Ano-  
ther [fellow] will strike. If he  
hits the ball, then the other one,  
[that] struck first, will get back  
to the home-base. And these  
strikers will go out to the field.  
And the others will come in and  
strike. One of them will strike  
first. If he hits the ball, he will  
run. If the ball gets ahead of  
him, then he will be out. And  
if the next [striker] does not hit  
the ball, if it goes straight up  
in the air, if somebody catches  
it, then he will be out. And the  
next one strikes. And if he does  
not hit it, if he has completed  
his [three] strikes, and if the  
catcher catches it, then he will  
be out. And there will be three  
out. And they will go back out  
to the field. And the others will  
come back to strike. And if those  
others [that were out last] have  
run their [three] runs, then they  
will win the game. And that is all.

18. Omí itzksinimatsistoχki-  
òpi nitsítaikoan. Nimátsitaikaχts-  
pínan ponoká'mitáχsistsíks. Nitsí-  
taisketsimàiau. Kepíni nitsíkoputo  
itómanistsàpiksistakíua, kénnaie  
amótsàkiu. Ikəmítsapapiksistasi  
omí áχsistsíni, áisitokstakiu. Ki  
ikəmítapapitáχpiisi, túkskəma  
niúókskai iχ'táukstakiop. Ki ái-  
pusi áitsikopñtosi, ki itáumots-  
akiop.

19. Nitániko A'pssùyi. Nisó-  
təmoχtsinapò, nisótəmoχtsoan  
áχké. Nisótəmitoto nokínan.  
Nisótəmapəssəmau ponoká'mi-  
taíks. Nisótəminau nóts, nitsi-  
taiáketoau, nitsítəmiàupatau, ki  
nitaiáksekakì. Nitsítomatoməχk,  
ki itáskokskàsín okós. Nitsíti-  
sauàket, nitsítóχkomatəu, nitsít-  
aukskasatsau. Ki nitsíksistoχ-  
kotau naχkaié akén annístskaie  
káisau. Nisótəmamítoməχk. Ni-  
tsítaistsipisau nótsi, ki nitsítse-  
kak, ki itsekániχ'kuyìn nokítsis.  
Nisótəmamitskoau. Nisótəmitòto  
nitopíχ'kanokoa, ki itsítstakiua  
pistáχkan nokítsis. Itsísksipisi-  
maie. Nisótəməsistsimau nokí-  
tsisau.

20. Itanátsinmoiχ'kàupi. Aitsi-  
písau, áistəməχkanaupistoksis-  
nòpiu ki itáksinoχsiau. Itəu-  
matapatsinmoiχ'kaiau. Ki itáipim  
omák natoápiapikoan, ki itəu-

18. [Horse-shoes.] [When I  
was] at school, I played. We  
played a game with horse-shoes.  
I beat them [the other fellows].  
The first one that counts up to  
eleven, that is the one that  
wins the game. If he throws  
the horse-shoe into the stake,  
it counts five. And if it leans  
against the stake, we count one  
[horse-shoe] three. And when  
[we have] eleven, then we win  
the game.

19. [Kicked by a mare.] I  
am called White-whiskers. I went  
down, I then went through the  
water. I went to our ranch. I  
was looking for the horses. Then  
I caught my horse [a mare], I  
saddled her, I got on her, and  
she was trying to kick me. I  
then started, and her colt ran  
back. I got on the other horse,  
I started to drive her [the mare  
I rode first], I started to chase  
her. And I gave some dried meat  
to a certain woman [literally: to  
a woman, that there was]. Then  
I went up. I started to whip  
my horse [the mare], and she  
kicked me, and she kicked my  
finger hitting it exactly. I drove  
her up. Then I came to my  
tent, and he [my step-father]  
put tobacco on my finger. They  
tied it up. I then washed my  
finger.

20. Church. When they enter,  
they all kneel down and make  
the sign of the cross. They begin  
to pray. And then the priest  
enters, and he begins to pray.

átsimoiχ'kau. Itá'χkanaupiau. Ki itánnatapisistsipsatsiuàiks. Ki aiksistsépuyis, matsitaniópistokisanòpiu, ki itáiniχ'kiu, ki aké-koaiks ki saχkúmapiks itá'χkzànàiniχ'kiau. Ki itáutopiu, ki aiksistsíniχ'kisau pokáiks, mátsitáipuan, ki omíksi saχkúmapiks otá'χpokatsímoiχ'kamàiks itáipn-aniau, itántsimaiks omístsi otáisimatòχpists, ki áistzmatksipòχtòmianaists, ki itáupistokisanòpiau. Ki áipistsiksizànòs itáipnyin omá anatsímoiχ'kàna. Túkskzma omíksi saχkúmapiks itáisaisikapiksistakina, ki omíksin matápiks anatsímoiχ'kaiks, itá'χkannapistokisanòpiau, itáutáχsokiakian. Mátsitaistaisaitsikapiksistakian. Á'isitoyi osáitsikapiksistakisanaie, ki itá'χkanai-pá'χkyakian. Matsitáipnyin omá natoápiapìkoan. Aiksistátsimoiχ'kàs, omíksi saχkúmapiks mátsitaistanotsímiau omístsi otáisimatáχpistsai, ki átsitstosauàists. Mátsitaiskopistokisanopiian, ki mátsitaistaisaitsikapiksistakiau. Aiksistsaitsikapiksistakisan, itá'χkzannapiian, ki itáinisauo omá natoápiapìkoan. Itáisautsin omístsi omáχtanátsímoiχ'kazpists, ki noχkétsii itáiaksaipskáχsatom. Mátsitaiskò, áistzmatstamissò omíotsítuatsímoiχ'kàχpi, ki aké-koaiks ki saχkúmapiks matsitáiniχ'kiau, ki túkskzma omíksi saχkúnapiks anánàpiksim omíómáχtauamatosinuaχpi. Á'istzmpuan, itsitáisapiχ'takinaie, áistzamáχtamisò, itáinnaipiksistsin omí omáχtanátsímoiχ'kazpi.

They all sit down. And he begins to preach to them. And when he has done preaching, he kneels down again, and he sings, and the girls and the boys all sing. And he goes to sit down, and when the children have done singing, he gets up again, and the boys that serve at the altar get up, they take [the wine and water], that he drinks, and they bring them back, and they kneel down. And after a short while the priest preaches. One of the boys rings the bell, and the people are praying, they all kneel down, they bow their heads down. They ring the bell again. When they have rung the bell five times, then the people put their heads up. The priest preaches again. When he has done praying, the boys take again [the wine and water], that he drinks, and they put them away again. They go back and kneel down again. And they ring the bell again. When they have done ringing, they all sit down, and the priest comes down. He takes off the clothes, he uses while praying, and he puts on different [clothes]. He goes back again, he goes back up to the altar, and the girls and the boys sing again, and one of the boys is swinging the censer. He [the priest] gets up, he puts something in [the censer], then he goes up again, he takes down the Blessed Sacrament, he turns with it to the people, they bow

iχ'pitáutakàuaie ótapìsima, mátsi-  
táχkanàutoχsauχkyakiàn. A'tsis-  
taisaitsikapiksistakìsau, itápáχki-  
akiau, mátsitainiχ'kiau, ki ai-  
ksistsíniχ'kìsau, itáisaksiu omá  
anatsímoiχ'kau. Matápiks itá'χ-  
kəuaisaksiau.

their heads down again. When  
they have rung the bell again,  
they put their heads up, they  
sing again, and when they have  
done singing, the priest goes out.  
The people then all go ont.

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## ADDENDA ET CORRIGENDA.

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- P. 4, l. 18. Read: túkskəm (instead of: túkskam).
- P. 17, l. 21. Read: woman's (instead of: womans').
- P. 20, l. 7 from beneath. Read: ómāχtsim̃kiχ'pim (instead of: ómāχtsim̃kiχ pim).
- P. 21, l. 10. Read: [the dead] (instead of: [the] dead).
- P. 30, l. 3. Add in the translation: I shall cut his [the owner's] fingers.
- P. 73, l. 16 from beneath. Read: akéuəm (instead of: akéuam).
- P. 103, l. 19. Put a colon instead of the full stop in the Blackfoot text.
- P. 115, l. 8 from beneath. Put a sign of interrogation instead of  
" the full stop in the Blackfoot text.
- P. 156, l. 4. Put a full stop after the first word of the line.
- P. 162, l. 21. Read: ksíks- (instead of: ksíks).
- P. 202, ll. 8 sq. from beneath. The word matáp̃inai ought to be divided ma-táp̃inai.

A few references are to be added:

- P. 112 („The Seven Stars"). Cf. also DORSEY-KROEBER ta 152 sq.
- P. 120 („A man who was pitied by a water-bear"). The latter part of this story corresponds to DORSEY-KROEBER ta 190 sqq.
- P. 126 („Red-head"). Cf. also DORSEY-KROEBER ta 126 sqq. 133 sqq.
- P. 166 („Belly-fat"). Cf. also SIMMS tc 290 sqq.
- P. 169 („The men and the women"). Cf. also DORSEY-KROEBER ta 105 sqq.
- P. 180 („The Old Man and Fat"). Cf. also DORSEY-KROEBER ta 69.



I regret, that I cannot give references to the mythical tales of other cultural areas. I have read a good deal of them and know, that there are many parallels to Blackfoot stories, especially in Ojibway and Cree folklore. In a number of cases I ought to have referred anyway to KROEBER's Gros Ventre myths and tales — the Gros Ventre being a Plains tribe —, but I did not have that collection at my disposal, while preparing my texts for print.

I use this opportunity to correct a less accurate statement in Bear-chief's life-story (Original Blackfoot texts, p. 87). The meaning of the word *natósiu*, mentioned there, is „has (or: having) supernatural power”, when speaking about a person or an animate thing in general. The inanimate equivalent is *natoyíu*. The supernatural power itself, the *orenda* of the Iroquois, is expressed by a verbal abstract noun (*otútosini* „his supernatural power” occurs in this new series of texts p. 164). *Natósi(ua)* as an animate noun means „anybody who (or: anything which) has supernatural power”, and is used especially for the sun, the moon, a medicine-man.

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THE DRAGON  
IN CHINA AND JAPAN

(2011)



# THE DRAGON IN CHINA AND JAPAN

BY

DR. M. W. DE VISSER.



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## PREFACE.

The student of Chinese and Japanese religion and folklore soon discovers the mighty influence of Indian thought upon the Far-Eastern mind. Buddhism introduced a great number of Indian, not especially Buddhist, conceptions and legends, clad in a Buddhist garb, into the eastern countries. In China Taoism was ready to gratefully take up these foreign elements which in many respects resembled its own ideas or were of the same nature. In this way the store of ancient Chinese legends was not only largely enriched, but they were also mixed up with the Indian fables. The same process took place in Japan, when Buddhism, after having conquered Korea, in the sixth century of our era reached Dai Nippon's shores. Before a hundred years had elapsed the Japanese mind got imbued with foreign ideas, partly Chinese, partly Indian. To the mixture of these two elements a third one, consisting of the original Japanese conceptions, was added, and a very intricate complex was formed. Whoever studies the Japanese legends has the difficult task of analysing this complex into its parts.

No mythical creature is more familiar to Far-Eastern art and literature than the dragon. It is interesting to observe how in Japan three different kinds of dragons, originating from India, China and Japan, are to be found side by side. To the superficial observer they all belong to one and the same class of rain bestowing, thunder and storm arousing gods of the water, but a careful examination teaches us that they are different from each other.

The Indian serpent-shaped *Nāga* was identified in China with the four-legged Chinese dragon, because both were divine inhabitants of seas and rivers, and givers of rain. It is no wonder that the Japanese in this blending of Chinese and Indian ideas recognized their own serpent or dragon-shaped gods of rivers and mountains, to whom they used to pray for rain in times of drought. Thus the ancient legends of three countries were combined, and features of the one were used to adorn the other. In order to throw light upon these facts we must examine the



Buddhist ideas concerning the Nāgas which came from India to the East. Being not acquainted with the Sanscrit language, we have to refer to the works of European scholars and to translations, in order to explain the western elements found in Chinese and Japanese dragon legends. This being our only aim with regard to the Nāgas, we will deal with them only by way of introduction.

In the First Book we have systematically arranged the most interesting quotations concerning the dragon in China, selected from the enormous number of passages on this divine animal found in Chinese literature from the remotest ages down to modern times. In order to give the original conceptions we did not quote the numerous poems on the dragon, because the latter, although based upon those conceptions, enlarged them in their own poetical way. The Second Book treats of the dragon in Japan, considered in the light of the facts given by the Introduction and Book I.

I avail myself of this opportunity to express my hearty thanks to Professor DE GROOT, whose kind assistance enabled me to largely extend the Chinese part of this paper. Not only was his very rich and interesting library at my disposal, but he himself was an invaluable guide to me through the labyrinth of many a difficult Chinese passage. Moreover, from the very beginning his splendid works, especially the *Religious System of China*, formed the basis of my studies in Chinese and Japanese religion and folklore.

I also tender my best thanks to Professor SPEYER, who with great kindness gave me most valuable information concerning the Nāgas, and to Miss E. SCHMIDT, who kindly put her knowledge and time at my disposal in undertaking the weary labour of perusing the manuscript and correcting its language.

Leiden.

M. W. DE VISSER.

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## INTRODUCTION.

### THE NĀGA IN BUDDHISM, WITH REGARD TO HIS IDENTIFICATION WITH THE CHINESE DRAGON.

#### § 1. The Nāga according to European scholars.

In order to learn the Buddhist conceptions on the Nāga's nature, and the reasons why the Chinese identified this serpent with their four-legged dragon, we have to consult the works of some authorities on Buddhism: KERN, HARDY, GRÜNWEDEL and others. For the Nāga, known in the Far East, is clad in a *Buddhist* garb, and the legends about him which became popular in China and Japan were all imbued with Buddhism. KERN, in his *History of Indian Buddhism*<sup>1</sup>, states that the Nāgas occupy the eighth rank in the system of the world, after the Buddhas, Pratyekabuddhas, Arhats, Devas, Brahmas, Gandharvas and Garuḍas, and before the Yakshas, Kumbhāṇḍas (goblins), Asuras (demons), Rākṣasas (giants), Pretas (ghosts, spectres) and the inhabitants of hell. "They are water spirits, represented as a rule in human shapes, with a crown of serpents on their heads". And in his *Manual of Indian Buddhism*<sup>2</sup> we read that they are "snake-like beings, resembling clouds". As to the enumeration of the beings, this is different in some other texts, as we learn from a note in the same *Manual*<sup>3</sup>. In the initial phrase of all the *Avadānas* Buddha is said to be worshipped by men, Devas, Nāgas, Yakshas, Asuras, Garuḍas, Kinnaras and Mahoragas<sup>4</sup>. These are, however, not exactly the "Eight classes" often mentioned in Chinese and Japanese Buddhist works. These are Devas, Nāgas, Yakshas, Gandharvas, Asuras, Garuḍas, Kinnaras and Mahoragas<sup>5</sup>.

<sup>1</sup> *Histoire du Bouddhisme dans l'Inde*, Annales du Musée Guimet, Bibl. d'études, X et XI, Vol. I, p. 310 (295). <sup>2</sup> P. 59 seq. <sup>3</sup> P. 60, note 1.

<sup>4</sup> LÉON FEER, *Avadāna-śataka*, Annales du Musée Guimet XVIII, p. 2.

<sup>5</sup> The phrase "Devas, Nāgas and (the remaining of the) eight classes" (天龍八部) is very often found in the Chinese sūtras. EDKINS (*Chinese Buddhism*, p. 217) says: "Beings inferior to the Devas are called collectively the 'Eight classes'". This is a mistake, for, as EITEL (*Sanscr.-Chin. dict.* s. v. Nāga, p. 103) rightly explains, the



HARDY'S *Manual of Buddhism*<sup>1</sup> gives the following details concerning the Nāgas. "The Nāgas reside in the loka (world) under the Trikuta rocks that support Meru, and in the waters of the world of men. They have the shape of the spectacle-snake, with the extended hood (coluber nāga); but many actions are attributed to them that can only be done by one possessing the human form. They are demi-gods, and have many enjoyments; and they are usually represented as being favourable to Buddha and his adherents; but when their wrath is roused, their opposition is of a formidable character". With regard to Mount Meru HARDY says: "The summit is the abode of Sekra (Çakra), the regent or chief of the dewaloka called Tawutisa (Trāyastriṃṣat); and around it are four mansions, 5000 yojanas in size, inhabited by nāgas, garuṇḍas, khumbandas, and yakas"<sup>2</sup>. In describing the dewa-lokas he says: "The palace of *Virūpāksha* is on the west. His

Devas also belong to the Eight classes. But according to EITEL, the ancient Chinese phrase speaks of "Nāgas, Devas and (others of) the eight classes (龍天八部). I never found them enumerated in this order in the Chinese sūtras, for the Devas were always placed before the Nāgas. Moreover, in the jātakas and avadānas the Devas always precede the Nāgas in the often repeated order of beings. In the "Sūtra on the original vow of the Bodhisattva Kṣhitigarbha" (NANJŌ's Catalogue, nr 1003, translated from Sanscrit into Chinese at the end of the seventh century), p. 2b, the terms 天龍鬼神, "Devas, Nāgas, Demons and Spirits", and 天龍八部, "Devas Nāgas, and (the remaining of) the Eight Classes", are met side by side. I often found the phrase *Tenryū hachibu* in Japanese works. This is, of course, the logical order, as the Devas are of higher rank in the system of the world than the Nāgas and therefore ought to be mentioned before the latter. The fact that the Devas belong to the eight classes is stated in the *Ta-Ming san-tsang fah shu*, "Numbers (i. e. numerical terms and phrases) of the Law of the Tripiṭaka, collected under the Great Ming dynasty" (NANJŌ, nr 1621), Ch. 33, p. 13 sq., s. v. 八部, where they are enumerated as Devas, Nāgas, Yakshas, Gandharvas, Asuras, Garuḍas, Kinnaras and Mahoragas.

There is, however, a second phrase, namely "Men, Devas and (the remaining of) the Eight Classes", 人天八部, which we find in the *Sūtrālaṃkāra śāstra* (NANJŌ, nr 1182, Great Japanese Trip. of Leiden, Ch. X, p. 4a and b), in two passages where the Buddhas Çākyamuni and Maitreya are said to honour Mahākācyapa "before men, Devas and (the remaining of) the eight classes". HUBER (*Sūtrālaṃkāra*, nr 56, pp. 278 seq.) translates: "Les huit classes des Devas", but the Devas are not divided into eight classes and the character 人 (men) belongs, of course, to the same sentence and not to the preceding one. Men precede Devas when the different beings are enumerated, and the initial phrase of the Avadānas gives us their names: Men, Devas, Nāgas, Yakshas, Asuras, Garuḍas, Kinnaras and Mahoragas (cf. also HUBER, l. l., pp. 462 seq.; CHAVANNES, *Cinq cents contes et apologues extraits du Tripiṭaka chinois* (1910), Vol. III, p. 61).

If the former phrase actually is found sometimes in ancient Chinese books in the wrong form given by EDKINS, the Nāgas being placed before the Devas (I think I saw it once also in a Japanese work), this mistake must have risen from blending the former phrase with the latter, which mentions the Devas in the second place.

attendants are the Nāgas, a kela-laksha in number, who have red garments, hold a sword and shield of coral, and are mounted on red horses" <sup>1</sup>.

GRÜNWEDEL <sup>2</sup>) states that the attributes of this Virūpāksha, one of the four lokapālas or Guardians of the World, also called the "Four Great Kings" (Caturmahārājas), are a caitya (a sanctuary) or a jewel in the form of a caitya in the right, and a *serpent* in the left hand.

Before Gautama's attainment of Buddhahood a Nāga king, Kāla by name, became aware of the approaching event by the sound the Bodhisattva's golden vessel produced when striking against the vessels of the three last Buddhas in Kāla's abode. For they all had, like Siddhārtha, flung their golden bowls into the river <sup>3</sup>.

As we shall see below, the Nāga king Mucilinda, who lived in the lake of this name, by his coils and hoods sheltered the Lord from wind and rain for seven days. The Indian artists often represented the Buddha sitting under Mucilinda's extended hoods.

Not always, however, were the Nāga kings so full of reverence towards the Buddha; but in the end, of course, even the most obstinate one was converted. Nandopananda, e.g., tried to prevent the Lord's return from the Tushita heaven to the earth, but was conquered by Maudgalyāyana in the shape of a Garuḍa, and was then instructed by the Buddha himself <sup>4</sup>. When the Master had delivered a sūtra in one of the heavenly paradises, the Devas and Nāgas came forward and said: "We will henceforth protect correct doctrine" <sup>5</sup>. After Buddha's death the Nāga kings struggled with the kings of the Devas and eight kings of India to obtain a share in Buddha's relics <sup>6</sup>, and got one third, and Ashōka gave Nanda a hair of Buddha's moustaches, while he threatened to destroy his kingdom if he refused. Nanda erected a pagoda of rock crystal for it on Mount Sumeru <sup>7</sup>.

According to Northern Buddhism Nāgārjuna (± 150 A.D.), the founder of the Mahāyāna doctrine, was instructed by Nāgas in the sea, who showed him unknown books and gave him his most important work, the Prajñā pāramitā, with which he returned

<sup>1</sup> P. 24.

<sup>2</sup> *Mythologie des Buddhismus in Tibet und der Mongolei*, p. 181.

<sup>3</sup> KERN, *Manual*, p. 19; *Hist. du Bouddhisme dans l'Inde*, Vol. I, p. 70 (64) (there he is called "roi du monde souterrain").

<sup>4</sup> HARDY, l.l., pp. 302 seq.

<sup>5</sup> EDKINS, l.l., p. 39.

<sup>6</sup> EDKINS, l.l., p. 58.

<sup>7</sup> *Ibidem*, p. 59.

to India. For this reason his name, originally Arjuna, was changed into Nāgārjuna<sup>1</sup>, and he is represented in art with seven Nāgas over his head<sup>2</sup>.

The Mahāyāna school knows a long list of Nāga kings, among whom the eight so-called "Great Nāga kings" are the following: Nanda (called Nāgarāja, the "King of the Nāgas"), Upananda, Sāgara, Vāsuki, Takshaka, Balavān, Anavatapta and Utpala<sup>3</sup>. These eight are often mentioned in Chinese and Japanese legends as "the eight Dragon-kings", 八龍王, and were said to have been among Buddha's audience, with their retinues, while he delivered the instructions contained in the "Sūtra of the Lotus of the Good Law" (Saddharma Pundarika sūtra, Hokkekyō, 法華經)<sup>4</sup>.

The Nāgas are divided into four castes, just like men, and form whole states. "They are", says GRÜNWEDEL<sup>5</sup>, "the Lords of the Earth more than any one else, and send, when having been insulted, drought, bad crops, diseases and pestilence among mankind".

With regard to the Nāgas in Indian art we have an excellent guide in GRÜNWEDEL's *Buddhistische Kunst in Indien*. After having stated that the Vedas not yet mention them<sup>6</sup>, but that they belong to the Indian popular belief, extended afterwards by the official brahmanic religion, he further remarks that they often penetrated in human shape into the Master's neighbourhood and even tried to be taken up among his followers, as we see on a relief of Gandhāra (p. 102, Fig. 47; the Nāga's true shape was detected in his sleep). For this reason one of the questions put, even to-day, to those who wish to be taken up into the Order is: "Are you perhaps a Nāga?" There are three ways in which the Indian Buddhist art has represented the Nāgas. First: fully human, on the head an Uraeus-like snake, coming out of the

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1 Translated into *Lung-shu*, 龍樹, or Dragon-tree; cf. EDKINS, p. 230; EITEL, l.l., p. 103. We find the name Nāgārjuna in the *Kathāsaritsāgara*, Ch. XLI, TAWNEY's translation, Vol. I, p. 376: a minister, "who knew the use of all drugs and by making an elixir rendered himself and king Chirāyus (Long-lived) free from old-age, and long-lived".

2 GRÜNWEDEL, l.l., pp. 30 seqq., p. 46.

3 GRÜNWEDEL, l.l., p. 190 seq.

4 HARDY, l.l., p. 215.

5 l.l., p. 187.

6 Cf. L. VON SCHROEDER, *Indiens Literatur und Cultur* (1887), p. 377: "Im Rigveda sind dieselben (die Schlangengötter) ganz unbekannt, in Yajurveda aber finden wir bereits Anrufung und Verehrung verschiedener Schlangen".

neck and often provided with several heads. This form has been taken up in Tibet, China and Japan <sup>1</sup>. Secondly: common serpents, and thirdly: a combination of both, i. e. snakes of which the upper part of the body looks human, snake's heads appearing above their human heads; the lower part of the body entirely snake-like <sup>2</sup>. The first mentioned shape is to be seen in Fig. 5 (p. 29), a relief representing Nāgas worshipping a small stūpa on a throne, and in Fig. 103 (p. 103), where a Garuḍa in the shape of an enormous eagle is flying upwards with a Nāgī (Nāga woman) in his claws, and biting the long snake which comes out of the woman's neck. A pillar figure of the stūpa of Bharhut represents Cakravāka, the Nāga king, standing on a rock in the water, with five snake's heads in his neck, while snakes are visible in holes of the rock <sup>3</sup>. Once, when Nāgas appeared before Buddha in order to listen to his words, he ordered Vajrapāṇi to protect them against the attacks of their enemies, the Garuḍas. An Indian relief shows us these Nāgas, the Nāga king Elāpatra and his consort, standing in the water, with snakes upon their heads, and worshipping Buddha, while in the background Vajrapāṇi is brandishing his sceptre against the expected Garuḍas. This Vajrapāṇi's main function is, according to GRÜNWEDEL, to give rain, and as a raingod he is the protector of the *rain giving snake-gods*, the Nāgas <sup>4</sup>.

FOUCHER's very interesting paper on the Great Miracle of the Buddha at Ćrāvastī <sup>5</sup> repeatedly mentions the Nāga kings Nanda and Upananda, represented at the base of the Buddha's lotus seat. At the request of King Prasenajit the Buddha wrought two miracles: walking through the air in different attitudes he alternately emitted flames and waves from the upper or lower part of his body, and, secondly, he preached the Law after having multiplied himself innumerable times, up to the sky and in all directions. According to the *Divyāvadāna* the Buddha, after having completed the first miracle, conceived a wordly idea, which was immediately executed by the gods. Brahma and Ćakra placed themselves at the Buddha's right and left side, and the Nāga

<sup>1</sup> Cf. p. 114, Fig. 57, a Japanese picture, after Chinese model, representing Buddha's Nirvāṇa. Among the lamenting creatures, which surround the Master's body, also Nāga kings with snakes above their heads are to be seen.

<sup>2</sup> Cf. GRÜNWEDEL, *Myth. des Buddhismus in Tibet und der Mongolei*, p. 89, Fig. 73.

<sup>3</sup> GRÜNWEDEL, *Buddh. in Tibet und der Mongolei*, p. 15.

<sup>4</sup> L.I., p. 160.

<sup>5</sup> FOUCHER, *Le grand miracle du Buddha à Ćrāvastī*, Journal Asiatique, Série X, Tome XIII, pp. 1—78.

kings Nanda and Upananda (who were said so have bathed the new-born Buddha and to have played a part in many episodes of his life) created an enormous, magnificent lotus upon which the Master sat down. Then the Buddha by means of his magic power created a great number of Buddhas, seated on lotuses or standing, walking, lying, over his head, up to the highest heavens, and on all sides. This scene is recognized by FOUCHER on several Indian monuments. Often the two Nāga kings are seen under or on both sides of the lotus created by themselves. They are represented supporting the lotus in a kneeling attitude, entirely human but with five serpents over their heads<sup>1</sup>, or with human upper bodies and scaly serpent tails<sup>2</sup>.

In the Jātakas the Nāgas are always described as enormous serpents; sometimes, however, they appear in later Indian (i. e. Graeco-Buddhist) art as real *dragons*, although with the upper part of the body human. So we see them on a relief from Gandhāra<sup>3</sup>, worshipping Buddha's almsbowl, in the shape of big water-dragons, scaled and winged, with two horse-legs, the upper part of the body human. Most remarkable is a picture<sup>4</sup> which represents Garuḍas fighting with Nāgas before the preaching saint Subhūti. The Nāgas are depicted there in all their three forms: common snakes, guarding jewels; human beings with four snakes in their necks; and winged sea-dragons, the upper part of the body human, but with a horned, ox-like head, the lower part of the body that of a coiling dragon. Here we find a link between the snake of ancient India and the four-legged Chinese dragon.

## § 2. The Nāga according to some translated Buddhist texts.

After having referred to European scholars with respect to the Nāga in Buddhism, we may compare their results with some translated Indian texts. Being not acquainted with the Sanscrit language, we thankfully make use of these translations in order to illustrate the Buddhist dragon tales of China and Japan; for, as I stated already in the Preface, this is the only aim of this Introduction.

Professor COWELL's<sup>5</sup> translation of the *Jātaka*, the canonical

1 Pp. 19, 48 seq., fig. 3, a sculpture of the rock-temples of Ajanṭā; cf. pp. 64 seq., fig. 11; pp. 74 seq., fig. 16, with two Nāgīs; pp. 58 seq., fig. 8.

2 P. 56 seq., fig. 7 (sculpture from Magadha).

3 GRUNWEDEL, *Buddh. Kunst in Indien*, p. 20, fig. 10.

4 GRUNWEDEL, *Buddh. in Tibet und der Mongolei*, p. 189, fig. 160.

5 "The Jātaka", Cambridge 1895—1907.

Pāli text, made up of those marvellous stories of the Buddha's former births, told by himself, contains seven tales which are vivid pictures of the great magic power of the Nāgas, especially of their kings, of the splendour of their palaces, and, on the other hand, of their helplessness against their deadly enemies, the Garuḍas<sup>1</sup>. The Nāgas are semi-divine serpents which very often assume human shapes and whose kings live with their retinues in the utmost luxury in their magnificent abodes at the bottom of the sea or in rivers, or lakes. When leaving the Nāga world they are in constant danger of being grasped and killed by the gigantic semi-divine birds, the Garuḍas, which also change themselves into men<sup>2</sup>. Buddhism has, in its usual way, declared both Nāgas and Garuḍas, mighty figures of the Hindu world of gods and demons, to be the obedient servants of Buddhas, Bodhisattvas and saints, and to have an open ear for their teachings<sup>3</sup>. In the same way Northern Buddhism adopted the gods of the countries where it introduced itself and made them protectors of its doctrine instead of its antagonists.

Sometimes<sup>4</sup> we read that the Buddha, in a previous existence, succeeded in reconciling even such bitter enemies as a Nāga and a Garuḍa king. He himself was sometimes born as a mighty Nāga king. Thus he reigned as King Campeyya in his "jewelled pavillion" in the river Campā<sup>5</sup>, as King Saṃkhaṇḍapāla in the lake of this name<sup>6</sup>, and as King Bhūridatta in the sacred river Yamunā<sup>7</sup>. In all these three cases he desired to be reborn in the world of men, and in order to attain this aim left his palace on fastdays and lay down on the top of an ant heap, observing the fast and offering his magnificent snake body to the passers-by.

1 Vol. II, p. 10, Book II, nr 154, the Uraga-Jātaka; Vol. III, p. 174, Book VI, nr 386, the Kharaputta-Jātaka; Vol. IV, p. 281, Book XV, nr 506, the Campeyya-Jātaka; Vol. V, p. 42, Book XVI, nr 518, the Paṇḍara-Jātaka; Vol. V, p. 84, Book XVII, nr 524, the Saṃkhaṇḍapāla-Jātaka; Vol. VI, p. 80, Book XXII, nr 543, the Bhūridatta-Jātaka; and Vol. VI, p. 126, Book XXII, nr 545, the Vidhurapaṇḍita-Jātaka.

2 In Japan these birds have been identified with the Tengu; comp. my treatise on the Tengu, Transactions of the Asiatic Society of Japan, Vol. XXXVI, Part. II, pp. 25—98.

3 Cf. CHAVANNES, *Contes et apologues*, nr 343 (Vol. II, p. 288), where a Garuḍa does not grasp a Nāga who has fled into the house of an ascetic on a small island in the sea; cf. Vol. III, p. 82, where a wicked Nāga king is forced by an Arhat to go away, and Vol. I, nr 151, p. 423, where the Buddha converts a very evil Nāga, whom innumerable Arhats could not convert.

4 Vol. II, p. 10, nr 154.

5 Vol. IV, 281, Book XV, nr 506.

6 Vol. V, p. 84, Book XVII, nr 524.

7 Vol. VI, pp. 80—113, Book XXII, nr 543.

Patiently he underwent the most terrible tortures, without using his enormous power against the puny rogues who caused him so much pain. As Saṃkhaṇḍa he was freed by a passing merchant, whom he thereupon treated as a guest in his palace for a whole year, and who afterwards became an ascetic. In the two other cases, however, he fell into the hands of a snake-charmer, who by means of magical herbs, which he spit upon him, and by virtue of the "charm which commands all things of sense", as well as by squeezing and crushing, weakened the royal snake, and putting him in his basket carried him off to villages and towns, where he made him dance before the public. In both legends the Bodhisattva is just performing before the King of Benares, when he is released on account of the appearance of another Nāga, Sumanā, his queen, or Sudassana, his brother<sup>1</sup>.

In the shape of a Garuḍa-king we find the Bodhisattva in another tale<sup>2</sup>, where he finds out the secret way by which the Nāgas often succeed in conquering and killing the Garuḍas, namely by swallowing big stones and thus making themselves so heavy that their assailants, striving to lift them up, drop down dead in the midst of the stream of water, flowing out of the Nāga's widely opened mouths. Paṇḍara, a Nāga king, was foolish enough to trust an ascetic, whom both he and the Garuḍa used to visit and honour, and told him at his repeated request the valuable secret of the Nāga tribe. The treacherous ascetic revealed it at once to the Bodhisattva, who now succeeded in capturing Paṇḍara himself by seizing him by the tail and holding him upside down, so that he disgorged the stones he had swallowed and was an easy prey. Moved by Paṇḍara's lamentations, however, he released him and they became friends, whereupon they went together to the perfidious ascetic. The Nāga king caused this fellow's head to split into seven pieces and the man himself to be swallowed by the earth and to be reborn in the Avīci hell.

In the Kharaputta-jātaka<sup>3</sup> we read about a Nāga king who was nearly killed by boys, when seeking food on earth, but was saved out of their hands by Senaka, king of Benares. We do not read what made the mighty Nāga so powerless against those children; for there was apparently no question of fasting as in

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<sup>1</sup> A similar tale is to be found in CHAVANNES'S *Contes et apologues extraits du Tripitaka chinois*, Vol. I, pp. 189 sqq., nr 50.

<sup>2</sup> Vol. V, pp. 42 seqq., Book XVI, nr 518.

<sup>3</sup> Vol. III, p. 174, Book VI, nr 386.

the above mentioned legends of the Bodhisattva. He went back to the Nāga world and from there brought many jewels as a present to the King, at the same time appointing one of his numberless Nāga girls to be near the King and to protect him. He gave him also a charm by means of which he would always be able to find the girl, if he did not see her, and afterwards presented him with another charm, giving knowledge of all sounds, so that he understood the voices even of ants<sup>1</sup>. So we find the Nāga king not only in the possession of numberless jewels and beautiful girls, but also of mighty charms, bestowing supernatural vision and hearing. The palaces of the Nāga kings are always described as extremely splendid, abounding with gold and silver and precious stones, and the Nāga women, when appearing in human shape, were beautiful beyond description. But the whole race was terribly quick-tempered, which made them, considering their deadly poison and their great magic power, very dangerous creatures<sup>2</sup>. Even the breath of their nostrils was sufficient to kill a man, as we read in the above mentioned Kharaputta-jātaka, where the Nāga king, angry because the girl whom he had appointed to protect King Senaka, came back to the Nāga world, falsely complaining that the King had struck her because she did not do his bidding, at once sent four Nāga youths to destroy Senaka in his bedroom by the breath of their nostrils.

Often we find stories of men staying as guests in some Nāga king's palace and enjoying all its luxury, sometimes for seven days<sup>3</sup>, sometimes even for a whole year<sup>4</sup>. The most interesting of all the Nāga tales is the Bhūridatta-jātaka<sup>5</sup>. We read there about "the Nāga world beneath the ocean"<sup>6</sup>, and about the Nāga palace "beneath the Yamunā's sacred stream"<sup>7</sup>, but at the same time the Nāga maidens, frightened by the Ālambāyana spell, a serpent spell obtained from a Garuḍa-king<sup>8</sup>, "sank into the earth", and the "jewel of luck"<sup>9</sup>, which "grants all desires"<sup>10</sup>, when falling on the ground "went through it and was lost in

1 In nr 112 of CHAVANNES' *Contes et Apologues* (Vol. II, p. 382) a Nāga king causes a king to understand all animals.

2 Vol. VI, p. 82, Book XXII, nr 543.

3 Vol. IV, p. 281, Book XV, nr 506.

4 Vol. V, p. 84, Book XVII, nr 524. In nrs 94 and 207 of CHAVANNES' *Contes et Apologues* (Vol. I, p. 358, Vol. II, p. 87) an Arhat daily flies with his bed to the palace of a Nāga king, where he receives food.

5 Vol. VI, pp. 80—113, Book XXII, nr 543.

6 P. 80.

7 P. 107.

8 Pp. 93, 95.

9 P. 91.

10 P. 94.



the Nāga world”<sup>1</sup>. So we see that whatever belongs to that world can disappear into the earth and needs not enter the water, because both are the Nāgas’ domain<sup>2</sup>. The “jewel which grants all desires”, which was guarded by the Nāga maidens but forgotten in their terror for the Garuda spell, is nothing but the “Nyo-i hōju”, 如意寶珠, mentioned in the Chinese and Japanese legends. The same story teaches us that children of men and Nāgi (Nāga women) are “of a watery nature”, and cannot stand sunshine or wind, but are happiest when playing in the water<sup>3</sup>.

So far the Jātakas of COWELL’s edition. It is a strange fact that in all these tales no mention is made of the Nāga’s nature of *god of clouds and rain*, although this is the main reason why the Chinese identified him with their dragon. In the legends, translated from the Chinese Tripiṭaka by CHAVANNES<sup>4</sup>, however, so much stress is laid on the rain giving capacity of the Nāga, that we need not doubt as to its predominance in Northern Buddhism.

From the *Lalita vistara*<sup>5</sup> we learn that in the fifth week after reaching perfect Enlightenment the Buddha went to lake Mucilinda, and the Nāga king of the same name, who resided there, came out of the water and with his coils and hoods shielded the Lord from the rain for seven days, whereafter he assumed the shape of a youth and worshipped the Great Being. In the *Mahāvagga*<sup>6</sup> the name of the lake and the Nāga king is Muca-linda, and “in order to protect the Lord against the cold and the humidity, he seven times surrounded him with his coils and extended his hood over him”. According to HARDY<sup>7</sup> “in the sixth week, he went to the lake Muchalinda, where he remained at

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1 P. 97.

2 Cf. HARDY, *Manual of Buddhism*, p. 163, where king Bimbisāra, hearing that a mysterious being (the Bodhisattva) was seen, is said to have ordered his courtiers to watch him when he should leave the town. “If he be a demon, he will vanish; if he be a deva, he will ascend into the sky; if a Nāga, he will descend into the earth”.

3 P. 82.

4 *Cinq cents contes et apologues extraits du Tripiṭaka chinois* (1910).

5 Ch. XXII; CHAVANNES also refers to the *Yoga sūtra*, Sect. III, 18, 19 and 49; cf. KERN, *Manual of Indian Buddhism*, pp. 21 seq.; OLDENBERG, *Buddha*, p. 136. In painting and sculpture the Buddha is frequently sitting under the extended hood of the Nāga (HARDY, *Manual of Buddhism*, p. 182; GRÜNWEDEL, *Mythologie des Buddhismus in Tibet und der Mongolei*, p. 110, Fig. 87 and 88).

6 I, 3, quoted by KERN, *Histoire du Bouddhisme dans l’Inde*, Annales du Musée Guimet X et XII, Vol. I, p. 86 (78).

7 *Manual of Buddhism*, p. 182.

the foot of a midella tree. At that time rain began to fall, which continued for seven days, without intermission, in all the four continents. The nāga Muchalinda having ascended to the surface of the lake, saw the darkness produced by the storm; and in order to shelter Budha from the rain and wind, and protect him from flies, mosquitoes, and other insects, he spread over him his extended hood, which served the purpose of a canopy".

It is highly interesting to compare with these passages the version of the same legend, found in the Chinese Tripiṭaka<sup>1</sup>. There he is said to have gone to Mucilinda's river (not lake) immediately after having reached Enlightenment. While he was sitting under a tree, his brilliant light penetrated into the Nāga's palace, just as in former times his three predecessors of this kalpa had spread their light, sitting on the same spot. The Nāga, delighted to see the new Buddha's light, arose from the water, and, surrounding the Lord with seven coils, covered him with his seven heads (not hoods). "*The Nāga, delighted, caused wind and rain for seven days and nights*"<sup>2</sup>. All that time the Lord sat motionless, protected by the royal snake, the first of all animals to be converted. This legend is to be found in the *Luh-tu tsih king*,<sup>3</sup> nr 143 of NANJŌ's Catalogue, translated by SENG-NWUI<sup>4</sup>, who died A. D. 280<sup>5</sup>.

The same work contains many jātakas, in which the Nāgas are frequently mentioned, sometimes in company with Çakra, Brahma, the four devarājas and the gods of the earth<sup>6</sup>. One day, when the Bodhisattva and Ānanda were Nāgas in order to complete

1 CHAVANNES, I. I., Vol. I, Ch. VI, p. 275 sqq., nr 76; Tōkyō ed. of the Tripiṭaka (1880—1885), VI, 5, pp. 82 sq.; great Japan. ed., in Leiden and in the India Office, Ch. VI, pp. 15 sqq.

2 龍喜作風雨七日七夕. CHAVANNES translates: "Pour s'amuser, le nāga déchaîna le vent et la pluie". I should prefer: "The Nāga, delighted, caused wind and rain". He was delighted because he could shelter the Lord from the wind and rain caused by himself. He did not think of amusing himself. But the main point of the question is the fact that the Nāga in this version is said to have caused the wind and the rain himself, while the other versions only state that there was wind and rain.

3 六度集經, "Collected sūtras on the six Pāramitās". CHAVANNES first thought that these sūtras had been collected by SENG-NWUI himself (Vol. I, p. 1, note 1), but afterwards felt inclined to believe that it is a translation of one sanscrit text (Introd., p. III).

4 僧會.

5 Nr 680 of NANJŌ's Catalogue, partly translated by BEAL under the title of "*Romantic legend of Śākya Buddha*", does not contain this legend.

6 Cf. CHAVANNES, I. I., Vol. I, Chap. V, pp. 160 sq., nrs 43 and 44; Trip. VI, 5, p. 69; great Jap. ed. of Leiden, nr 143, Ch. V, pp. 5a, 6a.

the expiation of their former evil deeds, "expanding their majestic spirit, they made heaven and earth shake; *they raised the clouds and caused the rain to fall*"<sup>1</sup>. And when Devadatta was a terrible Nāga, "he expanded all his force; *lightning and thunder flushed and rattled*"<sup>2</sup>.

The *Kiu tsah p'i-yü king*<sup>3</sup>, "Old (version of the) Samyuktāva-dāna sūtra" (miscellaneous metaphors), translated in the third century A.D. by the same SENG-HWUI (NANJŌ's Catalogue, nr. 1359) in some of its apologues mentions the Nāgas as bringers of rain. Such a being by its rain made the dike, along which a ṣrāmaṇera carried his master's rice, so slippery that the man repeatedly tumbled down and dropped the rice into the mud. His master summoned the Nāga, who in the shape of an old man prostrated himself before the Arhat and invited him to dine in his palace all the days of his life. The Arhat accepted this offer and daily flew with his bed to the Nāga's palace, after having entered abstract contemplation. But his pupil, anxious to know from where his master had got the splendid rice grains which he discovered in his almsbowl, hid himself under the bed and clinging to one of its feet arrived with the Arhat at the Nāga's abode. The latter, his wife and the whole crowd of beautiful women respectfully saluted the ṣramaṇa and the ṣrāmaṇera, but the latter was warned by his master not to forget, that he, the ṣrāmaṇera himself, was a must higher being than the Nāga, notwithstanding all the latter's treasures and beautiful women. "The Nāga", said he, "has to endure three kinds of sufferings: his delicious food turns into toads as soon as he takes it into his mouth; his beautiful women, as well as he himself, change into serpents when he tries to embrace them; on his back he has scales lying in a reverse direction, and when sand and pebbles enter between them, he suffers pains which pierce his heart. Therefore do not envy him". The pupil, however, did not answer; day and night he thought of the Nāga and forgot to eat. He fell ill, died and was reborn as the Nāga's son, still more terrible than his father, but after death became a man again<sup>4</sup>.

1 奮其威神、震天動地、興雲降雨. Great Jap. ed. of Leiden, nr 143, Ch. V, p. 19b; CHAVANNES, Vol. I, Ch. V, p. 181, nr 48; Trip. VI, 5, p. 71.

2 龍即奮勢、霆耀雷震. Great Jap. ed. of Leiden, nr 143, Ch. VI, p. 27a; CHAVANNES, Vol. I, Ch. VI, p. 254, nr 70; Trip. VI, 5, p. 78.

3 舊雜譬喻經.

4 CHAVANNES, l.l., Vol. I, nr 94, pp. 358 sqq. (Trip. XIX, 7, p. 19; great Jap. ed. of Leiden, nr 1359, Ch. I, pp. 6 sq.). Cf. a similar tale, Vol. II, nr 207, p. 87 (Trip. XIX, 7, p. 10).'

Another time the Buddha's disciples are compared to a great Nāga who liked to give rain to the earth, but, fearing that the latter might not be able to bear the weight of the water, decided to make the rain fall into the sea<sup>1</sup>.

In the *Tsah p'i-yü king*<sup>2</sup>, a work from the Korean Tripitaka, not to be found in NANJŌ's *Catalogue* (for nr 1368, which bears the same title, is a different work) we find the following Nāga tales. A Nāga ascended to the sky and caused abundant rains to fall: for the devas they brought the seven precious things, for mankind fertilizing water, and for the hungry demons a great fire which burned the whole of their bodies<sup>3</sup>.

Another Nāga who by means of a single drop of water could give rain to one or two or three kingdoms, nay to the whole Jambudvīpa, placed it in the great sea that it might not dry up<sup>4</sup>.

An exorcist of Nāgas went with his pitcher full of water to the pond of such a being and by his magic formulae surrounded the Nāga with fire. As the water of the pitcher was the only refuge the serpent could find, it changed into a very small animal and entered the pitcher<sup>5</sup>.

Here we see the Nāgas not only as rain gods, but also as beings wholly dependent on the presence of water and much afraid of fire, just like the dragons in many Chinese and Japanese legends.

With regard to the precious pearls in the possession of the Nāgas as gods of the waters, we may mention a tale to be found in the *Mo ho seng chi lü*<sup>6</sup> or "Discipline of the Mahā-sāṃghikas" (NANJŌ, nr 1119), translated in 416 by BUDDHABHADRA and FAH-HIEN<sup>7</sup>. There we read about a Nāga who wore a necklace of pearls, which he liked so much that he preferred it to his friendship towards a hermit. The latter, daily tortured by the Nāga's coils, wound around his body, succeeded in getting rid

1 L.I., Vol. I, nr 138, p. 410 (Trip. XIX, 7, p. 24).

2 雜譬喻經, cf. CHAVANNES, I.I., Vol. II, p. 1, note 1. Both this work and the *Chung king chwen tsah p'i-yü king*, 衆經撰雜譬喻經 (NANJŌ, nr 1366) are said to be compiled by the bhikṣu TAO LIOU, 道畧, but are probably two different editions of his work; KUMĀRAJIVA seems to have translated TAO LIOU's work in 401 A.D.

3 CHAVANNES, I.I., Vol. II, nr 167, p. 23 (Trip. XIX, 7, p. 3).

4 L.I., Vol. II, nr 193, p. 63 (Trip. XIX, 7, p. 8).

5 L.I., Vol. II, nr 179, p. 42 (Trip. XIX, 7, p. 5).

6 摩訶僧祇律, Mahā-sāṃghika vinaya.

7 NANJŌ, *Catal.*, App. II, nrs 42 and 45.

of him only by asking him for the precious necklace <sup>1</sup>. Also the Chinese dragons were said to have pearls at their throats.

The *Avadāna-çataka*, a hundred legends translated from the Sanskrit by LÉON FEER <sup>2</sup> contain a few passages concerning the Nāgas. The most important one is the 91<sup>th</sup> legend <sup>3</sup>, where Suparṇi, the king of birds, is said to have seized from the ocean a little Nāga, which after having been devoured was reborn as Subhūti and by following the Buddha's teachings reached Arhatship. He remembered to have had five hundred rebirths among the Nāgas on account of a long row of wicked thoughts in previous existences. Now he used his supernatural power to convert both Nāgas and Garuḍas by protecting the former against five hundred Garuḍas and the latter against a gigantic Nāga, which he caused to appear. In this way the law of love was taught them, and they followed his teachings.

In another legend <sup>4</sup> a Brahman is said to have been reborn as a Nāga because he had broken his fast; seven times a day a rain of burning sand came down upon him till he succeeded in keeping a special fast. Then, after having died with abstinence of food, he was reborn in the Trāyastriṃṣat heaven.

In a third passage <sup>5</sup> Virūpāksha, one of the four guardians of the world, who reigns on the West side of Mount Meru, is said to be surrounded by Nāgas (his subjects, who live in the West).

Finally, the Nāgas are mentioned among the divine beings who came to worship the Buddha: Çakra, the king of the gods, Viçvakarma and the four great kings surrounded by Devas, Nāgas, Yakshas, Gandharvas and Kumbhāṇḍas <sup>6</sup>; another time they are enumerated as follows: Devas, Nāgas, Yakshas, Asuras, Garuḍas, Kinnaras and Mahoragas <sup>7</sup>.

In AÇVAGHOṢA'S *Sūtrālamkāra* <sup>8</sup>, translated into French from KUMĀRAJĪVA'S chinese version by EDOUARD HUBER, the Nāgas are often mentioned. "When the great Nāga causes the rain to fall, the ocean alone can receive the latter; in the same way the

1 CHAVANNES, I.I., Vol. II, nr 355, p. 319 (Trip. XV, 8, p. 44).

2 *Annales du Musée Guimet*, Tome XVIII (1891).

3 Pp. 366 sq.

4 Nr 59, pp. 227 sqq.

5 Nr 19, p. 83.

6 Nr 12, pp. 57 sq.

7 Nr 17, p. 77.

8 Kumārajīva translated this collection of tales about A.D. 410; the original sanskrit text is lost, except some fragments, which, according to HUBER, show that Kumārajīva not always understood the text. HUBER'S translation is based upon the Tōkyō edition of the Tripiṭaka (XIX, 4). It is nr 1182 of NANJŌ'S Catalogue, entitled 大莊嚴經論, literally translated: Mahālamkāra sūtra gāṣṭra.

Samgha (alone) can receive the great rain of the Law"<sup>1</sup>. When a merchant, Kotikarna by name, visited a town of pretas, these hungry demons uttered a long complaint, which contains the following verse: "When on the mountains and valleys the Heavenly Dragons (the Nāgas) cause the sweet dew to descend, this changes into bubbling fire and spouts upon our bodies"<sup>2</sup>. "Elāpatra the Nāgarāja, having violated the commandments by maltreating the leaves of a tree, after death fell among the Nāgas, and none of the Buddhas has predicted the time when he shall be able to leave them"<sup>3</sup>.

"The tears (of those who, on hearing the Law of the twelve Nidānas, are moved by pity and weep with compassion) can entirely destroy the Nāga Vāsuki who exhales a violent poison"<sup>4</sup>.

"The Rākṣasas and the Piçācas, the evil Nāgas and even the robbers dare not oppose the words of the Buddha"<sup>5</sup>.

An evil Nāga guarded a big tree which stood in a large pond, and killed all those who took a branch or a leaf from it. When the bhikṣus came to hew down the tree in order to build a stūpa, the people and a brahman warned them not to do so on account of the danger, but the bhikṣus answered: "With regard to the poisonous Nāga, you, brahman, glorify yourself. But we rely upon the Nāga of men (the Buddha), and, placing our trust in Him, glorify ourselves. . . . Among all the poisonous Nāgas, for this Nāga king you show yourself full of respectful thoughts. The Buddha is sweet and calm, He is the King of all beings, it is Him whom we revere, the Perfect one, the Bhagavat. Who would be able to subdue the poisonous Nāga, if not the Buddha's disciples?" Then they cut down the tree, and, to the astonishment of the brahman, no *clouds*, no *thunder*, no miraculous signs bore witness to the Nāga's wrath, as had formerly been the case even when one leaf of his tree was taken by a human hand<sup>6</sup>. The brahman, after having uttered his amazement and anger,

1 Ch. I, nr 3, p. 30; great Jap. Tripiṭaka of Leiden, nr 1182, Ch. I, p. 19:

譬如大龍雨  
唯海能堪受、  
衆僧亦如是  
能受大法雨。

2 Ch. IV, nr 10, p. 100; great Jap. Trip. of Leiden, nr 1182, Ch. IV, p. 3a.

3 Ch. III, nr 11, p. 64; great Jap. Trip. of Leiden, Ch. III, p. 2a.

4 Ch. VIII, nr 45, p. 215; great Jap. Trip. of Leiden, Ch. VIII, p. 2a.

5 Ch. IX, nr 52, p. 255; great Jap. Trip. of Leiden, Ch. IX, p. 6a.

6 Ch. XV, nr 80, p. 447; great Jap. Trip. of Leiden, nr 1182, Ch. XV, p. 21a.

because he thought that they had used magic incantations, fell asleep, and in a dream was addressed as follows by the Nāga: "Be not angry; what they did was done to show me their veneration. They have neither despised nor wounded me, for my body supports the stūpa; moreover, the tree has become a beam of the stūpa, and I can protect it; the stūpa of the Daṣabala, of the Exalted one, should I ever have been able to protect it (if not in this way)?... There was still another reason, why I had not sufficient power (to resist the Buddha). I am going to tell you this reason, listen attentively: Takṣaka, the Nāga king, came here in person and took possession of this tree; could I protect it? Elāpatra, the Nāga king, himself came to this spot with Vaiṣramaṇa: was my power sufficient to resist those Devas and Nāgas, full of majesty?" When the Brahman awoke, he became a monk.

This remarkable story shows us the Nāga as an inhabitant of a pond, but at the same time as a tree demon, in which function we often found the serpent in Chinese and Japanese tales, but never in Indian Nāga legends. As a rain and thunder god he is said to produce clouds and thunder when he is angry. Takṣaka and Elāpatra are mentioned here as the mightiest of the Nāga kings, and Vaiṣramaṇa, the guardian of the North, king of the Yakshas, is probably confounded with Virūpāksha, the guardian of the West, king of the Nāgas. The whole legend is a typical specimen of the way in which Buddhism subdued the other cults.

After having learned the Nāga's nature from these Buddhist writings which made him known in China and Japan, we may venture one step into another direction, in turning to the *Kathāsaritsāgara* or "Ocean of the streams of story". This "largest and most interesting collection" of tales was composed by the Kashmirian court poet SOMADEVA, "one of the most illustrious Indian poets"<sup>1</sup>, in the eleventh century of our era<sup>2</sup>, but the original collection, its source, entitled the *Bṛhatkathā*, is must older, and, according to Prof. SPEYER<sup>3</sup>, "must have been arranged in that period of Indian history, when *Buddhism* exercised its sway over the Hindoo mind side by side with *Çaivism* and so many other manifold varieties of sectarian and local creeds, rites and theosophies". "The main story and a large number of the episodes are

1 Cf. SPEYER, *Studies about the Kathāsaritsāgara*, Verhandelingen der Koninklijke Akademie van Wetenschappen te Amsterdam, Afd. Letterkunde, Nieuwe Reeks, Deel VIII, n<sup>o</sup> 5 (1908); p. 2.

2 L.L., p. 21.

3 L.L., p. 3.

Çaiva tales, as was to be expected from the supposed first narrator being no other than the Supreme God Çiva himself"<sup>1</sup>. Next to legends of the *Buddhists* even mythological narrations from the Vedic age are to be found in this work, smaller collections being incorporated into it<sup>2</sup>. Among the great number of interesting legends; contained in the *Kathāsaritsāgara*, translated by TAWNEY (1880—1884), there are several in which the Nāgas play a more or less important part.

The first thing which strikes us is the total absence of passages devoted to their capacity of *giving rain*. Combining this with the same observation made above with regard to the *jātakas* of COWELL's edition, we feel inclined to believe that this part of the Nāgas' nature has been particularly developed by the Northern Buddhists. The original conceptions regarding these semidivine serpents, living in the water or *under the earth*, seem to have attributed to them the power of raising *clouds* and *thunder*, and of appearing as clouds themselves, but not as rain giving beings. It is, of course, a very obvious conclusion that cloud gods produce rain, but it seems that this idea, which made them the benefactors of mankind, first rose in the minds of the adherents of the Mahāyāna school. According to the original ideas, on the contrary, they seem to have only given vent to their *anger* in terrifying mankind by means of dense clouds, thunder and earthquakes. Highly interesting in this respect is the following story, to be found in the *Kathāsaritsāgara*<sup>3</sup>.

In the Vindhya forest in the northern quarter there was a solitary açoka tree, and under it, in a lake, stood the great palace of a mighty Nāga king, Pārāvatāksha by name, who obtained a matchless sword from the war of the gods and the Asuras. In order to get this sword an ascetic, assisted by a prince and his followers, threw enchanted mustard-seed upon the water, thus clearing it from the dust which concealed it, and began to offer an oblation with snake-subduing spells. "And he conquered by the power of his spells the impediments, such as *earthquakes*, *clouds*, and so on. Then there came out from that açoka tree a heavenly nymph, as it were, murmuring spells with the tinkling of her jewelled ornaments, and approaching the ascetic she pierced his soul with a sidelong glance of love. And then the ascetic lost his self-command and forgot his spells; and the shapely fair one, embracing him, flung from his hand the vessel of oblation.

<sup>1</sup> Ibidem.

<sup>2</sup> Ibidem.

<sup>3</sup> Ch. LXX, Vol. II, p. 149 sq.

Verh. Kon. Akad. v. Wetensch. (Afd. Letterk.) N. R. Dl XIII, N<sup>o</sup>. 2.



And then the snake Pārāvataāksha had gained his opportunity, and he came out from that palace *like the dense cloud of the day of doom*. Then the heavenly nymph vanished, and the ascetic beholding the snake terrible with *flaming eyes, roaring horribly*<sup>1</sup>, died of a broken heart. When he was destroyed, the snake lay aside his awful form, and cursed Mṛigānkadatta (the prince) and his followers, for helping the ascetic, in the following words: 'Since you did what was quite unnecessary after all coming here with this man, you shall for a certain time be separated from one another'. Then the snake disappeared, and all of them at the same time had their eyes dimmed with darkness, and were deprived of the power of hearing sounds. And they immediately went in different directions, separated from one another by the power of the curse, though they kept looking for one another and calling to one another".

Nāgas injuring the crops are mentioned in another passage, where Svayamprabhā, queen of the Asuras residing in Pātāla land, "makes herself surety (to king Merudhvaja) that the Nāgas shall not injure the crops"<sup>2</sup>. The seven Pātālas are the nether-world<sup>3</sup>, the "home of the serpent race below the earth"<sup>4</sup>, but also the Asuras, "who escaped from the slaughter in the great fight long ago between the gods and asuras", had fled to Pātāla<sup>5</sup> and lived there. As to the Nāgas having their abode in Pātāla land, we may refer to the following passages of the *Kathāsarit-sāgara*. "On the extreme shore he set up a pillar of victory, looking like the king of the serpents emerging from the world below to crave immunity for Pātāla"<sup>6</sup>. "Do you not remember how he went to Pātāla and there married the daughter of a Nāga, whose name was Surūpā?"<sup>7</sup> When Kadrū and Vinatā, two wives of Kaçyapa, had a dispute as to the colour of the Sun's horses, they made an agreement that the one that was wrong should become a slave to the other. Kadrū, the mother of the snakes, induced her sons to defile the horses of the Sun by spitting venom over them; thus they looked black instead of white, and Vinatā, the mother of Garuḍa, king of birds, was conquered by this trick and made Kadrū's slave. When Garuḍa came to release her, the snakes asked the nectar from the sea of milk, which the gods had begun to churn, as a substitute,

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1 This is probably thunder and lightning.

2 Ch. CXIX, Vol. II, p. 551.

4 Vol. I, p. 185, note 3.

6 Ch. XIX, Vol. I, p. 150.

3 Vol. II, p. 549, note 1.

5 Ch. CXVIII, Vol. II, p. 539

7 Ch. CXXIII, Vol. II, p. 597.

and Garuḍa went to the sea of milk and displayed his great power in order to obtain the nectar. "Then the god Viṣṇu, pleased with his might, deigned to say to him: 'I am pleased with you, choose a boon'. Then Garuḍa, angry because his mother was made a slave, asked a boon from Viṣṇu — 'May the snakes become my food' ". Viṣṇu consented, and Garuḍa, after having obtained the nectar, promised Indra to enable him to take it away before the snakes should have consumed it. He put the nectar on a bed of Kuṣa grass and invited the snakes to take it there after having released his mother. They did so, and Garuḍa departed with Vinatā, but when the snakes were about to take the nectar, Indra swooped down and carried off the vessel. "Then the snakes in despair licked that bed of Darbhā grass, thinking that there might be a drop of spilt nectar on it, but the effect was that their tongues were split, and they became double-tongued for nothing. What but ridicule can ever be the portion of the over-greedy? Then the snakes did not obtain the nectar of immortality, and their enemy Garuḍa, on the strength of Viṣṇu's boon, began to swoop down and devour them. And this he did again and again. And while he was thus attacking them, the snakes in *Pātāla* were dead with fear, the females miscarried, and the whole serpent race was well-nigh destroyed. And Vāsuki the king of the snakes, seeing him there every day, considered that the serpent world was ruined at one blow: then, after reflecting, he preferred a petition to that Garuḍa of irresistible might, and made this agreement with him — 'I will send you every day one snake to eat, O king of birds, on the hill that rises out of the sand of the sea. But you must not act so foolishly as to enter *Pātāla*, for by the destruction of the serpent world your own object will be baffled'. When Vāsuki said this to him, Garuḍa consented, and began to eat every day in this place one snake sent by him: and in this way innumerable serpents have met their death here". Thus spoke a snake, whose turn it was to be devoured by Garuḍa, to Jīmūtavāhana, "the compassionate incarnation of a Bodhisattva"<sup>1</sup>, son of Jīmūtakeṭu, the king of the Vidyādharas on Mount Himavat. And Jīmūtavāhana, "that treasure-house of compassion, considered that he had gained an opportunity of offering himself up to save the snake's life. He ascended the stone of execution and was carried off by Garuḍa who began to devour him on the peak of the mountain". At that moment a rain of flowers fell from Heaven,

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<sup>1</sup> Vol. I, p. 174.

and Garuḍa stopped eating, but was requested by Jīmūtavāhana himself to go on. Then the snake on whose behalf he sacrificed his life, arrived and cried from far: "Stop, stop, Garuḍa, he is not a snake, I am the snake meant for you". Garuḍa was much grieved and was about to enter the fire to purify himself from guilt, but following Jīmūtavāhana's advice determined never again to eat snakes, and to make revive those which he had killed. The goddess Gaurī by raining nectar on Jīmūtavāhana made him safe and sound, and Garuḍa brought the nectar of immortality from heaven and sprinkled it along the whole shore of the sea. "That made all the snakes there (whose bones were lying there) rise up alive, and then that forest, crowded with the numerous tribe of snakes, *appeared like Pātāla* come to behold Jīmūtavāhana, having lost its previous dread of Garuḍa" <sup>1</sup>.

Pātāla-land, the seven under-worlds, one of which was called Rasātala <sup>2</sup> (sometimes equivalent to Pātāla) <sup>3</sup>, was inhabited by Nāgas, Asuras, Daityas and Dānavas (two classes of demons opposed to the gods and identified with the Asuras). There were temples of the gods (Çiva <sup>4</sup>, Durgā <sup>5</sup>, the Fire-god <sup>6</sup>), worshipped by the demons. As to its entrances, these are described as mountain caverns <sup>7</sup> or "openings in the water" <sup>8</sup>; or wonderful flagstaffs rising out of the sea with banners on them showed the way thither <sup>9</sup>. Sometimes human kings were allowed to visit this Fairy land. Chandraprabha e. g., after having offered to Çiva and Rudra, with his queen and his ministers, with Siddhārta at their head, entered an opening in the water pointed out by Maya, and after travelling a long distance, arrived there <sup>10</sup>. And king Chaṇḍasinha with Sattvaçila plunged into the sea and following the sinking flagstaff reached a splendid city <sup>11</sup>. Also king Yaçalīketu, after diving into the sea, suddenly beheld a magnificent city, with palaces of precious stones and gardens and tanks and wishing-trees that granted every desire, and beautiful maidens <sup>12</sup>. This agrees with the description of the Nāga palaces which we found in the Jātakas.

A temple of Vāsuki, the king of the snakes, is mentioned in the

<sup>1</sup> Ch. XXII, Vol. I, pp. 182 sqq.; cf. Ch. XC, Vol. II, pp. 312 sqq.

<sup>2</sup> Vol. I, p. 417: II, 544.

<sup>3</sup> II, 185, note 4.

<sup>4</sup> II, 198, in the form of Hāṭakeçvara. We read on p. 109 of the *Sang hyang Kamahāyānikan*, an interesting old-Javanese text translated by J. KATS, that Içvara, Brahmā and Viṣṇu by order of Vairocana filled heaven with gods, the earth with men, and the netherworld (Pātāla) with Nāgas. 5 II, 267. 6 II, 547.

<sup>7</sup> I, 446. "There are on this earth many openings leading to the lower regions", 10 I, 417. 11 II, 269.

<sup>8</sup> I, 417.

<sup>9</sup> II, 269.

<sup>12</sup> II, 289, cf. II, 544. There was also a Ganges in the Netherworld; II, 198.

same work<sup>1</sup>. There was a festive procession in his honour, and great crowds worshipped him. His idol stood in the shrine, which was full of long wreaths of flowers like serpents, "and which therefore resembled the abyss of Pātāla". To the South of the temple there was a large lake sacred to Vāsuki, "studded with red lotuses, resembling the concentrated gleams of the brilliance of the jewels on snakes' crests; and encircled with blue lotuses, which seemed like clouds of smoke from the fire of snake poison; overhung with trees, that seemed to be worshipping with their flowers blown down by the wind".

Other passages relate about Nāgas assuming human shapes<sup>2</sup>, either to escape Garuḍa (who in this work is always mentioned as one being), or to embrace a Nāgī. In the former case Garuḍa himself persecuted the Nāga in human form, in the latter the snake-god, discovering that he was deceived by his wife during his sleep, "discharged fire from his mouth, and reduced them both (her lover and herself) to ashes".

### § 3. The Nāga as a giver of rain.

We have seen above that the Nāga's capacity of raising clouds and thunder when his anger was aroused was cleverly converted by the Mahāyāna school into the highly beneficent power of giving rain to the thirsty earth. In this way these fearful serpents by the influence of Buddha's Law had become blessers of mankind. It is clear that in this garb they were readily identified with the Chinese dragons, which were also blessing, rain giving gods of the water.

The four classes into which the Mahāyānists divided the Nāgas were:

1. *Heavenly Nāgas* (天龍), who guard the Heavenly Palace and carry it so that it does not fall.
2. *Divine Nāgas* (神龍), who benefit mankind by causing the clouds to rise and the rain to fall.
3. *Earthly Nāgas* (地龍), who drain off rivers (remove the obstructions) and open sluices (outlets).

<sup>1</sup> Ch. LXXIV, Vol. II, p. 225. Vāsuki is also mentioned Vol. I, p. 32, where Kirtisena, his brother's son, is said to have married Crutārthā, the daughter of a Brahman. His daughter Ratnaprabhā is mentioned Vol. I, p. 544. He cursed a Nāga king who had fled from battle, Vol. II, p. 171. The serpent Vāsuki served as a rope with which to whirl round mount Mandara, when the sea was churned and produced Āmṛ or Lakshmi, Vol. II, p. 568, note 1.

<sup>2</sup> Ch. LXI, Vol. II, p. 54; Ch. LXIV, Vol. II, p. 98.

4. *Nāgas who are lying hidden* (伏藏龍), guarding the treasures of the "Kings of the Wheel" (輪王, Cakravartī-rājas) and blessing mankind<sup>1</sup>.

The *Taiheiki*<sup>2</sup>, a Japanese work, relates an Indian tale in which a Dragon (i. e. Nāga) king is said to have caused rain. A *sien* (仙, the Chinese equivalent for a wonder-working ascetic), annoyed by this, caught all big and small dragons of the inner and outer seas, and shut them up in a rock. Owing to their absence not a drop of rain fell for a long time, and the crops were spoiled by the heavy drought. Then the king, moved with compassion for his people, asked his advisers how this ascetic's power could be broken and the dragons let loose. The answer was, that a beautiful woman could seduce him and thus put a stop to his magic capacity. So the King despatched the greatest beauty of his harem to the cottage of the ascetic, who immediately fell in love with her and, losing his supernatural power, became an common man and died. The dragons, no longer under his influence, flew away to the sky, and caused the winds to blow and the rain to fall.

A passage from JIN-CH'AU's *Buddhist Kosmos*<sup>3</sup>, dealing with the Nāga kings, and translated by BEAL in his *Catena of Buddhist scriptures from the Chinese*<sup>4</sup>, mentions four sūtras, one of which, the *Mahāmegha sūtra*, shall be treated below in § 4. As to the *Lau-Tán*(?) sūtra, the title of which is not explained by BEAL, so that we know neither the Chinese characters nor the Sanscrit equivalent, this sūtra is said there to contain the following passage: "To the North of Mount Sumeru, under the waters of the Great Sea, is the Palace of Sāgara Nāgarāja, in length and breadth

1 Cf. the Japanese Buddhist dictionary *Bukkyō iroha jiten*, 佛教いろは字典, written in 1901 (sec. ed. 1904) by MIURA KENSŪKE, 三浦兼助, Vol. II, p. 56 s. v. 龍: the Chinese work *Ts'ien k'ioh k'ü lei shu*, 潛確居類書, written in the Ming dynasty by CH'EN JEN-SIH, 陳仁錫. The same Chinese work enumerates as follows the three sorrows (患) of the Indian dragons:

1. Hot winds and hot sand, which burn their skin, flesh and bones.
2. Sudden violent winds, which blow away the palaces of the dragons and make them lose their treasures, clothes, etc., so that they can no longer hide their shapes.
3. Golden-winged bird-kings (Garuḍa kings) who enter the dragons' palaces and devour their children.

2 太平記, written about 1382, Ch. XXXVII, p. 6.

3 *Fah-kai-on-lih-to* (法界, *Fah-kai* is *Dharmadhātu*).

4 P. 48.

80000 yōjanas; it is surrounded by precious walls, a beautiful railing, garden and parks, adorned with every species of decoration". This Sāgara, one of the eight Great Nāga kings mentioned above, apparently obtained the principal rank among the rain bestowing Nāgas of the sea, worshipped by the Northern Buddhists.

From the *Saddharma smṛtyupasthāna sūtra*<sup>1</sup>, which BEAL, without giving the Chinese title, wrongly calls *Saddharma Prākasa sāsana sūtra*, but which I found in NANJŌ's Catalogue sub nr 679, BEAL quotes the following passage: "Down in the depths of the Great Sea 1000 yōjanas is a city named Hi-loh, its length and breadth 3000 yōjanas; it is occupied by Nāgarājas. There are two sorts of Nāgarājas: 1. Those who practise the Law of Buddha; 2. Those who do not do so. The first protect the world; the second are opposed to it. Where the good Nāgas dwell it never rains hot sand, but the wicked Nāgas are subject to this plague, and their palaces and followers are all burned up. Whenever men obey the Law, and cherish their parents, and support and feed the Shamans, then the good Nāgarājas are able to acquire increased power, so that they can cause a small fertilizing rain to fall, by which the five sorts of grain are perfected in colour, scent, and taste.... If, on the contrary, men are disobedient to the Law, do not reverence their parents, do not cherish the Brahmans and Shamans, then the power of the wicked dragons increases, and just the opposite effects follow; every possible calamity happens to the fruits of the earth and to the lives of men".

Finally, the *Buddhāvataṁsaka mahāvaiṣṭya sūtra*<sup>2</sup> contains a large number of interesting passages with regard to the Nāgas as gods of clouds and rain. BEAL translates as follows: "In the midst of the Palace of the Nāga-rāja Sāgara there are four precious gems, from which are produced all the gems of the Ocean. Here also is the Palace of Jambuketu, the Nāga-rāja's eldest son; also the palace of Vāsuki Nāga-rāja, and eighty myriads of other Dragons, each having his separate palace".

"There are five sorts of Dragons: 1. Serpent-dragons; 2. Lizard-dragons; 3. Fish-dragons; 4. Elephant-dragons; Toad-dragons".

1 正法念處經 (NANJŌ, nr 679).

2 NANJŌ, nrs 87 and 88: 大方廣佛華嚴經, litt. *Mahāvaiṣṭya Buddhāvataṁsaka sūtra*; nr 87 is translated by BUDDHABHADRA (覺賢, who worked A. D. 398—421, cf. NANJŌ, Appendix II, nr 42, p. 399) and others; nr 88 is a later and fuller translation by ĀKṢHĀNANDA, A. D. 695—699.

“*Sāgara* Nāga-rāja, assuming the appearance of Maheshvara, exerting his great strength, mightily assists all sentient creatures. His influence extends from the four continents up to the Parānirmita Vaçavartin Heaven. He spreads out the *clouds* diversified with every colour, excites the varied brightness of the *lightning*, causes the changing peals of *thunder*, raises propitious *breezes*, distils *fertilizing showers*. But though this Nāga-rāja is well affected towards men, the good principles which prevail in the world are the real source of propitious rain falling. Again it is said that *Anavatapta* Nāga-rāja raises the widespreading vapoury clouds which cover Jambudvīpa and distil soft and nourishing rain, causing the various herbs and grains to spring up and flourish, and the fountains and rivers to swell with refreshing streams”.

Beside in this passage translated by BEAL the same sūtra often mentions *Sāgara* and the other Nāga-kings as givers of rain. In the Chinese translation of the end of the seventh century A. D. (NANJŌ, nr 88) we read e.g.: “Further, there are innumerable Great Nāga-kings, called Virūpāksha, *Sāgara*, etc. etc. . . ., who by raising the clouds and diffusing the rain put an end to the vexations caused to all living beings by burning heat”<sup>1</sup>.

“When the Great Sea-Nāga-king (*Sāgara*) sends down the rain, He (the Enlightened One) can separately count the drops, and in one thought make out (their number)”<sup>2</sup>.

Comparisons especially, mostly in stanzas, of the rain-giving Nāga kings to Buddha and his Law, are very numerous<sup>3</sup>.

“The Supreme Nāga king *Sāgara*, when raising the clouds covers the whole earth and distributes the rain over all places, and in his heart there is but one thought — so do also the Buddhas, the Kings of the Law: great clouds of compassion spread everywhere, and, on behalf of all those who practise religious austerities, rain down on each and on all without distinction”<sup>4</sup>.

“Like *Anavatapta* Nāgarāja sends down the rain everywhere on Jambudvīpa and thus can cause all the plants and trees to shoot up and grow, and it (the rain) does not come forth from his body but from his heart — in the same way also the

1 復有無量諸大龍王所謂毗樓博叉王、娑竭羅龍王……興雲布雨令諸衆生熱惱消滅。Ch. I, p. 18a, b.

2 Ch. XV, p. 18b.

3 Cf. Ch. XV, p. 21b; XVII, 19a; XXXVIII, 22b; XLII, 6b, 15b; LI, 11b; LII, 1b; LII, 3b; LXXX, 22a.

4 Ch. LI, p. 12a.

beautiful words of the Buddhas everywhere rain upon the Universe (Dharmadhātu)"<sup>1</sup>.

Thus this sūtra is a striking evidence of the great blessing power attributed by Northern Buddhism to the Nāga kings as givers of rain.

#### § 4. Sūtras recited in rain ceremonies.

The most important of the sūtras, recited by the Northern Buddhists for causing rain in times of drought, is the *Mahāmegha sūtra*, "The Sūtra of the Great Cloud". NANJŌ's *Catalogue of the Buddhist Tripitaka* contains four Chinese translations of this text: nrs 186—188, and 970. The titles of the translations are a little different from one another<sup>2</sup>, but the original work is the same. JÑĀNAGUPTA translated it first between A. D. 557 and 581 (nr 187), and a second time between A. D. 589 and 618 (nr 186). In A. D. 585 another translation was made by NARENDRAȲAÇAS (nr 188). Nr 970, which has the same Chinese title as nr 188, is a later translation. The Sanskrit text still exists, and an extract of it is given by BENDALL, in the *Journal of the Royal Asiatic Society*<sup>3</sup>; this agrees with nr 186, while BEAL, in his *Catena of Buddhist Scriptures from the Chinese*, gives an abstract of nr 188. According to DE GROOT<sup>4</sup> the sūtra was translated by AMOGHA VAJRA, the second patriarch of the Yoga school in China, disciple of VAJRABODHI (the first patriarch of the same school, who in 719 arrived in China). This is apparently nr 970 of NANJŌ's Catalogue, designated as "a later translation".

From BENDALL's extract we learn that the contents of the *Mahāmegha sūtra* are as follows. "On one occasion the Venerable One dwelt in the palace of the Snake-Kings Nanda and Upananda, in the summer pavillion of the circle of mighty clouds filled with

<sup>1</sup> Ch. LI, p. 11b.

<sup>2</sup> Nr 186: 佛說大方等大雲請雨經, "Mahāvaiṣṭya Great Cloud sūtra, for asking rain":

Nr 187: 大雲請雨經, "Great Cloud sūtra for asking rain".

Nr 188: 大雲輪請雨經, "Great Cloud-wheel sūtra for asking rain". On p. 11b of the Chinese text we find the name of the Tathāgata "Great Cloud-wheel". BENDALL (p. 303) translates "great cloud-circle", but 輪 is *wheel*.

Nr 970: same title as nr 188.

<sup>3</sup> New Series, Vol. XII (1880), pp. 286 sqq.

<sup>4</sup> *Le Code du Mahāyāna en Chine*, Verhandelingen der Koninklijke Akademie van Wetenschappen, Afd. Letterkunde, Deel I, n° 2 (1893), Ch. VIII, pp. 148 sqq.



precious gems and jewels, accompanied by a mighty assemblage of bhikshus, and by a mighty assemblage of bodhisattvas, and a mighty host of kings, to wit, Nanda the Snake King, and Upa-nanda (here follows a list of 185 snakes)<sup>1</sup>, attended, I say, by 84 hundreds of thousands of millions of krores of snakes assembled and seated together". All the Nāgas saluted the Lord, bending their clasped hands towards him, whereupon they stood on one side and made supplications. "Let us worship, let us reverence, esteem, honour the samudras (infinite numbers) of Bodhisattvas... *riding upon the sea-clouds*, immeasurable and innumerable, with samudras of *cloud-bodies*". Then the "Great Supreme King of Snakes" asks: "How, O Venerable One, may all the troubles of all the snakes subside; (and how) may they (thus) gladdened and blessed, send forth rain-torrents here, seasonably for Jambudvīpa; make all grasses, bushes, herbs, forest-trees to grow; produce all corn; give rise to all juices, whereby the men of Jambudvīpa may become blessed?" The Master answers, that all the troubles of the Nāgas may subside and they may be reborn in the Brahma-world by exercising charity. Further, they must put into action the Sarvasukhandadā dhāraṇī, and repeat the names of the Tathāgatas, "whose families and races are sprung from the one hair-tip of Vairocana, speedy producers of happiness [consisting of] a circle of clouds". Here follows a large number of names of Tathāgatas, among which in the Chinese text<sup>2</sup> such are found as: "Tathāgata who stores up the great clouds"<sup>3</sup>, "Tathāgata the displaying of whose nature sends forth the clouds"<sup>4</sup>, "Tathāgata who holds in his hands (and directs) the clouds and the rain"<sup>5</sup>, "Great raiser of the clouds"<sup>6</sup>, "Great disperser of wind and

1 Among these Nāga-kings the Chinese text gives names as: Moon-cloud, Sea-cloud, Great Cloud-receptacle (store-house), Nāga-king who sends down the rain, Nāga-king of Clouds and Rain, Great Rain, King of Clouds, etc. (月雲、海雲、大雲藏、降雨龍王、雲雨龍王、大雨、雲王). On p. 2a of nr 188 we find the Nāga-king Kumbhira (Crocodile) (金毗羅龍王), i. e., as BEAL (*Catena*, p. 423) rightly remarks, the well-known god *Kompira* of Japan. When at the Restoration the Shintōists reclaimed all their temples from the Buddhists, they wrongly declared *Kompira* to be an obscure Shintō deity, called *Kotohira*, and thus took possession of all the shrines of this Nāga-king, the protector of sailors and of those who travel on sea.

2 P. 11 sq.

3 藏大雲如來.

4 性現出雲如來.

5 持雲雨如來.

6 大興雲如來.

clouds”<sup>1</sup>, “Great cloud wheel”<sup>2</sup> etc. “By the utterance of these names of Tathāgatas, O snake-king, all woes of all snakes are set at rest, and [though] fraught with ills they create here in Jambudvīpa showers in season and for a season, and make all grass, shrubs, herbs, forest-trees, and corn to grow”. At the request of the Nāga king the Buddha utters a Dhāraṇī called Mahākaruṇodbhava, “which causes rain in time of drought and checks excessive rain”, and invokes the Nāgas: “O mighty snakes, bring rain here by the appointment of the truth of all Devas, hail! By the appointment of the truth of Brahma, rain here in Jambudvīpa, hail!”

Then follow prescriptions for the Great Cloud-circle (or *wheel*) rite. “He who desires a mighty rain must perform this rite in an open space, overspread by a blue canopy, shaded by a blue banner, on a clear spot of earth; (being) a prophet of the Law, seated on a blue seat, fasting according to the aśṭāṅga, with well-washed limbs, clad in pure raiment, anointed with fragrant odour, wearing the three white stripes, he must recite it for a day and night continuously facing the east; he must place four full vessels, filled with pure blue water, after prayers to the Tathāgatas also, according to his power, an oblation, and flowers and odours; then the prophet of the Law, after having painted towards the four quarters with liquid cow-dung on a reed, in the eastern quarter three hastas high must depict the snake-king called Triṣṭrshaka (Three-crested), with cow-dung: in the southern quarter him called Pañcaṣṭrshaka (Five-crested) five hastas high; in the western, seven hastas high, Saptaṣṭrshaka (Seven-crested); in the northern, Navaṣṭrshaka (Nine-crested), nine hastas high. . . . Afterwards, at a season of drought, he shall recite this chapter, ‘The Great-cloud-circle’, for one day or for two, until it needs shall rain seven nights”.

Then by numerous invocations the snake kings are summoned. On p. 309 we read that this “Whirlwind” chapter, also called “The Heart of all Serpents” must be recited by the prophet of the Law, after three snake kings with their retinues having been painted with cow-dung for thrice seven days uninterruptedly: a triple-crested one in the East, a seven-crested one in the West,

1 大散風雲如來.

2 大雲輪如來. Cf. the name of the sūtra itself: “Great Cloud wheel sūtra for asking rain”, translated by NANJŌ into, “Sūtra on asking rain of the Great Cloudwheel”.

and a nine-crested one in the North. "A blue canopy and blue dress, blue banner (are to be used) and all the offering is to be made blue". "The cloud-monarchs too must be depicted, emitting a shower, and rubbing against one another; at the end masses of rain-birds and lightning are to be painted", and offerings of parched rice, fish, flesh and honey-food without curds must be made. After all these preparatory measures the prophet of the Law, pure and clad in pure raiment, must recite this "Whirlwind" chapter, "the Heart of Snakes".

BEAL<sup>1</sup> gives a short abstract of this sūtra (nr 188), as he found it in the Chinese Tripiṭaka. Of the great Nāga kings enumerated in the beginning the third one is *Sāgara*<sup>2</sup>, the principal sea god of Chinese Buddhists, who often called him simply "The Sea-dragon-king". By this name he is also indicated in the titles of the two sūtras nrs 456 and 457 of NANJŌ's Catalogue<sup>3</sup>. The fourth Nāga king, *Anavatapta*<sup>4</sup>, was well-known in Japan, as we will see below<sup>5</sup>. To him nr 437 of NANJŌ's Catalogue is devoted (translated A. D. 308)<sup>6</sup>. In the fifth place the Nāga king *Manasvin*<sup>7</sup> is mentioned. Then follows *Varuṇa*<sup>8</sup>, the Nāga king, different from the deity of this name, called in China the Deva of the Water<sup>9</sup>, which name reminds us of the famous *Suitenjū*<sup>10</sup> of Tōkyō. Professor SPEYER had the kindness to point out to me that in the *Mahāvastu*<sup>11</sup>, where the Buddha blesses Bhallika and Trapuṣa, among the protectors of the West Virūpāksha, the Nāgas and Varuṇa are mentioned. As to Virūpāksha, one of the four guardians of the world, he is the sovereign of all the Nāgas. Varuṇa, the Brahmanic god of heaven, is at the same time the regent

1 *A catena of Buddhist scriptures from the Chinese* (1871), p. 449 sqq.

2 The first and second are *Nanda* and *Upananda*. *Sāgara* is written 娑伽羅, cf. EITEL, *Sanskrit-Chinese dictionary*, s. v. (there wrongly 婆 instead of 娑).

3 Nr 456: 佛說海龍王經, "Buddhabhāṣita Sāgara Nāgarāja sūtra".

Nr 457: 佛爲海龍王說法印經, "Sūtra on the Seal of the Law, spoken by Buddha for the sake of the Nāga-king Sāgara".

4 阿那婆達多.

5 Book II, Ch. III, § 4.

6 *Anavatapta nāgarāja paripṛkkhā sūtra*. The Chinese title is quite different.

7 摩那斯. Cf. EITEL, l.l. s.v. *Mānasa*, where *Manasvin* is wrongly said to be the tutelary deity of lake *Mānasarovara* (in Tibet identified with lake *Anavatapta*, cf. KAWAGUCHI, *Three years in Tibet*, Ch. XXVI, pp. 139 sqq.).

8 婆婁那.

9 水天.

10 水天宮.

11 III, 308, 13.

of the sea, and, as one of the eight Lokapālas, guardian of the West<sup>1</sup>. It is remarkable that there were apparently two beings of the same name, both deities of the water and of the West, Varuṇa the deva and Varuṇa the Nāga king.

After *Takshaka*<sup>2</sup>, *Dhṛtarāṣṭra*<sup>3</sup> and *Vāsuki*<sup>4</sup>, of whom the first and the third both belong to the eight great Nāga kings of Northern Buddhism<sup>5</sup>, *Mucilinda*<sup>6</sup>, also called *Mahāmucilinda*, who, as we have seen above, protected Čākyamuni during the seven days of meditation, and *Elāpatra*<sup>7</sup>, who consulted the Buddha about rebirth in a higher sphere, are enumerated, followed by 176 others.

The same Nāga kings, except Mucilinda and Elāpatra, are mentioned in the so-called *Anumantraṇa*, an invocation of the Nāgas found in the Bower MS. from Mingai, about which R. MORRIS<sup>8</sup> writes the following: "As regards to the contents of the MS., fol. 3 apparently contains a charm which is intended to force the Nāgas or snake-deities to send rain. The mutilated line 1 enumerates, it would seem, various plants which are to be used as ingredients for an oblation. Line 2 gives the Mantra for the oblation..... The end of line 2 and the following lines to the end of the page contain the so-called *Anumantraṇa*, a further invocation of the snake-deities, intended to propitiate them by a declaration of the worshipper's friendly relations with various individual Nāgas. This snake-charm, which appears to be *Buddhist*, was probably composed in Southern India. For it mentions 'the district on the banks of the Golā', i.e. the Godāvārī..... The language of this piece is the incorrect Sanskrit, mixed with Prākṛit forms, which is common in the Buddhist works of the *early centuries of our era*, as well as in the Buddhist and Jaina inscriptions of the same period".

MORRIS compares the list of names found in the *Anumantraṇa*,

1 Cf. EITEL, I.I., s.v.

2 德大迦.

3 提頭刺吒; BEAL calls him *Ditarāksha*, but MORRIS writes *Dhṛtarāṣṭra* (*Dhṛtarāṣṭra*).

4 婆修吉.

5 See above p. 4, cf. pp. 20, 21, 23.

6 目真隣陀.

7 伊羅跋那 (*Elāpatna*).

8 Journal of the Pāli Text Society, 1891—3, pp. 63 seqq., Notes and queries by the Rev. R. MORRIS, nr 44. Cf. the Wiener Zeitschrift für die Kunde des Morgenlandes, Vol. V, nr 2.

each time preceded by the words "I keep friendship with", with those mentioned in the Great Cloud-wheel Rain-asking sūtra in BEAL's Catena, those found in the *Saddharma Puṇḍarīka sūtra* and those of Southern Buddhism. Nanda and Upananda, Anavatapta, Takshaka, Dhṛtarāshtra and Virūpāksha are mentioned in all these lists, Sāgara (wrongly called Samhāraka in the Mingai MS.) in the three former, as well as Vāsuki, while Varuṇa and Manasvin are not found in the Lotus and in Southern Buddhism. Further, the MS. gives several other names, as Nairāvana, Kṛshṇa, Gautamaka, Maṇi, Daṇḍapāda etc. Dhṛtarāshtra and Virūpāksha are the regents of the East and the West, and also Nāga kings; as to Nairāvana, this is, according to MORRIS, perhaps Vaiçravaṇa, the regent of the North. Kṛshṇa and Gautamaka are mentioned in the Divyāvadāna as two Nāga kings.

Prof. DE GROOT<sup>1</sup> gives a very interesting description of the whole rain ceremony, as it is performed in Chinese Buddhist monasteries in times of drought, by order of the authorities or of influential laymen. An altar is erected, mostly in the court-yard before the great temple of the Triratna, but sometimes at the foot of the mountain on which the monastery is situated; there a Kwan-yin temple is often appointed for these ceremonies and for the prayers for rain, sent up by the mandarins and the people. Once or twice DE GROOT saw a shrine dedicated to Sāgara Nāgarāja, the special sea-god of the Chinese Buddhists; it was opened only in time of drought.

The altar corresponds with the prescriptions of the sūtra, mentioned above<sup>2</sup>. On the gates of the four sides dragons are painted, two on each, with their heads turned to the inside. The cow dung of the Hindus is replaced in China by a yellow reddish clay, which is used for adorning the platform inside the enclosure. The estrade upon this platform is covered with *blue* silk, as well as the tables for the sūtras, utensils, offerings, and the chairs of the performing monks, of whom the leader looks to the East, the others to the North and South.

According to DE GROOT, the colour blue is chosen in China because this is the colour of the East, from where the rain must come; this quarter is represented by the Azure Dragon, the highest in rank among all the dragons. We have seen, however, that

<sup>1</sup> *Code du Mahāyāna en Chine*, Ch. VIII, pp. 148 sqq.

<sup>2</sup> Cf. also nr 177 of the Supplement of the Tripiṭaka (third volume of bundle 3), p. 380 b: 大雲經祈雨壇法, "Doctrine concerning the altar for praying for rain according to the Mahāmegha sūtra."

the original sūtra already prescribed to use the blue colour and to face the East. Moreover, the Azure Dragon has nothing to do with Buddhism. The Chinese Buddhists only copy an ancient Indian rite. Indra, the raingod, is the patron of the East, and Indra-colour is *nīla*, dark blue or rather blue-black, the regular epitheton of the rain clouds<sup>1</sup>. If the priest had not to face the East but the West, this would agree with the fact that the Nāgas were said to live in the Western quarter and that in India the West corresponds with the blue colour. Facing the East, however, seems to point to an old rain ceremony in which Indra was invoked to raise the blue-black clouds.

On the eastern, southern, western and northern tables tablets are placed on which the principal dragons of these quarters, whose Indian names are mentioned above, are painted, with three, five, seven and nine heads instead of the crests or hoods of the Nāgas. Often other tablets representing attendants of these great dragons stand at their sides. All the dragons have waves at their feet and clouds above their heads. Finally, twenty eight black poles with long blue flags, each with a burning oil lamp between four flower vases filled with fresh flowers, represent the twenty eight constellations. We find these twenty eight blue banners mentioned on p. 21a of the Chinese text of the sūtra (NANJŌ, nr 186); BENDALL's translation of the Sanskrit text, however, speaks only of one blue banner<sup>2</sup>. DE GROOT explains the fact that all the poles are black by the connection of this colour with the North, with Yin and the water<sup>3</sup>. This may be right, as the sūtra itself does not mention the colour of the poles, so that the Chinese in this respect could follow their own ideas.

In the morning of the first day of the ceremonies the leading priest with the abbot and the highest authorities of the monastery offer incense in the great temple of the Triratna, and, while the dhāraṇīs of Kwan-yin are recited, the temple and the rain altar are purified by sprinkling pure water upon them (as amṛta). Now the Buddhas and Bodhisattvas, dragon-kings and saints may descend upon the altar without contaminating themselves. The leading monk and the abbot rise from their seats and offer incense; at the same time the choir thrice sings a lamentation about the

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1 Professor SPEYER had the kindness of pointing this out to me. One of the many passages where a blue-black colour is mentioned is *Mahābhārata*, Book III, 16, 13.

2 Pp. 303, 309.

3 Black horses were the principal offerings to the rain gods of Japan, see below, Book II, Ch. III, § 2.

drought and a prayer for rain, followed by an invocation of the Triratna. Then some moments of profound silence allow the officiating monk to sink into dhyāna and to see by his mental eyes the Buddhas, Bodhisattvas, dragon-kings and saints descending and listening to the prayers. On awakening he orders to recite seven times the dhāraṇī of the "Light-king of the Great Wheel" (i. e. the sun), in order to correct the mistakes which might be made in the ritual. Thereupon the monks invoke by name all the 187 Nāga kings mentioned in the sūtra and thrice recite the first kind of dhāraṇīs, given by the Buddha to these kings according to the same holy text. These magic formulae are accompanied by the sound of vajra bells, and followed by a terrible noise of drums and cymbals in order to make them more powerful. Then follows the invocation of all the 54 rain-giving Tathāgatas, enumerated in the sūtra, each monk having a small incense-burner in his hand, which they also used in invoking the Nāga kings. After a second dhyāna of the leading monk having rendered efficacious the second kind of dhāraṇī, given by the Buddha and recited by the monks in the same way as the former, the ceremony is closed by expressing the hope that the rain may soon come, sent by the Triratna and the dragon kings. A little later, in the course of the forenoon, the offerings, placed on the altar, are solemnly presented to the dragons, and songs and prayers are sent up to them, as well as to the Triratna and all the devas. Often a paper figure of one of the Taoistic "Celestial Generals", with a written request for rain in his hand, is burned, that he may take it to Heaven.

In the afternoon the leading monk with the abbot and as many other monks as they want take their seats upon the altar and recite the Great-Cloud-Wheel sūtra. All these ceremonies are daily repeated till it rains sufficiently. If the drought lasts too long, Kwan-yin's dhāraṇīs and prayers for rain are continued night and day, small groups of monks relieving one another in all the buildings of the monastery. The main point of the ceremony is the purity of the altar and of the priests themselves; for the drought, like all calamities caused by some crime of men, can only be stopped by pure ceremonies performed by pure priests. Especially because they never eat animal food, the monks are religiously cleaner and therefore much more able to make rain than laymen.

As to the ceremonies for stopping too abundant rains, called "praying for good weather"<sup>1</sup>, these are described by DE GROOT

<sup>1</sup> 祈晴.

in the same chapter. The same sūtra may be used, because it has the power of ruling the rain, but these ceremonies are seldom performed on such an extensive scale. As a rule a yellow paper tablet with an invocation of the Buddhas and Bodhisattvas who reside above the rays of the sun and are mentioned in the “Sūtra of the vajra brilliant flames (the beams of the sun), which puts a stop to wind and rain”<sup>1</sup>, is erected in the hall of the Triratna and offerings are made to them. Then Kwan-yin is invoked and this Bodhisattva’s dhāraṇīs are recited, or those of the “Medicine-Master, Tathāgata of the *liu-li* (one of the sapta-ratna, probably the bluish precious stone called vaidūrya) light”<sup>2</sup>, i. e. the sunlight, and the latter’s name is invoked a thousand times. DE GROOT explains this Medicine-Master to be the oriental Sun, who cures Nature and drives away all illnesses caused by the demons of Darkness. His cult, the counterpart of that of Amitābha, the occidental Sun, is based upon a sūtra, which we find mentioned in NANJŌ’s Catalogue sub nr 171<sup>3</sup>. This Tathāgata is the well-known *Yakushi Nyorai* of Japan. It is quite clear that he is considered to be most powerful in causing the rains to stop and refreshing the earth by his rays. Thereupon Çākya-muni, the Buddhas who are above the brilliant flames, and all the Nāgas are supplicated to grant good weather, and besides the two former the Medicine-Master and Kwan-yin are each invoked thrice in kneeling attitude. Finally, the Buddha, Dharma and Saṅgha are, as always, praised as the refuge of all. The same ceremonies are repeated by other monks till the rain stops, and then a larger number of them for the last time celebrates the rites as a sign of gratitude and satisfaction.

In Japan, which in summer time has much more to suffer from

<sup>1</sup> 金剛光燄止風雨經.

<sup>2</sup> 藥師瑠璃光如來.

<sup>3</sup> 藥師瑠璃光如來本願功德經, *Bheshajyaguru vaidūrya-prabhāsa Tathāgata pūrvaprayidhāna guṇa sūtra*, “Sūtra on the merits and virtue of the original vow of the Medicine-Master, the Tathāgata Vaidūrya light; translated by HIEN TSANG, A.D. 650. Cf. nrs 170, 172, 173. According to NANJŌ, nrs 170, 171 and 172 are later translations of the twelfth Sūtra of nr 167: the main title of this work is

佛說大灌頂神咒經, *Buddhabhāṣita mahābhishekarddhidhāraṇī sūtra*, “Sūtra on the divine dhāraṇī of the Great washing of the top of the head (baptism), spoken by Buddha”. This is apparently the *Kanjō-kyō*, 灌頂經, “Sūtra on the washing of the top of the head”, recited in the fifth month of A.D. 880 in the Sacred Spring Park at Kyōto, for stopping the abundant rains (*Sandai jitsuroku*, Ch. XXXVII, p. 541).



continuous and heavy rains than China, ceremonies for stopping rain are frequently mentioned in the annals, as we shall see below<sup>1</sup>. But also rain prayers were very frequent, and the Buddhist priests eagerly took advantage of the opportunity to surpass the Shintōists and extend their sphere of influence. Thus the Great-Cloud-Wheel sūtra (NANJŌ, nr 188), mentioned above, was recited by fifteen Buddhist priests in the Sacred Spring park (*Shinsen-en*) at Kyōto, in the sixth month of the year 875 of our era<sup>2</sup>. At the same time sixty other priests in the Taikyokuden, one of the buildings of the Imperial Palace, recited parts of the *Mahāprajñāpāramitā sūtra*<sup>3</sup>, which is very often mentioned in the Japanese annals as having been partly read in rain ceremonies<sup>4</sup>). Sometimes also the *Vajra-prajñāpāramitā sūtra*<sup>5</sup> was used. In the fifth month of A.D. 880 the *Kanjō-kyō*<sup>6</sup>, “Sūtra on washing the top of the head (baptism)”, was recited in the Sacred Spring park for stopping the abundant rains.

Also in China other sūtras are used in rain ceremonies, e. g. the *Vajra-prajñāpāramitā sūtra*, the *Buddhabhāṣita Sāgara Nāgarāja sūtra*<sup>7</sup>, “Sūtra on the Sea-dragon-king (i. e. Sāgara), spoken by Buddha”, etc. This is logical, for, as DE GROOT<sup>8</sup> remarks, according to the 39th commandment of the Mahāyāna code all punishments for crimes committed — and drought is such a punishment — are to be taken away by reciting the sūtras and vinayas of the Mahāyāna.

1 Book II, Ch. III.

2 Cf. below, Book II, Ch. III, § 3; *Sandai jitsuroku*, Ch. XXVII, p. 414.

3 大般若經, *Mahāprajñā sūtra*; NANJŌ's *Catalogue*, nr 1, gives the full title: 大般若波羅蜜多經, and states that it was translated in A. D. 659 by the famous pilgrim HŪEN TSANG.

4 Cf. *Sandai jitsuroku*, Ch. XX, p. 335 (sixth month, 871); Ch. XXIII, p. 372, (fifth month, 873); Ch. XXV, p. 386 (second month, 874); Ch. XXXII, p. 466 (seventh month, 877); Ch. XXXVII, p. 543 (sixth month, 880).

5 金剛般若經; *Sandai jitsuroku*, Ch. XXIII, p. 372; NANJŌ, nrs 10—12.

6 灌頂經, see above, p. 33, note 3; *Sandai jitsuroku*, Ch. XXXVII, p. 541; NANJŌ, nr 167.

7 佛說海龍王經; NANJŌ, nr 456; translated A. D. 265—316. Cf. nr 457:

佛爲海龍王說法印經, “Sūtra on the Seal of the Law spoken by Buddha for the sake of Sāgara Nāgarāja”. These sūtras were spoken in Sāgara's palace at the bottom of the sea.

8 L. I., p. 156; cf. p. 72.

# BOOK I.

## THE DRAGON IN CHINA.

### CHAPTER I.

#### THE DRAGON IN THE CHINESE CLASSICS.

##### § 1. Yih king.

The oldest Chinese work which mentions the dragon is the *Yih King*<sup>1</sup>. We read there the following explanation of the lowest line of the first of the diagrams, which corresponds with Heaven: "*First, nine: a dragon hidden in the water is useless*"<sup>2</sup>. According to the commentators the meaning of this sentence is that the lowest line of this diagram, representing the dragon lying in the deep, is a sign that it is not the time for active doing. Therefore LEGGE<sup>3</sup> translates: "In the first (or lowest) line, undivided (we see its subject as) the dragon lying hid (in the deep). It is not the time for active doing". This translation is more explicative than true, for the text simply gives the words: "First, nine: a dragon hidden in the water is useless". As to the word *nine*, this is explained by the commentary entitled "*Traditions of Cheng*"<sup>4</sup> to mean the "fullness of Yang", because it is three times three, i. e. a multiplication of the undividable number which represents Yang. As the undivided strokes of the diagrams are symbols of Yang and the divided ones of Yin, the meaning of the two first words of the sentence is, as LEGGE translates, that the lowest line is undivided. The characters 勿用, however, do not mean: "it is not the time for active doing", but simply: "*useless*"<sup>5</sup>. The dragon, symbolized by the lines of the diagram of Heaven, because he is the Yang creature κατ' ἐξοχήν, is represented by the

1 Book 御纂周易折中, Ch. I, 上經, 乾.

2 初九, 潛龍勿用.

3 Section I, p. 57.

4 程傳.

5 Prof. DE GROOT kindly pointed out to me the simple and clear meaning of this and the following sentences.

lowest line as still lying in the depth of the waters. In this condition the heavenly giver of fertilizing rains is still useless to mankind. This must be the original meaning of these words, but the diviners concluded from this uselessness of the hidden dragon that one had to abstain from active doing.

The second line of the same diagram is explained by the *Yih king* as follows: "*Nine, second; a dragon is seen in the rice fields; advantage; a great man will be seen*"<sup>1</sup>. LEGGE translates: "It will be advantageous to meet with the great man". Although this translation follows the commentators, the meaning is clearer if we divide the sentence as we have done above. The appearance of a dragon in the rice fields gives advantage, i. e. the fertilizing rain gives good crops. The original meaning of the character 利, which consists of *rice* and a *knife*, is apparently *harvest*, which was, of course, identical to advantage. Further, "a great man will be seen". Here we see the dragon representing great (especially holy) men, who are as full of Yang as the dragon himself. Even in those olden times his appearance apparently was considered to be an omen of the birth of great and holy men, especially of Emperors, the holiest men on earth.

In the third line the dragon is not mentioned, but in the fourth we read that he is "*perhaps leaping in the pool*" (but not yet rising above the surface). "*There will be no evil (咎)*"<sup>2</sup>. The word *evil* seems to be more logical in a divinatory sentence than "mistake".

The fifth line is described as "*A flying dragon in the sky; advantage; a great man will be seen*"<sup>3</sup>. It is, of course, of the utmost benefit to mankind, if the rain-bringing dragon is soaring in the sky. At the same time it is an omen of the appearance of a great man.

Finally, the topmost line is explained as "*The dragon exceeding the proper limits (i. e. flying too high). There will be regret*"<sup>4</sup>. The simplest explanation of these words is that, if a dragon flies too high, he is too far from the earth to return and the rain does not reach it, a reason of regret to himself and to mankind. At the same time the great man, symbolized by the dragon, repents all exaggeration on his part.

1 九二。見龍在田。利。見大人。

2 九四。或躍在淵。无咎。

3 九五。飛龍在天。利。見大人。

4 上九。亢龍。有悔。

The *Yih king* goes on as follows: "The number nine is used (in this diagram). If a herd of dragons is seen divesting themselves of their heads, this means good fortune" <sup>1</sup>).

The lowest line of the second diagram, which represents Earth (坤, *K'w'un*), is explained as "Dragons fighting in the open field; their blood is dark (not purple, as LEGGE translated) and yellow" <sup>2</sup>. Apparently a thunderstorm, with dark and yellow clouds flying through the sky, is described in this way. For in a passage of Appendix V of the *Yih king* <sup>3</sup>, ascribed to Confucius, we read: "*K'ien* (Heaven) is a horse, *K'w'un* (Earth) is a cow, *Chen* (Thunder) is a dragon" <sup>4</sup>. And, again, in the same Appendix <sup>5</sup>: "*Chen* is thunder, is a dragon, is dark and yellow" <sup>6</sup>. The same diagram represents also *Spring* and the *Eastern quarter*, which are identified with the *Azure Dragon* <sup>7</sup>.

In Ch. 11 (p. 2) of the *Yih king* the words "A dragon lying in the deep is useless" are illustrated by "Yang is below" <sup>8</sup>, which means: "The Sun is under the horizon, i. e. the dragon lying in the deep is as useless as the sun under the horizon."

In the same chapter (same page) we read: "A dragon is seen in the rice fields; blessing power (德) is spread everywhere" <sup>9</sup>). This is a clear explanation of the word *advantage* in the above passage on the fifth line of the first diagram.

As to the "Dragons fighting in the open field", in this chapter these words are followed by: "Their way (two) is exhausted" <sup>10</sup>, i. e. their blessing actions are completed to the last. As rain is the blessing conferred upon mankind by the dragons, this sentence may easily be explained by the fact that in a thunderstorm, when the dragons fight in the sky, the rain comes down in torrents.

1 用九。見羣龍无首。吉。

2 上六。龍戰于野。其血玄黃。

3 *Shwuh-kwa chwen*, 說卦傳 (Ch. 17), p. 12. LEGGE, Appendix V, p. 429, Chapter VIII, 12.

4 乾爲馬。坤爲牛。震爲龍。

5 Ch. 17; LEGGE, p. 430, Ch. XI, 17.

6 震爲雷。爲龍。爲玄黃。

7 Cf. DE GROOT, *Rel. Syst.*, Vol. I, p. 317; III, p. 964, 987.

8 潛龍勿用。陽在下也。

9 見龍在田。德施普也。

10 龍戰于野。其道窮也。

An Appendix of the *Yih king*<sup>1</sup> says: "*The hibernating of dragons and snakes is done in order to preserve their bodies*"<sup>2</sup>. Here we see dragons and snakes being closely connected and regarded as belonging to the same kind of animals. Also in later times the same fact is to be observed.

On considering the above passages of the *Yih king* we arrive at the conclusion that the ideas on the dragon prevailing in China at the present day are just the same as those of the remotest times. It is a water animal, akin to the snake, which uses to sleep in pools during winter and arises in spring. It is the god of thunder, who brings good crops when he appears in the rice fields (as rain) or in the sky (as dark and yellow clouds), in other words, when he makes the rain fertilize the ground. But when he flies too high and cannot return, the thirsty earth must wait in vain for his blessings, and sorrow prevails. As this beneficent being is full of Yang, it symbolizes those among men who are fullest of Light, namely great men, and its appearance is considered to be an omen of their coming, i. e. of their birth. In the first place the greatest and fullest of Yang among them all, the Emperor, is, of course, symbolized by the dragon. He is, indeed, the representative of Imperial power, as we shall see later on.

When black and yellow clouds covered the sky, and thunder and lightning raged, the ancient Chinese said, like those of to-day: "The dragons are fighting; look at their blood spreading over the sky". And at the same time the heavenly dragons caused the rain to pour down upon the grateful earth.

Even when the dragons were only leaping in their pools, no calamity was to be feared, and when a herd of them, even headless, was seen in the sky, this was a felicitous sign. Winter, when they hibernate and sleep in pools, is the dry season in China. But in spring, in the third of the twenty four seasons into which the year was divided even in olden times, the "Resurrection of the hibernating animals"<sup>3</sup> takes place, and it begins to rain a little. In the "beginning of summer"<sup>4</sup>, however, i. e. in the first of the six summer seasons, "the winds arrive

1 繫辭下傳 (Ch. XV), p. 11.

2 龍蛇之蟄以存身也。

3 驚蟄, "Resurrection of hibernating animals", is the name of this season; cf. DE GROOT, I.J., Vol. III, p. 968.

4 立夏.

and the dragons ascend to the sky"<sup>1</sup>, for this is the time when the abundant rains come down, a blessing to mankind.

### § 2. Shu king.

In the *Shu king*<sup>2</sup> we read the following words of the Emperor Shun to Yu: "I wish to see the emblematic figures of the ancients: the sun, the moon, the stars, the mountain, the *dragon*, and the variegated animals (pheasants) which are depicted (on the upper sacrificial garment of the Emperor)". So we see that even in the early times of Shun's predecessors, i. e. in the days of Hwang Ti (who is said to have reigned in the 27th century B. C.) and Yao, the dragon belonged to the six symbolic figures painted on the upper garment of the Emperor. This was, no doubt, due to its blessing power as rain-giving god of thunder and clouds.

### § 3. Li ki.

The *Li ki*<sup>3</sup> says: "What is called the four *ling* (靈)? The unicorn, the phoenix, the tortoise and the dragon, they are called the four *ling*. As the dragon is considered to be a domestic animal, fishes and sturgeons do not flee away"<sup>4</sup>. COUVREUR translates *ling* by: "animaux qui donnent des présages", but it has a stronger meaning, as we may learn from DE GROOT's *Religious System*<sup>5</sup>. Therefore I should prefer to translate it by "*spiritual beings*". The effective operation of the *tsing* (精) or vital spirit of these four creatures is, indeed, enormously strong, and therefore they may be justly called "the four *spiritual* animals par excellence". It is no wonder that their appearance was considered to

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1 *Yih wéi*, 易緯、通卦驗, quoted in the famous encyclopaedia entitled *K'ín t'ing ku k'ín t'u shu tsih ch'ing*, 欽定古今圖書集成 (published in 1725, cf. DE GROOT, l.l. Vol. I, Introd. p. XXI), which we henceforth shall quote as T. S.; Sect. 禽蟲, Ch. 427, 龍部彙考, p. 56: 立夏風至而龍升天.

2 予欲觀古人之象、日、月、星辰、山、龍、華蟲、作會. Sect. 益稷, *Yih Tsih*; LEGGE, *Sacred Books of the East*, Vol. III, Part II, Book IV, § 1, p. 58.

3 Ch. VII, *Li un*, 禮軍, art. 3, nr 10: COUVREUR, *Li ki*, Vol. I, p. 524.

4 何謂四靈。麟鳳龜龍、謂之四靈、故龍以爲畜、故魚鮪不塗。

5 Vol. IV, p. 12.

be an omen, but this was only the consequence of their "spirituality".

In art. 4 of the same Chapter of the *Li ki*<sup>1</sup>, where the halcyon days of the holy emperors of antiquity are described, we read: "The male and female phoenixes, and the male and female unicorns were all in the marshes beyond the city walls; the tortoise and the dragon were in the ponds of the Imperial Palace"<sup>2</sup>, i. e. the four *ling* were all in the neighbourhood, spreading their blessings over the Palace and the country.

Further, in another passage of the *Li ki*, also devoted to the ancient sovereigns<sup>3</sup>, the following words are to be found: "They (the monarchs of old) chose (litt. followed, accommodated themselves to) felicitous places in order to make sacrifices to the Emperor of Heaven in the suburbs. The sacrifices ascended and reached Heaven. Then phoenixes descended, and tortoises and dragons arrived"<sup>4</sup>.

Finally, in the first, second and third months of spring<sup>5</sup>, "the Emperor ascends his carriage adorned with bells, drawn by azure dragons<sup>6</sup> and carrying a blue banner (旂, *k'i*, adorned with dragons joined<sup>7</sup>)". The azure dragon is, as we stated above, the symbol of Spring, the season when "thunder resounds, lightning begins to flash, and the hibernating animals all move, open their doors (i. e. come out of their chrysalides) and begin to come out"<sup>8</sup>.

#### § 4. Cheu li.

We have seen the dragon mentioned in the *Shu king* among the twelve symbolic ornaments of the ancient sacrificial robe of

1 COUVREUR, p. 536, nr 16.

2 鳳皇麒麟、皆在郊徼、龜龍在宮沼。

3 Ch. VIII, *Li ki*, 禮器, art. 2, nr 12; COUVREUR, Vol. I, p. 563.

4 因吉土以饗帝於郊、升中於天。而鳳凰降、龜龍假。

5 *Li ki*, Ch. XXI, *Yueh ling*, 月令, "Monthly Precepts"; COUVREUR, I, Ch. IV, pp. 332 (first month), 340 (second month), 347 (third month): 天子.....乘鸞路、駕蒼龍、載青旂。

6 Horses higher than eight *ch'ih*, i. e. 1.60 meter, were called dragons (COUVREUR, I, p. 333).

7 *Cheu li*, 周禮, Section *Ch'un kwan*, 春官; "Spring officials", s. v. 司常, *Sz' shang*; Ch. XXVII, p. 24, gives the names of the nine banners ruled by the *Sz' shang*, "Banner rulers". "Dragons joined form the *k'i*, 旂, (the second banner)", 交龍爲旂。

8 *Li ki*, Monthly Precepts, Ch. XXI, p. 10; COUVREUR, Ch. IV, p. 332, nr 8.

the Emperor. Further, the *Cheu li* has taught us (above p. 40, note 7) that the banner called *k'i*, 旂, was adorned with *dragons joined* (i.e. twisted about each other). The same work<sup>1</sup> states the following: "In general as *tsieh*<sup>2</sup> (official tablets) of the envoys of the Empire, in mountainous countries *tiger* tablets are used, in plain countries tablets *painted* with *human* figures, and in watery countries *dragon* tablets. The tablets are all made of metal"<sup>3</sup>. It is clear why the ornaments of these official tablets were divided in this way. For, as the commentator CHING K'ANG-CH'ING remarks on this passage, "in the mountains are many tigers, in the plains many men, and in the waters many dragons"<sup>4</sup>. Thus the dragon symbolized the water.

A third passage of the *Cheu li*<sup>5</sup>, which treats of the Winter officials, says that, in painting and embroidering, "Water is represented by means of dragons"<sup>6</sup>. CHAO P'UH's<sup>7</sup> commentary explains these words as follows: "The dragon is a divine being in the water. If one represents water without representing dragons, there is nothing to show the divinity of its phenomena"<sup>8</sup>. As to CHING K'ANG-CH'ING, he simply states: "The dragon is a water creature; it is (depicted or embroidered) on clothes"<sup>9</sup>.

#### § 5. I II.

A dragon banner is mentioned in the *I li*<sup>10</sup>, where Imperial hunting parties are described. We read there: "In the frontier

1 Section *Ti kwan*, 地官, s. v. *chang tsieh*, 掌節, Ch. XIV, p. 39.

2 節.

3 凡邦國之使節。山國用虎節。土國用人節。澤國用龍節。皆金也。

4 土平地也。山多虎。平地多人。澤多龍。

5 Section *Tung kwan*, 冬官, Ch. XLII, 老工記、畫績 (painting and embroidering) 之事、雜五色, p. 5b

6 水以龍。

7 趙溥, a commentator of the Sung dynasty. Although only his family name is mentioned, and there was another commentator of the same family name, namely CHAO KW'ANG, 趙匡, of the Tang dynasty, probably we have here to do with the former.

8 龍水中神物。畫水不畫龍則無以見變化之神。

9 龍水物。在衣。

10 儀禮, Sect. 鄉射禮記, Ch. X, p. 48a: 於竟。則虎中。龍旌。



regions: when a tiger is hit: dragon banner". This is, at least, probably the meaning of the very short text. CHING K'ANG-CH'ING explains it as follows: "‘In the frontier regions’ (竟 is used here for 境) means shooting with the rulers of neighbouring countries. They paint a dragon on the banner<sup>1</sup>; moreover it is a variegated pattern. ‘Full silk’ forms the banner"<sup>2</sup>. In hunting parties with foreign rulers probably a signal was given with this dragon banner when a tiger (the dragon's deadly enemy) was shot.

The ancient texts referred to in this chapter are short, but sufficient to give us the main conceptions of old China with regard to the dragon. He was in those early days, just like now, the god of water, thunder, clouds and rain, the harbinger of blessings, and the symbol of holy men. As the Emperors are the holy beings on earth, the idea of the dragon being the symbol of Imperial power is based upon this ancient conception.

For the sake of clearness the further texts will be treated in separate chapters according to the kind of information they give. In each chapter, however, chronological order will be observed.

1 旛, *chen*, according to WELLS WILLIAMS, Dict. s. v. p. 44: "a silken banner of a reddish color, plain and triangular".

2 於竟。謂與鄰國君射也。畫龍於旛。尚文章也。  
通帛爲旛 (通帛, *t'ung poh*, was, according to CHING K'ANG-CH'ING, in the same work, Ch. XXVII, p. 24b, "deep red, in accordance with the main colour of the Cheu dynasty").

## CHAPTER II.

### DIVINATION.

#### § 1. Lucky omens.

The birth of great sages and Emperors was preceded by the appearance of dragons and phoenixes. In the night of Confucius' birth (B. C. 551) two azure dragons descended from the sky and came to his mother's house. She saw them in her dream and gave birth to the great sage<sup>1</sup>. The biography of the Emperor Wu<sup>2</sup>, the famous man of the Han dynasty (B. C. 140—87), contains the following passage in regard to his birth: "The Emperor Hiao Wu of the Han dynasty was the son of the Emperor King. Before he was born the Emperor King dreamt that a red hog descended from the clouds and straightly entered the Ch'ing fang koh (Exalted Fragrance Corridor). The Emperor King awoke and sat down under the corridor. Actually there was a red dragon. It was like fog and in coming darkened the doors and windows. When the Imperial harem went to look (what was happening), there was above the corridor a cinnabar coloured vapour which increased enormously and rose. After the vapour had dispersed they saw a red dragon coiling and revolving between the rafters. The Emperor King called a diviner, the Old Yao by name, and asked him about the matter. The old man said: 'This is a lucky omen. This corridor certainly will produce a man who shall rule the world. He shall expel the barbarians and thus bring with him lucky omens. Therefore he shall be the most glorious ruler of the Liu family. But it (may mean) also a great prodigy'. The Emperor King ordered the Imperial Consort Wang to move to the Exalted Fragrance Corridor, wishing thereby to act in accordance with Old Yao's words. Thereupon he changed the

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<sup>1</sup> *Shih i ki*, 拾遺記, written by WANG KIA, 王嘉, probably in the 4th century; Ch. III, 周靈王, p. 4b.

<sup>2</sup> *Wu Ti nei ch'wen*, "Inner traditions on the Emperor Wu", 武帝內傳, ascribed to the famous historiographer PAN KU, 班固, who died A.D. 92; p. 1a.

name of the corridor into *I lan tien*, 'Hall of the Flourishing Orchid' <sup>1</sup>. After more than ten days the Emperor King dreamt that a divine woman held up the sun in both her hands and gave it to the Consort Wang. She swallowed it, and after fourteen months gave birth to the Emperor Wu. The Emperor King said: 'I dreamt that a red vapour changed into a red dragon. The diviners considered this to be a lucky omen; (therefore) he (the new-born son) must be called Lucky (*k'ih*)' <sup>2</sup>.

One of the ten lucky signs which were seen in the course of one day under the reign of Yao, one of the five holy Emperors of ancient times, was a dragon which appeared in the pond of his palace <sup>3</sup>.

The appearance of *yellow* or *azure* dragons, often mentioned in the annals <sup>3</sup>, was nearly always considered to be a very good omen. Only if they came untimely or on wrong places they were harbingers of evil, as we shall see below. They were mostly seen in the night, spreading a brilliant light all over the neighbourhood. Such a nightly apparition illuminated the palace of Kung Sun-shuh <sup>4</sup> under the reign of the Emperor Kwang Wu (25—57 A.D.). The former considered it such a good omen, that in 25 A.D. he proclaimed himself Emperor of Shu (White Emperor) and changed the name of the era into Lung-Hing <sup>5</sup>, "Dragon's rise" <sup>6</sup>. A black, horned dragon was seen one night by Lü Kwang <sup>7</sup>, who lived in the fourth century A.D. Its glittering eyes illuminated the whole vicinity, so that the huge monster was visible till it was enveloped by clouds which gathered from all sides. The next morning traces of its scales were to be seen over a distance of five miles, but soon were wiped out by the heavy

1 The orchid being the symbol of harmony, because the *Shi king* compares the dwelling together in harmony of brothers with the smell of orchids, the new name of the corridor was still more felicitous than the former.

2 *Shuh i ki*, 述異記, written by JEN FANG, 任昉, in the earlier part of the 6th century: 堯爲仁君。一日十瑞、宮中芻化爲禾、鳳凰止於庭、神龍見于宮沼。Ch. 上, p. 4b.

3 Cf. T. S., Ch. 128, 龍部、紀事一, p. 7b, 8a, 9; Ch. 129, 紀事二, pp. 1 sq.

4 公孫述.

5 龍興.

6 *Tung kwan han ki*, 東觀漢紀, Ch. XXIII, written in 107 A.D. by LIU CHEN, 劉珍, and continued in 172 A.D. by TS'AI YUNG, 蔡邕.

7 呂光; cf. GILES, *Chin. Biogr. Dict.* s. v., pp. 555 sq. In 396 he took the style of Heaven-appointed King of Liang.

rains. Then one of Lü Kwang's attendants said to him: "A dragon is a divine animal and an omen of a man's rise to the position of a ruler. So you will attain this rank". On hearing this, Lü Kwang was very much rejoiced; and actually he became a ruler after some time<sup>1</sup>. The dragons being such important omens, it is no wonder that Imperial proclamations often were issued on account of their appearance<sup>2</sup>.

Finally, we may quote a divinatory work<sup>3</sup> which says: "When the beginning rise of an Emperor or King is about to take place, a dragon appears in the Yellow River or in the Loh. All examine his head: if the head is black, men are correct; if white, the Earth is correct; if red, Heaven is correct"<sup>4</sup>.

## § 2. Bad omens.

### A. Fighting dragons.

From olden times high floods, tempests and thunderstorms have been ascribed by the Chinese to dragons fighting in rivers or in the air. Although, according to the *Yih king*<sup>5</sup>, "the *tao* of dragons, fighting in the open field, is exhausted", i. e. their blessing power makes the rain pour down in torrents, on the other hand such severe thunderstorms often cause much damage and calamities. Therefore, however welcome a dragon fight in the air might be in times of drought, in ordinary circumstances the threatening armies in the sky were looked at with great fright. Moreover, the people believed the damage produced by dragon fights in rivers or in the air to be not limited to the actual calamities of the present, but to extend itself to the near future, in other words, they were considered to be very bad

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<sup>1</sup> Pao P'oh-ts'zë, 枹朴子, written by KOH HUNG, 葛洪, in the fourth century; 外篇, Ch. IV (廣譬).

<sup>2</sup> The Emperor Wen of the Han dynasty e. g. did so in B. C. 165, *Books of the Early Han Dynasty*, 文帝本記, Ch. IV; comp. the Emperor Suen's proclamation in the summer of B. C. 52 (ibidem, 宣帝本記, Ch. VIII, p. 14a).

<sup>3</sup> The *Yih k'ien tsoh tu*, 易乾鑿度, quoted in the T. S., Sect. 禽蟲, Ch. 130, 龍部, 雜錄, p. 2b.

<sup>4</sup> 帝王始興將起河洛龍見。皆察其首。黑者人正、白者地正、赤者天正。

<sup>5</sup> See above, p. 37.

omens, foreboding inundations, disorder, war, nay even the dynasty's fall. As gods of water, clouds and rain they caused high floods by their fights, and as representatives of the Imperial power their victory or defeat meant rebellion, war, and even the fall of the reigning House.

According to the *Tso chw'en*<sup>1</sup> a high flood was ascribed to dragons fighting in a pool in the nineteenth year of the reign of Chao, Duke of Lu (523 B. C.). "There were great floods in Ch'ing; and [some] dragons fought in the pool of Wei, outside the She gate. The people asked leave to sacrifice to them; but Tsze-ch'an refused it, saying: "When we fight, the dragons do not look at us. Why should we look at them, when they are fighting? If we offer a deprecatory sacrifice to them, they will leave their abodes. If we do not seek the dragons, they also will not seek us". Then the matter was given up.

The *Yih lin*<sup>2</sup> says: "If six dragons have angry fight with one another under an embankment, and the azure or yellow dragons do not conquer, the travellers will meet hardships and trouble"<sup>3</sup>. As we have seen above, the azure and yellow dragons especially were harbingers of felicity; so their defeat was a sign of coming trouble, probably caused by inundations.

In regard to impending war and ruin we may quote the following passages from the Histories.

In the *Books of the Sui dynasty*<sup>4</sup> we read: "In the Liang dynasty (A. D. 502—557), in the second year of the T'ien kien era (503), there were dragons fighting in a pool in Northern Liang province. They squirted fog over a distance of some miles. As to the evils of dragons and snakes the *Hung fan wu ling chw'en*<sup>5</sup> says: 'These are trouble and damage of dragons and beasts. That which belongs to Heaven is symbol of the Ruler. If the Heavenly breath is injured, and the Tao of the Ruler is wounded, also the dragons are injured. Their fights are symbols of weapons and shields'.

1 LEGGE, *Chinese Classics*, Vol. V, Part II, pp. 674 sq. (Book X, year XIX).

2 易林, a work on divination, quoted by the T. S., Ch. 130, 龍部雜錄, p. 3a.

3 六龍共怒戰於陂下、蒼黃不勝、旅人艱苦。

4 隋書, Ch. XXIII, nr 18, 五行志、下, p. 17a.

5 洪範五行傳, cf. DE GROOT, Vol. V, p. 491, note 1: "A work based on a section of the *Shu king* entitled *Hung fan* or The Great Plan. It seems to have been held in great esteem in the sixth century as an expositor of prognostics. It was then composed of eleven chapters, with a commentary by Liu Hsiang, so that it must have existed previous to our era".

KING FANG<sup>1</sup> says in his *Yih fēi heu*<sup>2</sup> ("Flying observations on divination"): "When the hearts of the multitude are not quiet, dragon fights are the bad omens thereof"<sup>3</sup>. At that time the Emperor for the first time ascended the throne, and there was a riot of Ch'en Poh-chi and Liu Li-lien. Danger and fear prevailed in the empire".

The same annals<sup>4</sup> contain the following passage: "In the sixth month of the fifth year of the P'n t'ung era (524 A.D.) dragons fought in the pond of the King of K'uh o (?). They went westward as far as Kien ling ch'ing. In the places they passed all the trees were broken. The divination was the same as in the second year of the T'ien kien era (503 A.D.), namely that their passing Kien ling and the trees being broken indicated that there would be calamity of war for the dynasty, and that it was a sign that the Imperial tombs would be destroyed. At that time the Emperor considered the holding of discussions to be his only task, and did not think of ploughing. His fighting generals were careless, his soldiers idle, and the Tao of the Ruler was injured. Therefore there was the corresponding fact of the dragons' evil. The Emperor did not at all become conscious (of the danger). In the first year of the T'ai Ts'ing era (547 A.D.) there was again a dragon fight in the waters of Li chen. The waves seethed and bubbled up, and clouds and fog assembled from all sides. White dragons were seen running to the South, followed by black dragons. That year Heu King came with troops to submit, and the Emperor accepted his submission without taking precautions. The people of the realm were all frightened, and suddenly rebellion arose. The Emperor in consequence thereof had a sad death". He died in 549, and eight years later the Liang dynasty came to an end.

In A.D. 579 a black dragon was killed by a red one. Moreover, in the same year there was a fight of a white dragon with a black one, the result of which was that the white one ascended

1 京房, a famous diviner of the first century of our era, author of the *Yih ch'wen*, 易傳 (cf. DE GROOT, Rel. Syst., Vol. IV, p. 204) and of the *Yih yao*, 易妖 (cf. below, Bad omens, D.).

2 易飛候.

3 龍獸之難害者也。天之類君之象、天氣害、君道傷、則龍亦害。鬪者兵革之象也。京房易飛候曰、衆心不安。厥妖龍鬪。

4 Same chapter, section and page.

to the sky and the black one fell on the earth and died<sup>1</sup>. As black was the colour of the Later (i. e. Northern) Cheu dynasty, these dragon fights were forebodings of its approaching fall, which actually took place two years later.

As to inundations announced beforehand by dragon fights, we may refer to the *History of the Sung dynasty*<sup>2</sup>, where we read that in the fifth year of the K'ien Tao era (A. D. 1169) such a battle in the air was seen amidst a heavy thunderstorm. "Two dragons fled and pearls like carriage wheels fell down on the ground, where they were found by herdsboys. In the following years inundations afflicted the country".

Sometimes dragon fights are mentioned not as omens, but only as causing heavy storms which destroyed a large number of houses and government buildings and killed hundreds of people, carrying them into the air together with their domestic animals, trees and tiles, over a length of more than ten miles. Such a storm raged in the fourth month of the ninth year of the Hwang t'ung era (1149) above the Yü lin river in Li cheu<sup>3</sup>.

Devastation caused by lightning was believed to be the result of sacred fire, sent by Heaven to stop dragon fights. "In the fifth month of the year yih-wei (probably 1295) on a place near the lake at I hing, all of a sudden there were two dragons which twisting around each other and fighting both fell into the lake. Their length had no sharp limits. In a short space of time a heavy wind came riding on the water, which reached a height of more than a chang (ten ch'ih or feet). Then there fell from the sky more than ten fire balls, having the size of houses of ten divisions. The two dragons immediately ascended (to the sky), for Heaven, afraid that they might cause calamity, sent out sacred fire to drive them away. Supposed that Heaven had been a little remiss for a moment, then within a hundred miles everything would have turned into gigantic torrents. When I recently passed by boat the Peachgarden of Teh Ts'ing, those

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1 *Wang Shao chwen*, 王劭傳, "Biography of Wang Shao", *Books of the Sui dynasty*, Ch. LXIX, 列傳. nr 34, p. 2a.

2 Sect. 五行志 (Ch. 61—67): 乾道五年七月乙亥武寧縣龍鬬于復塘村、大雷雨二龍奔逃、珠墜大車輪、牧童得之。自是連歲有水災。

3 *Kin shi*, 金史, *History of the Kin Dynasty* (A. D. 1206—1368), Ch. XXIII, nr 4, Sect. 五行志, p. 3a.

paddy fields were all scorched and black, some tens of acres in all. Then we moored the boat to the bank and asked those villagers (for the reason). They said: 'Yesterday noon there was a big dragon which fell from the sky. Immediately he was burned by terrestrial fire and flew away. For that what the dragons fear is fire'".<sup>1</sup>

### B. *Dead dragons.*

When dragons, wounded in a battle, tumbled down and died, this was believed to be a very bad omen. The *Books of the Han dynasty*<sup>2</sup> relate the following: "On the day jen-tszë of the sixth month of the seventh year of the Yen-hi era (A. D. 164), under the Emperor Hwan, there was a dragon which died on Mount Yé Wang in Ho néi (one of the districts of that time). Its length was about some tens of chang. Siang K'iai was of the following opinion: 'Taking into consideration that the dragon is a felicitous symbol of an Emperor or King, and that the *Yih lun ta jen* says: "In the T'ien-feng era (A. D. 14—19) there was a dead dragon in the Hwang-shan palace. The Han troops killed Mang (i. e. the Emperor Wang Mang, killed in A. D. 22), and Shi Tsu (i. e. Kwang Wu, the first Emperor of the Eastern Han dynasty) rose again (ascended the throne, in A. D. 25)", this omen must be a sign of change (of the dynasty)'. In the 25th year of the Kien-ngan era (A. D. 220) the Emperor Wen of the Wéi dynasty replaced the House of Han"<sup>3</sup>.

<sup>1</sup> *Kwei sin tsah shih*, 癸辛雜識 (cf. DE GROOT, *Rel. Syst.* Vol. II, p. 399: "a collection of miscellanies written by CHEU MIN, 周密, in the earlier part of the fourteenth century), quoted T. S., Sect. 禽蟲, Ch. 130, 龍部紀事三, p. 8b: 乙未歲五月宜興近湖之地忽有二龍交鬪俱隊于湖。其長無際。頃刻大風駕水、高丈餘而至、即有火塊、大如十間屋者十餘、自天而墜。二龍隨即而升、蓋天恐其爲禍驅神火逐之、使少緩須臾則百里之內皆爲巨壑矣。余向者舟經德清之排園、其稻田皆焦黑、凡數十畝。遂艤舟、問其里人云、昨午有人龍自天而墜下、墜即爲地火所燒而飛去、蓋龍之所畏者火也。

<sup>2</sup> *Shuh Han shu*, Ch. XVII, Sect. 五行, nr 5, 龍蛇孽, p. 2a.

<sup>3</sup> 桓帝延熹七年六月壬子河內野王山上有龍



In the fifth year of the Kien-teh era (A. D. 576), under the Later Chen dynasty, a black dragon fell from the sky and died. The dragon is the symbol of the Ruler, black was the colour of the dynasty, and falling and dying is a most unlucky omen<sup>1</sup>. So it was a foreboding of the Emperor's death, which happened two years later (A. D. 578), and of the dynasty's fall (A. D. 581), which was announced also by the dragon fights mentioned above.

### C. *Dragons appearing at wrong times.*

When dragons appeared at wrong times, they were forebodings of evil instead of omens of felicity. The time is wrong for a dragon to appear, when the Son of Heaven himself does not walk in the Tao, thus throwing into disorder both the Tao of Heaven and men. So did the Emperor K'ung Kiah of the ancient Hsia dynasty, twenty centuries before Christ. SZĒ-MA TS'ÏEN<sup>2</sup> says the following about this monarch: "The Emperor K'ung Kiah having ascended the Throne, loved the matters of the kwéi and the shen and was disorderly (in his behaviour, i.e. he disturbed the Tao). As the virtue of the House of the Hsia rulers was declining, the feudal lords rebelled against it. Heaven sent down two dragons, a female and a male. K'ung Kiah could not feed them; he had not yet found the Dragon-rearer Family<sup>3</sup>. T'ang of Tao (i.e. the House of the Emperor Yao) having declined, one of his descendants was Liu Léi, who from the Dragon-rearer family learned to tame dragons, in order to serve K'ung Kiah. K'ung Kiah bestowed upon him the family name of Yü-lung<sup>4</sup>

死、長可數十丈。襄楷以爲、夫龍者爲帝王、瑞易論大人、天鳳中黃山宮有死龍、漢兵誅莽而世祖復興、此易代之徵也。至建安二十五年魏文帝代漢。

<sup>1</sup> *Books of the Sui dynasty*, Sect. 五行志：後周建德五年黑龍墜於亳州而死。龍君之象、黑周所尙色、墜而死不祥之甚。

<sup>2</sup> *Historical Records*, Ch. II, 夏本紀, Jap. ed. with commentaries and notes, 史記評林 (八尾版), Vol. II, Ch. II, p. 24b. Cf. CHAVANNES' translation, Vol. I, p. 168.

<sup>3</sup> *Huan-lung shi*, 象龍氏.

<sup>4</sup> 御龍.

(Dragon-ruler), and he received the succession of Shi Wéi. The first of the dragons, the female, died, (whereupon) he took it and gave it the Emperor to eat. As His Majesty ordered to seek (the dragon), Liu Léi got afraid and fled. K'ung Kiah died, and his son, the Emperor Kao, ascended the Throne" <sup>1</sup>.

A different form of the same legend, according to which K'ung Kiah was presented by the Emperor of Heaven with two teams of dragons, which were reared by Liu Léi till one of them died and was given as food to His Majesty, is to be found in a passage of the *Tso chw'en*, which we will partly quote in Chapter IV § 8, in regard to the Dragon-rearer family having been invested with this name by the Emperor Shun. As to our present subject, however, i. e. the evil omen of dragons appearing at a time when the Tao is violated, we may refer to another passage of the *Historical Records*, where the fall of the Hia dynasty is apparently brought into connection with the appearance of two dragons. We read there the following. "In the third year (of his reign) (B. C. 779), King Yiu fell deeply in love with Pao Szé <sup>2</sup>. Pao Szé gave birth to a son, Poh Fuh, and King Yiu wished to degrade the Crownprince. The mother of the Crownprince was the daughter of the Marquis of Chen and was queen. Afterwards, when King Yiu had got Pao Szé and loved her, he wished to degrade Queen Chen and at the same time send away the Crownprince I Kiu, (in order to) make Pao Szé queen and Poh Fuh Crownprince. The great astrologer of Chen, Poh Yang <sup>3</sup>, after having read the historical records, said: "(The House of) Chen is lost".

Now follows the explanation why the astrologer had such pessimistic views. CHAVANNES <sup>4</sup> points out that the following is borrowed from the *K'woh yü* <sup>5</sup>, one of the many works used by

1 帝孔甲立、好方鬼神事、淫亂。夏后氏德衰、諸侯畔之。天降龍二、有雌雄。孫甲不能食、未得豢龍氏。陶唐既衰、其後有劉累、學擾龍于豢龍氏、以事孔甲。孔甲賜之姓曰御龍氏、受豕韋之後。龍一雌死、以食夏后。夏后使求、懼而遷去。孔甲崩、子帝皐立。

2 褒姒。

3 伯陽。

4 *Les Mémoires Historiques de Se-ma Ts'ien*, Vol. I, p. 281, cf Introduction, Chap. III, pp. CXLVII, sqq.

5 國語, "Discourses concerning the States", often called the "Exterior Commentary" on the *Ch'un ts'iu*, and ascribed to the author of the *Tso chw'en*.

SZE-MA TS' IEN. "In olden times, when the rulers of the Hia dynasty were declining (in virtue and power), there were two divine dragons which stopped at the palace of the Emperor and said: 'We are two rulers of Pao'. The Emperor tried to find out by divination whether he should kill them, send them away or keep them, but to none of these questions he received a favourable answer. When he cast lots, however, as to the question whether he should request (the dragons) to give him their foam to store it away, the answer was favourable. Then a piece of cloth was spread and a written communication was offered to them. The dragons disappeared and their foam remained; it was put in a case and stored away. When the Hia dynasty was lost, this case was transmitted to (the House of) Yin; when (the House of) Yin was lost, it was transmitted again to (the House of) Chen. During these three dynasties no one dared open it; but at the end of the reign of King Li it was opened and looked into. The foam flew through the palace and could not be removed. King Li ordered his wives to undress and to raise cries in unison (naked) against the foam. The foam changed into a black lizard<sup>1</sup> and in this form entered the rear departments of the palace (the female departments). A young concubine of the seraglio, who had reached the age when one loses his milk-teeth (seven years), met it. When she had reached the age when young girls put a hair-pin in her hair (i. e. the age of fifteen, when they get marriageable), she was pregnant. Without having a husband she gave birth to a child, which she abandoned with fright. At the time of King Süen (King Li's son) a little girl sung, saying: 'A bow of wild mulberry wood and a quiver of reed are sure to destroy the dynasty of Chen'. King Süen heard this, and as there were a married couple who sold these utensils, he ordered them to be seized and put to death. They escaped and being on the road saw lying there the child which the young concubine of the seraglio had just abandoned. They heard it crying in the night, pitied it and took it up. The man and his wife then fled to (the land of) Pao. The people of Pao, having committed some crime, asked for (permission to) present to the King the girl whom the young concubine had abandoned, in order to atone therewith for their misdeed. (Thus) the girl came from Pao, and this became Pao Szé. In the third year of King Yiu's reign the King went to the seraglio, saw Pao Szé and fell

1 玄龜, *hüen yuen*. CHAVANNES (p. 282, note 5) remarks that *yuen*, which means *tortoise* or *lizard*, is to be taken here in the last sense, because some texts give 蜃, *lizard*.

in love with her. She gave birth to a son, Poh Fuh. Finally the King degraded Queen Chen and the Crownprince, and made Pao Szě queen and Poh Fuh crownprince. The Great Astrologer Poh Yang said: 'The misfortune is complete; there is no help for it'. Then we read that the Emperor, who by all manner of devices tried to make the woman laugh, did not succeed until by a false sign of an enemy's attack he caused the lords to come up in great haste. This made Pao Szě burst into laughter, but it was the cause of the King's death and the ruin of the dynasty, for when the enemy actually came, the lords, whom the King had deluded several times by false alarms, did not come to the rescue. Thus the King was killed, Pao Szě was taken prisoner, and the treasures of the House of Cheu were all taken by force. Japanese legends tell us that Pao Szě was reborn in the twelfth century as *Tamamo no mae*, the Emperor Konoe or Toba's concubine, who changed into a fox<sup>1</sup>.

It is clear that in the above passages the dragons were harbingers of evil, because the Emperors did not walk in the Tao.

In A. D. 553 a dragon was seen ascending near the Imperial Palace, and the next year a huge black serpent rose from the Palace moat to the sky, spreading a dazzling light and followed by a small snake. Calamity was predicted on account of these apparitions, and the Emperor tried to avert the evil by offerings of money<sup>2</sup>, magic, Buddhist prayers and philanthropy; but it was all in vain, for at the end of the same year he was killed<sup>3</sup>.

The *History of the Liao dynasty*<sup>4</sup> says: "[In the first year of the T'ien-hien era (A. D. 926)] the Emperor (T'ai-Tsu, 907—926) stopped at Fu-yü-fu and did not take any precautions. That evening a big star fell before his tent, and on the day sin-szě, when he captured the castle of Tan-tszě, the Emperor saw a yellow dragon coiling and winding, about one mile in length. The brightness of its light blinded the eye; it entered the Imperial

<sup>1</sup> Cf. my treatise on "*The Fox and the Badger in Japanese Folklore*", Transactions of the Asiatic Society of Japan, Vol. XXXVI, Part 3, pp. 51 sqq.

<sup>2</sup> The dragons are fond of money, comp. the Japanese work *Seiyūki*, 西遊記 (written by TACHIBANA NANKEI, 橘南蹊, in 1795—1797), *Zoku Teikoku Bunko*, Vol. XX, Ch. II, p. 259. This has perhaps something to do with their liking for the vital spirit of copper (cf. below, Book II, Ch. III, § 3).

<sup>3</sup> *History of the South* (Nanshi, 南史, written by YEN SHEU, 延壽, who lived in the first half of the seventh century A. D.), Ch. VIII (梁記, 下).

<sup>4</sup> *Liao shi*, 遼史, (906—1168), Sect. 大祖本紀, 下, T'ai-Tsu pen ki, "Fundamental history of (the Emperor) T'ai-Tsu", Ch. II, p. 6a.

lodging house. There was a purple, black vapour which hid the sky, remained the whole day, and then dispersed. That very day the Emperor died" <sup>1</sup>.

Sometimes a dragon's appearance was a sign of impending calamity in the form of inundations. Such was the case in A. D. 967, according to the *Books of the Sung dynasty* <sup>2</sup>. We read there the following: "In the summer of the fifth year of the K'ien-teh era (967) it rained in the capital, and a black dragon appeared. Its tail was on the border of the clouds, and it flew from Northwest to Southeast. The diviners explained it to be (an omen of) big floods. The next year in twenty four prefectures the water destroyed the ricefields and the houses" <sup>3</sup>.

#### D. *Dragons appearing in wrong places.*

If a dragon, symbol of Imperial power, is born in a commoner's house or comes out of his well, this is a very bad omen for the dynasty, the Emperor personally, or one of his feudal lords, for it means degradation from the highest dignity to a common state, and death of the ruler or of one of his representatives.

The *Books of the Tsin dynasty* <sup>4</sup> contain the following passage: "Under the reign of Sun Hao of the Wu dynasty (the fourth and last Emperor of that dynasty, A. D. 242—283), in the T'ien-ts'eh era (A. D. 275—276), a dragon was hatched in (the house of) a family in Ch'ang-sha, and ate the chickens. KING FANG <sup>5</sup> says in his *Yih yao* <sup>6</sup>: 'If a dragon is hatched in a man's house, a

1 次扶餘府上不豫。是夕大星隕於幄前。辛巳平旦了城、上見黃龍繚繞、可長一里、光耀奪目、入於行宮。有紫黑氣蔽天、踰日乃散。是日上崩。

2 宋書, *Sung-shu* (A. D. 960—1279), Sect. 五行志。

3 乾德五年夏京師雨、有黑龍見、尾于雲際、自西北趨東南。占主大水。明年州府二十四水壞田廬。

4 晉書 (A. D. 265—420), Ch. XXIX, nr 19, Sect. 五行志, 下, p. 24a (龍蛇之孽)。

5 京房, the famous diviner of the first century before our era, mentioned above, p. 47, note 1.

6 易妖。

king will become a commoner'. Afterwards Hao submitted to Chin (the Chin dynasty)<sup>1</sup>.

In the same section of this work<sup>2</sup> we read the following. "Under the Emperor Ming of the Wei dynasty (A. D. 227—239), in the first year of the Ts'ing-lung era (233), on the day kiah-shen of the first month, a blue dragon appeared in a well at Mo-p'ò (a place) in the suburbs. If only a lucky omen rises at a wrong time, it becomes an evil. How much more is this the case, when it (the dragon) is in straits in a well! This is not a felicitous omen!"<sup>3</sup> It was wrong that Wei on account of it changed the name of the era. Yü Pao says: 'From the end of the reign of the Emperor Ming under the Wei dynasty the appearances of blue and yellow dragons were signs corresponding with the fall and rise of its rulers. As to the fate of the land of Wei, blue is the colour of wood and yet it does not conquer metal; it was a sign of yellow getting the throne and blue losing it. The frequent appearance of blue dragons means that the virtue of the sovereign and the fate of the dynasty are in inner conflict with each other'.<sup>4</sup> Therefore Kao Kwei Hiang Kung<sup>5</sup> (Ts'ao Mao, A. D. 241—260, who in 254 became the fourth Emperor of the Wei dynasty) was utterly defeated in war.'

"According to Liu Hiang's<sup>6</sup> explanation the dragon, the symbol of dignity, when being imprisoned in a well means calamity consisting in a feudal lord being about to be secretly seized. In the Wei dynasty there was no dragon which was not in a well. It was an omen of the oppressive measures of those men who occupied the highest ranks'. The poem on the 'Dragon lying in the deep', written by Kao Kwei Hiang Kung, has this meaning".

The *Books of the Early Han dynasty*<sup>7</sup> relate the following. "In

1 吳孫皓天冊中龍乳於長沙人家、啖鷄雛。京房易妖曰、龍乳人家王者爲庶人。其後皓降晉。

2 晉書, Ch. XXIX, nr 49, 五行志, 上, p. 23b (龍蛇之孽).

3 只瑞興非時則爲妖孽、况困于井、非嘉祥矣。

4 青龍多見者君德國運內相尅伐也。

5 高貴鄉公。

6 劉向 (B. C. 80—9), a famous author and minister, cf. GILES, *Biogr. Dict.*, p. 501, nr. 1300.

7 按劉向說龍貴象而囚井中諸侯將有幽執之禍也。魏世龍莫不在井、此居上者逼制之應。

8 Ch. XXVII, Sect. 五行志, nr 7.

the second year of the reign of the Emperor Hwei (B. C. 193), in the morning of the hwei-yiu day of the first month, there were two dragons which appeared in a well at Li-wen-ling (a village), east of the palace of Lan-ling. They were seen till the evening of the yih-hai day; then they went away. Liu Hsiang is of the following opinion: 'If a dragon, a symbol of dignity, is in straits in the well of a commoner, this means calamity consisting in a feudal lord being about to be secretly seized' <sup>1</sup>. Afterwards the Empress-Dowager Lū secretly killed Ch'ü, the king of San Chao <sup>2</sup>, and also Lū was finally murdered. KING-FANG says in his *Yih chü'en* <sup>3</sup>: 'When those who have virtue meet injuries (i. e. are put to death), the bad omens of this are that dragons appear in wells'. Further, he says: 'In cases of execution or violent cruelty black dragons come out of wells' <sup>4</sup>.

The "*Biography of Chang Wen-piao of Ch'ü*" <sup>5</sup> gives the following tale. "When Wen-piao was going to plot his rebellion and, still being engaged in preparing it, had not yet settled (his plans), one of his followers dreamt at night that a dragon was coiling above Wen-piao's chin. Wen-piao was very much rejoiced and said: 'This is Heaven's appointment' (to the Throne, i. e. it is a sign that I shall ascend the Throne). Then he settled his plans, raised troops, and was defeated. Men of knowledge said: 'As the dragon is a divine being and yet came out of his chin, this was an omen that calamity should be at work and that his shen (soul) should go away' <sup>6</sup>. Here again the dragon appeared in a wrong place.

### § 3. Dragon horses.

The *Li ki* <sup>7</sup> says: "The Ho (river) sent forth the horse with

1 劉向以爲龍貴象而困於庶人井中象諸侯將有幽執之禍。

2 Cf. GILES, l. l. p. 553, nr 1442, s. v. *Lü Hou*: "To make the throne secure, she poisoned the Prince of Chao, another son of the late Emperor by a concubine".

3 易傳。

4 京房易傳曰、有德遭害厥妖龍見井中。又曰、行刑暴惡黑龍從井出。

5 楚張文表傳, quoted T. S. Ch. 129, 龍部紀事二, p. 14a.

6 識者以龍神物而出於頷、是禍將作神去焉之兆也。

7 LEGGE, Sacred Books of the East, Vol. XXVII, Book VII (Li yun), Sect. IV, nr 16, p. 392. COUVREUR, *Li ki*. Vol. I, p. 536: 河出馬圖。

the map (on his back)". This was the "River Map" from which Fu-hi fashioned the eight *kwa* (八卦), the diagrams used in divination. The *Shu king*<sup>1</sup> mentions this map among the precious objects preserved at the Court in B. C. 1079. LEGGE<sup>2</sup> treats of it in his Introduction to the *Yi king* with regard to the well-known passage of an Appendix of this Classic<sup>3</sup>, running as follows: "The Ho gave forth the scheme or map, and the Lo gave forth the writing, (both of) which the sages copied". According to one of the commentators on the *Yih king* "the water of the Ho sent forth a *dragon horse*; on its back there was curly hair, like a map of starry dots. The water of the Lo sent forth a divine tortoise; on its back there were riven veins, like writing of character pictures"<sup>4</sup>. This conception, apparently based upon the above passage of the *Li ki*, became common in later times, and the *San ts'ai fu hui*<sup>5</sup> gives a picture of this dragon horse. As to the appendix of the *Yih king*<sup>6</sup>, quoted by SZE-MA CHENG in the "*Annals of the three sovereigns*"<sup>7</sup>, there neither the river nor the horse are mentioned, but it is simply stated that Fu-hi was the first to trace the eight diagrams.

In the *Shui ying fu*<sup>8</sup> the following description of a dragon horse is given: "It is a benevolent horse, the vital spirit of river water. Its height is eight ch'ih five ts'un; its neck is long, and its body is covered with scales. It has wings at its shanks, and its hair hangs down its sides. Its cry consists of nine tones, and it walks on the water without sinking. It appears at the time of famous sovereigns". This reminds us of the description given

1 LEGGE, Sacred Books of the East, Vol. III, *Shu king*, Part V, Book XXII, p. 239.

2 Sacred Books of the East, Vol. XVI, Introduction, pp. 14 sqq.

3 Appendix III, Sect. I, Ch. 11, § 73; LEGGE, *l.c.*, p. 374; Ch. V, 繫辭上傳, 卷三, p. 14b: 河出圖、洛出書、聖人則之。

4 河水中出龍馬、背有旋毛、如星點之圖。洛水中出神龜、背有坼文、如字畫之書。

5 三才圖會, written by WANG K'ü, 王圻, at the time of the Ming dynasty.

6 繫辭, Ch. XV, p. 4, LEGGE's translation, p. 382.

7 *San-hwang pen-ki*, 三皇本紀(補史記), by 司馬貞, p. 1b; CHAVANNES' translation, Vol. I, p. 6.

8 瑞應圖, written before the Ch'ien dynasty (A. D. 557—589) by SUN JEU-CHI, 孫柔之, and quoted in the *T'ien chung ki*, 天中記 (written under the Ming dynasty by CH'EN YAO-WEN, 陳耀文), Ch. LV.



by K'UNG NGAN-KWON<sup>1</sup> in his commentary on the *Shu king*<sup>2</sup>, which runs as follows: "A dragon horse is the vital spirit of Heaven and Earth. As a being its shape consists of a horse's body, yet it has dragon scales. Therefore it is called 'dragon horse'. Its height is eight ch'ih five ts'un. A true dragon horse has wings at its sides and walks upon the water without sinking. If a holy man is on the throne it comes out of the midst of the Ming river, carrying a map on its back"<sup>3</sup>.

The *T'ung kien ts'ien pien wai ki*<sup>4</sup>, which refers to this passage, says: "At the time of T'ai Hao (i. e. Fuh-Hi) there was a lucky omen consisting of a dragon horse which carried a map on its back and came out of the Ho river. Therefore in giving titles to the officials he began to arrange them by means of the dragon, and called them 'Dragon-officers'"<sup>5</sup>. As to these titles we read in the *Annals of the Three sovereigns*<sup>6</sup>: "He (Fuh-Hi) had the lucky omen of a dragon; by means of the dragon he arranged the officials and called them 'Dragon-officers'". The *T'ao-chu'en*<sup>7</sup> gives the same matter in an extensive passage regarding the titles of the officials of the first Emperors.

The *T'ai-p'ing yü-lan*<sup>8</sup> describes a dragon horse which appeared

1 孔安國, a famous scholar in the reign of the Han emperor Wu (B. C. 140—85), who in B. C. 97 transcribed the ancient tablets discovered in the wall of the house of the Confucian family, and made a commentary on the whole. Cf. LEGGE's Introduction to his translation of the *Shu king*, Sacred books of the East, Vol. III, p. 8.

2 Sect. 雇命; quoted in the T. S., Sect. 禽蟲, Ch. 128, 龍部紀事一, p. 1b.

3 龍馬者天地之精。其爲形也馬身而龍鱗、故謂之龍馬。高八尺五寸、類骼有翼、蹈水不沒。聖人在位、負圖出于孟河之中焉。

4 通鑑前編外紀, "Extra writings" belonging to the "Preceding part" of the *Ts'ü-chi tung kien kang-muh*, 資治通鑑綱目, "A chronological survey of the Mirror of History, composed to assist Government", an imperial edition of 1707, based upon the *Ts'ü-chi tung kien* written by Sze-ma Kwang, 司馬光, between 1065 and 1084. It consists of three parts: 前編, from Yao's time to B. C. 402; the main work (B. C. 402—A. D. 960); and the Supplement (A. D. 960—1367).

5 因而名官始以龍紀、號曰龍師。

6 P. 2a; CHAYANNES, Vol. I, p. 7: 有龍瑞。以龍紀官、號曰龍師。

7 Book X, year XVII (17th year of Duke Chao); LEGGE, *Chinese Classics*, Vol. V, Part II, pp. 666 sq.

8 太平御覽, "The Work of Imperial Autopsy of the T'ai p'ing period", composed by an Imperial committee of thirteen scholars under the presidency of the statesman LI FANG, 李昉, in A. D. 983. According to DE GROOT, *Rel. Syst.* Vol. IV,

in A. D. 741 and was considered to be a good omen for the Emperor. It was spotted blue and red, and covered with scales. Its mane resembled that of a dragon, and its neighing was like the tone of a flute. It could cover three hundred miles. Its mother was a common horse which had become pregnant by drinking water from a river in which it was bathed. This agrees with the statement of the *Shui ying fu* quoted above about the dragon horse being the vital spirit of river water. The same horse is described as follows in another work of much later date<sup>1</sup>: "A horse with dragon scales, the tail of a huge serpent, frizzy hair, round eyes and a fleshy crest". When the Emperor fled from the capital to the West, this horse entered a river, changed into a dragon and swam away.

Another dragon horse, which appeared in A. D. 622, had a scaly dragon's body, spotted with five colours, and a horse's head with two white horns. In its mouth it carried an object about three or four *ch'ih* long. This horse was seen on a river, marching about a hundred steps on the surface of the water, looking about and then disappearing<sup>2</sup>.

Finally, we may refer to a passage of the *Shih i ki*<sup>3</sup>, where we read that the Emperor Mui of the Chen dynasty in the thirty second year of his reign drove around the world in a carriage, drawn by eight winged dragon horses<sup>4</sup>.

#### § 4. Geomancy.

The so-called *fung-shui* (風水, "wind and water") is a geomantical system, prevalent throughout China from olden times down to the present age. The tiger and the dragon, the gods of wind and water, are the keystones of this doctrine. I deem it superfluous to treat of it in extenso, because Professor

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Introd. p. X, this cyclopedia contains only what the Emperor (Tai Tsung) reserved for direct publication, whereas the *T'ai-p'ing kwang hi*, 太平廣記, "Ample Writings of the T'ai-p'ing period", republished about 1566, consists merely of such parts of it as were ejected by the Emperor. Ch. 435, quoting the *S'uen shih chi*, 宣室志, written in the ninth century by CHANG TUH, 張讀.

1 The *Yuen kien lei han*, 淵鑑類函, written in 1710 by CHANG YING, 張英, and others; Ch. 433.

2 *T'ai-p'ing yü-lan*, Ch. 435.

3 拾遺記, written in A. D. 357 by WANG KIA, 王嘉; Ch. III, p. 1a.

4 王馭人龍之駿。……身有肉翅。

DE GROOT<sup>1</sup> has given already a full account of its origin, elements, meaning and influence. "It is", says he, "a quasi-scientific system, supposed to teach men where and how to build graves, temples and dwellings, in order that the dead, the gods and the living may be located therein exclusively, or as far as possible, under the auspicious influences of Nature"<sup>2</sup>. The dragon plays a most important part in this system, being "the chief spirit of water and rain"<sup>3</sup>, and at the same time representing one of the four quarters of heaven (i. e. the East, called the Azure Dragon<sup>4</sup>, and the first of the seasons, spring)<sup>5</sup>. "The word Dragon comprises the high grounds in general, and the water-streams which have their sources therein or wind their way through them. Hence it is that books on Fung-shui commonly commence with a bulky set of dissertations, comprised under the heading: 'Rules concerning the Dragon' (龍法), in reality dealing with the doctrines about the situation and contours of mountains and hills and the direction of water-courses"<sup>6</sup>.

Finally, we may quote the following passage from the same work<sup>7</sup>: "Amoy is unanimously declared by all the wise men of the town to be indebted for its prosperity to two knolls flanking the inner harbour, and vulgarly styled *Hó-t'ao soa*<sup>a</sup> (虎頭山), or 'Tiger-head Hill', and *Lîng-t'ao soa*<sup>a</sup> (龍頭山), or 'Dragon-head Hill'. The latter, which is situated on the opposite shore, on the islet of Kulangsu, is crowned with huge boulders poised in a fantastic manner, upon which professors have had several blocks of granite arranged for the purpose of helping the imagination to discover the outlines of a dragon on the spot. The costs of these improvements were borne by some well-to-do citizens, anxious to promote their own prosperity and that of their fellow townsmen". A "Dragon's head Mountain" is mentioned in the *Sin shi San Ts'in ki*<sup>a</sup>, where we read the following: "The Dragon's head Mountain is 60 miles long; its head enters the water of the Wei (a large tributary of the Yellow River), its tail reaches the Fan river. The height of its head is 20 chang, the tail goes

1 *Religious System of China*, Vol. III, Ch. XII, pp. 935—1056.

2 P. 935. 3 P. 949.

4 P. 949. The four quarters are called: the Azure Dragon (East), the Red or Vermilion Bird (South), the White Tiger (West) and the Black Tortoise (North) (DE GROOT, I.L., Vol. I, p. 316).

5 P. 951.

6 Ibidem.

7 Pp. 959 seq.

8 辛氏三秦記, "Annals of the three Ts'in states written by Sin", quoted in the T.S., Sect. 禽蟲, Ch. 128, 龍部紀事一, p. 13a.

gradually down to a height of five or six chang. It is said that in olden times there was a strange dragon which came from the southern side of the mountain in order to drink the water of the Wei. The course it followed shaped itself into a mountain of clay, and therefore (the mountain) was called after it''<sup>1</sup>.

As we shall see below<sup>2</sup> also in Japan a great number of names of mountains point to the same ideas concerning the connection between mountains and dragons.

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<sup>1</sup> 云昔有異龍從山南出飲渭水、其行道成土山、故因以爲名。

<sup>2</sup> Book III, Ch. IX, § 2, A.

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## CHAPTER III.

### GENERAL INFORMATION.

#### § 1. Enormous light-giving mountain gods.

The *Shan hai king*<sup>1</sup> describes the god of Mount Chung as follows: "The god of Mount Chung is called 'Enlightener of the Darkness'. By looking (i. e. by opening his eyes) he creates daylight, and by closing his eyes he creates night. By blowing he makes winter, by exhaling he makes summer. He neither eats nor drinks nor does he rest. His breath causes wind. His length is a thousand miles. He is in the East of Wu-k'i ('Without bowels'). As a living being, he has a human face, the body of a snake and a red colour. He lives at the foot of Mount Chung". The commentator Kwon P'oh<sup>2</sup> explains this passage in the following words: "'Enlightener' is a dragon; he enlightens the nine *yin* (darknesses, i. e. the nine points of the compass at the opposite, dark side of the earth, which is a flat disk; these nine points are North, South, East, West, North-east, North-west, South-east, South-west, and the Centre)". According to the *Hwai nan tszŕ* it is "a god with a human face and a dragon's body, but without legs"<sup>3</sup>.

We may quote here a passage from the *T'ung ming ki*<sup>4</sup>, a work of the beginning of our era, to which DE GROOT<sup>5</sup> refers as follows: "The *T'ung ming ki* says, that in the year 99 before our era the emperor Wu convoked a meeting of magicians and

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1 山海經, a very old classic, Sect. 海外北經 (nr 8), p. 1b: 鍾山之神名曰燭陰。視爲晝、暝爲夜、吹爲冬、呼爲夏。不飲不食不息。息爲風。身長千里。在無啓之東。其爲物人面蛇身赤色。居鍾山下。

2 郭璞 (who died in A. D. 322; author of the *Shan hai king fu tsan*, 山海經圖讚): 燭龍也、是燭九陰。

3 其神人面龍身而無足. Quoted in the commentary l.l.

4 洞冥記, Ch. III.

5 *Rel. Syst.*, Vol. VI, p. 4467.

learned men, at which Tung Fang-soh spoke as follows: 'I made a journey to the north pole, and came to a mountain planted with fire, which neither the sun, nor the moon ever illumines, but which is lighted to its uttermost bounds by a *blue dragon* by means of a torch which it holds in its jaws'”<sup>1</sup>.

The dragon being full of Yang, it is quite logical that he should diffuse light, as we have also seen above (Ch. II, § 1, p. 44). The *Yih lin*<sup>2</sup> says: “A black dragon vomits light and makes Darkness (Yin) turn into Light (Yang)”.

## § 2. Nature of the dragons.

In KWAN CHUNG's philosophical work entitled *Kwan tszë*<sup>3</sup>, “The philosopher Kwan”, we read the following: “Those who, hidden in the dark, can live or die, are *shi* (著, a plant the stalks of which are used in divination), tortoises and dragons. The tortoise is born in the water; she is caused to disclose (what she knows) in the fire, and then becomes the first of all creatures, the regulator of calamity and felicity. A dragon in the water covers himself with five colours. Therefore he is a god (*shen*). If he desires to become small, he assumes a shape resembling that of a silkworm, and if he desires to become big, he lies hidden in the world. If he desires to ascend, he strives towards the clouds, and if he desires to descend, he enters a deep well. He whose transformations are not limited by days, and whose ascending and descending are not limited by time, is called a god (*shen*)”.

The philosopher HAN FEI<sup>4</sup> says: “Ah, a dragon, as being an

1 有青龍銜燭火以照山之四極。

2 易林, an old divinatory work quoted T. S., Sect. 禽蟲, Ch. 130, 龍部雜錄, p. 3a.

3 管子, ascribed to KWAN CHUNG, 管仲, who died in B. C. 645. Ch. XV, p.

4, nr 39, 水地篇: 伏闇能存而能亡者著龜與龍是也。龜被于水、發之于火于是爲萬物先、爲禍福正。龍于水被五色、故神。欲小則化如蠶蠋、欲大則藏于天下、欲上則凌于雲氣、欲下則入于深泉。變化無日、上下無時、謂之神。

4 Han Fei tszë, 韓非子 (4th century B. C.), Ch. IV, nr 12, 說難, p. 9a: 夫龍之爲蟲也柔可狎而騎也。然其喉下有逆鱗徑尺。若人有嬰之者則必殺人。

animal, is so mild, that one may approach him (be familiar with him, i. e. tame him) and ride on him. But under his throat he has scales, lying in a reverse direction, one ch'ih (foot) in diameter. If a man touches them, the dragon is sure to kill him".

The Classics have taught us that the dragon belongs to the four creatures that have the most *ling* (靈), i. e. whose *shen* manifests itself in the most powerful way. The 'Rh ya yih' goes further and states that the dragon possesses the most *ling* of all creatures. According to the *Shui ying t'u*<sup>2</sup> "the yellow dragon is the quintessence of *shen*, and the chief of the four dragons. If a king does not drain off ponds and lakes, their water can penetrate into deep pools, and the yellow dragons, following their nature, swim in ponds and lakes".

Lŭ PUH-WEI<sup>3</sup> relates the following: "Confucius said: 'A dragon (*lung*) eats what is pure and moves about in what is pure<sup>4</sup>. A *chi* (螭) eats what is pure and moves about in what is muddy. A fish eats what is muddy and moves about in what is muddy. Now I, in ascending do not reach the dragon (i. e. I am not such a high being as the dragon), and in descending do not reach the fishes (i. e. I am not such a low creature as the fishes); I am (like) the *chi*'".

HWAI NAN TSZE<sup>5</sup> goes as far as to declare the dragon to be the origin of all creatures, as we learn from the following passage: "All creatures, winged, hairy, scaly and

1 爾雅翼, the Appendix to the 'Rh ya (a vocabulary, probably dating from pre-Christian times, cf. DE GROOT, *Rel. Syst.* I, p. 302), "a broad elaboration of this old dictionary by the hand of LO YUEN, 羅願, who flourished in the latter half of the 12th century." (DE GROOT, l. l. IV, p. 166); Section 釋龍: 物之至靈者也。

2 瑞應圖, written before the Ch'ien dynasty (A. D. 557—589) by SUN JEU-CHI, 孫柔之, s. v. 黃龍, Yellow Dragon: 黃龍者神之精、四龍之長也。王者不濫池沼、水得達深淵、則應氣而游池沼。

3 呂不韋, the reputed father of Shi Hwang, the founder of the Ts'ing dynasty (B. C. 249—206), in his work entitled: *Lü-shi ch'un-t's'iu*, 呂氏春秋, "Annals of Lü", Section 舉難。

4 龍食乎清而游乎清。

5 淮南子, "The philosopher of Hwai-nan", i. e. LIU NGAN, 劉安, (who died B. C. 122), Ch. IV, 地形訓, quoted in the 'Rh ya yih, Sect. 釋龍。

mailed, find their origin in the dragon<sup>1</sup>. The *yü-kia* (羽嘉) produced the flying dragon, the flying dragon gave birth to the phoenixes, and after them the *luan-niao* (鸞鳥) and all birds, in general the winged beings, were born successively. The *mao-tuh* (毛犢, "hairy calf") produced the *ying-lung* (應龍), the *ying-lung* gave birth to the *kien-ma* (建馬), and afterwards the *k'i-lin* (麒麟) and all quadrupeds, in general the hairy beings, were born successively. The *k'ui-lin* (介鱗) produced the *kiao-lung* (蛟龍), the *kiao-lung* gave birth to the *kwun-keng* (鯢鯪), and afterwards the *kien-sié* (建邪) and all fishes, in general the scaly beings, were born successively. The *kiai-tan* (介潭) produced the *sien-lung* (先龍), the *sien-lung* gave birth to the *yuen-yuen* (元龜, "original tortoise") and afterwards the *ling-kwei* (靈龜, "divine power manifesting tortoise") and all tortoises, in general the mailed beings were born successively". The same author says that "mankind cannot see the dragons rise; wind and rain assist them to ascend to a great height"<sup>2</sup>.

The *Ta tai li ki*<sup>3</sup> states that "the essence of the scaly animals is called dragon", and that "the dragon does not ascend if there is no wind".

In the *Historical Records*<sup>4</sup> we read a quotation from *Chwang tszë*<sup>5</sup>, where Confucius after having talked with Lao tszë says: "As to the dragon, we cannot understand his riding on wind and clouds and his ascending to the sky. To-day I saw Lao tszë; is he not like the dragon?"

According to the *P'i ya*<sup>6</sup> "none of the animals is so wise as the dragon. His blessing power is not a false one. He can be

1 萬物、羽毛鱗介、皆祖於龍。

2 Ch. XVII, 說林訓. Cf. Ch. IX, 主術訓: "The *ying-lung* ascends riding on the clouds".

3 大戴禮記, compiled by TAI TEH, 戴德, under the reign of the Emperor Suen of the Han dynasty (B.C. 73—49); Ch. V, 曾子天圓, p. 7b: 鱗蟲之精者曰龍。.....龍非風不舉。

4 Ch. LXIII, 老莊申韓列傳, p. 2a: 至於龍吾不能知其乘風雲而上天。吾今日見老子、其猶龍邪。

5 莊子 (4th cent. B. C.), Section 天運, Ch. III.

6 埤雅, composed by LUH TIEN, 陸佃 (1042—1102): Ch. I, 釋魚, nr 1 (龍), p. 1: 蟲莫智於龍。龍之德不爲妄者。能與細



smaller than small, bigger than big, higher than high, and lower than low. Therefore according to the *Yih king*, *Kien* (乾, the first diagram) by means of the dragon rules Heaven, and *Kw'un* (坤) by means of the horse rules the Earth; the dragon is a heavenly kind of being, the horse an earthly one".

LI TAO-YUEN<sup>1</sup>, in his commentary on the *Shui king*, states that the expression 'fishes and dragons consider the autumn days as night' means that "at the autumnal equinoctium the dragons descend and then hibernate and sleep in pools".

The *'Rh ya yih*<sup>2</sup> quotes the following passage from a work of WANG FU<sup>3</sup>: "When rain is to be expected, the dragons scream and their voices are like the sound made by striking copper basins. Their saliva can produce all kinds of perfume. Their breath becomes clouds, and on the other hand they avail themselves of the clouds in order to cover their bodies. Therefore they are invisible. At the present day on rivers and lakes there are sometimes people who see one claw and the tail (of a dragon), but the head is not to be seen. In summer, after the fourth month, the dragons divide the regions amongst themselves and each of them has his territory. This is the reason why within a distance of a couple of acres there may be quite different weather, rain and a clear sky. Further, there are often heavy

細、能與巨巨、能與高高、能與下下。故易乾以龍御天、坤以馬行地。龍天類也、馬地類也。

1 麗道元, who lived under the Northern Wei dynasty (A. D. 386—536), quoted in the *P'i ya*, Ch. I, nr 1 (龍), p. 2a: 魚龍以秋日爲夜。按龍秋分而降則蟄寢於淵。龍以秋日爲夜豈謂是乎。

2 Sect. 釋龍, quoted in the T. S., Sect. 禽蟲, Ch. 127, 龍部彙考, p. 6b: 將雨則吟、其聲如戛銅盤。涎能發衆香。其噓氣成雲、反因雲以蔽其身、故不可見。今江湖間時有見其一爪與尾者、唯頭不可得見。自夏四月之後龍乃分方、各有區域、故兩畝之間而雨暘異焉。又多暴雨說者云、細潤者天雨、猛暴者龍雨也。龍火與人火相反、得濕而燄、遇水而燐、以火逐之則燐息而燄滅。

3 王符, who lived at the time of the Han dynasty. He is the author of the *Ts'ien fu lun*, 潛夫論: but this passage is apparently quoted from another of his works, for in the *Ts'ien fu lun* I have sought for it in vain.

rains, and those who speak about these rains say: 'Fine moistening rain is heavenly rain, violent rain is dragon rain'. Dragon fire and human fire are opposite. If dragon fire comes into contact with wetness it flames, and if it meets water it burns. If one drives it away by means of fire, it stops burning and its flames are extinguished".

The *P'ei ya*<sup>1</sup> states the same fact with regard to the dragon fire, referring to the *Nei tien*, and in the same passage says the following<sup>2</sup>: "The dragons are also born from eggs. When they intend to hatch, the male dragon's cry makes the wind rise, and the female dragon's cry makes the wind abate, and the wind changes..... According to popular belief the dragon's vital spirit lies in his eyes, for this is the case because he is deaf. The 'Discussions on the spontaneous phenomena of Yin and Yang'<sup>3</sup> say: 'The *li-lung*'s<sup>4</sup> pupils see a mustard plant or a straw at a distance of a hundred miles'. Further they say 'A dragon can make (litt. change) water, a man can make fire'. Further: 'A dragon does not see stones, a man does not see the wind, fishes do not see the water, demons do not see the earth'. SUN CH'OH TSZE<sup>5</sup> says: 'Kao Tsn (probably the Emperor of the Han dynasty, who reigned B. C. 206—159) drove in a dragon carriage, Kwang Wu (who reigned A. D. 685—717) drove in a tiger carriage'".

### § 3. What dragons like and dislike.

The *Rh ya yih*, in the passage of WANG FU above mentioned, says: "As to his character as a being the dragon's nature is rough and fierce; yet he is afraid of iron and likes precious

1 Ch. I (釋魚), nr 1 (龍), p. 2b: 內典云、龍火得水而熾、人火得水而滅。

2 Ibidem, p. 1a, 2a: 龍亦卵生。思抱雄鳴上風、雌鳴下風而風化。..... 俗云、龍精於目、蓋龍聾故精於目也。陰陽自然變化論曰、驪龍之眸見百里纖芥。又曰、龍能變水、人能變火。又曰、龍不見石、人不見風、魚不見水、鬼不見地。孫綽子曰、高祖御龍、光武御虎。

3 The same work is quoted in the *Pen-ts'ao kang-muh*, Ch. 43, p. 40, with the title: *Yin-yang pien-kwa lun*, "Discussions on the phenomena of Yin and Yang". The fact that it is quoted in the *P'ei ya* proves that it dates from the eleventh century or earlier.

4 驪龍。

5 A famous poet of the 4th century A. D.

stones and *k'ung-ts'ing*<sup>1</sup>, and is fond of roasted swallow flesh. Therefore persons who have eaten swallows must not cross the sea. Further he (Wang Fu) says: "The *kiao-lung*<sup>2</sup> is afraid of leaves of the *Melia Azederach*<sup>3</sup>, and of five-coloured silk thread. Therefore from the time of the Han dynasty (down to the present day) those who offered to *K'uh Yuen*<sup>4</sup> took five-coloured silk thread and with this tied together the leaves of the *Melia Azederach*. Among the ancients there were the Dragon-rearer<sup>5</sup> and the Dragon-ruler<sup>6</sup> families, who ruled the dragons only by means of their knowledge of what they desired and disliked"<sup>7</sup>.

The *Pen-ts'ao kang-muh*<sup>8</sup>, the famous standard work on Natural History and Materia Medica, written in the latter half of the 15th century by LI SHI-CHEN<sup>9</sup>, says: "The small writings (essays) contain the following. The dragon's nature is rough and fierce, and yet he likes beautiful gems and *k'ung-ts'ing*, and is found of (roasted) swallows. He is afraid of iron, of the *wang* plant<sup>10</sup>, of

1 空青, i.e. the *Yin-shih*, 陰石, the "Stone of Darkness".

2 蛟龍.

3 棟, "a tree bearing lilac flowers, the 'Melia Azederach' or 'pride of India'; the phoenix likes it, but the dragon abhors it" (WELLS WILLIAMS, *Chin. Dict.*, p. 536, s. v.)

4 屈原, i.e. K'UH PING, 屈平, a minister of the state of Ch'u (楚), who lived about B.C. 314, the maker of the famous poem entitled *Li sao*, 離騷. As his royal master would not follow his advice, he drowned himself in the Poh lo river. Every year, at the 5th of the 5th month, the anniversary of his death is celebrated and little dumplings wrapped in leaves are offered to him and eaten in his memory. Cf. DE GROOT, *Fêtes annuelles à Emoui*, Vol. I, pp. 313 sqq. The Japanese *Tango no sekku*, 端午の節句, the "Exact moment of the opposition" (of Yin against Yang, i.e. the summer solstitium, with which it formerly must have been identical) is originally the same festival. It is a dragon festival, at which the dragons by sympathetic magic in the form of dragon-boat races are called up to give fertilizing rains. The story about K'uh Yuen is apparently a later explanation of this ancient festival.

5 *Hwan-lung*, 夔龍. Cf. above, p. 50.

6 *Yü-lung*, 御龍. Cf. above, p. 50.

7 其爲性麤猛、而畏鐵、愛玉及空青、而嗜燒燕肉。故嘗食燕者不可渡海。又言、蛟龍畏棟葉五色線。故漢以來祭屈原者以五色絲合棟葉縛之。古者有夔龍御龍氏、徒以知其欲惡而節制之。

8 本草綱目, "Collectanea of Plants". 鱗部, Ch. 43, p. 1.

9 李時珍.

10 蔞草, *wang-ts'ao*, not mentioned in the Chinese dictionaries of WELLS WILLIAMS,

centipedes<sup>1</sup>, of the leaves of the *lien* tree (*Melia Azederach*), and of five-coloured silk thread. Therefore those who have eaten swallows avoid to cross the water, and those who pray for rain use swallows; those who suppress water calamity (inundations) use iron, those who stir up the dragons (to cause them to make rain) use the *wang* plant, and those who offer to K'ūh Yuen use leaves of the *Melia Azederach* and coloured silk thread, wrapping dumplings in them which they throw into the river. Also when physicians use dragon's bones, they must know these particulars about the dragon's nature as to their likings and hatreds"<sup>2</sup>.

The beautiful gems remind us of the Indian dragons; the pearls of the sea were, of course, in India as well as in China and Japan, considered to be in the special possession of the dragon-shaped sea-gods. As to the *k'ung-ts'ing*, this is explained to be a hollow stone with water inside, or the vital spirit (精, *tsing*) of copper. Swallows are also mentioned as food of the *shen* (蜃)<sup>3</sup>. The same particulars are to be found in the *Nan pu sin shu*<sup>4</sup>, where we read that the dragons are afraid of wax, and that their fat makes silk garments impermeable to water.

In regard to the dragons' fear of *iron* we may mention a

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GILES and COUVREUR, but found in the Japanese dictionary entitled *Kanwa daijiten*, 漢和大事典, p. 1232, where we read: “蔦, *bō, mō*, a special kind of plant resembling 燕麥 (“swallow-oats”, also called *karasu-mugi*, *avena fatua*), *minogome* (according to BRINKLEY's dict. “*Beckmania eruciformis*”); its grains are used as food”. The 蔦, *kō*, is described there as a special kind of plant with a red stalk and white flowers. Its leaves resemble those of the 葵, *aoi* (hollyhock; WELLS WILLIAMS, p. 487: “the sunflower; a term for some malvaceous plants, as the *Malva*, *Althea*, and *Hibiscus*; it also includes other large leaved plants”). The 蔦草, *kang-ts'ao*, is described by WELLS WILLIAMS (Dict. p. 319, s. v.) as “a trailing plant, *vitis ficifolia*, which bears white flowers and small grapes that are said to remove stupidity”. But the *Pen-ts'ao kang-muh* gives 蔦, not 蔦.

1 蜈蚣, *wu-kung*.

2 又小說載、龍性麤猛而愛美玉、空青、喜嗜燕肉、畏鐵及蔦草、蜈蚣、棟葉、五色絲。故食燕者忌渡水、祈雨者用燕、鎮水患者用鐵、激龍者用蔦草、祭屈原者用棟葉色絲裹糉投江。醫家用龍骨者亦當知其性之愛惡如此。

3 See below, p. 76.

4 南部新書, written by TS'ÛEN YIH, 錢易, in the later Sung dynasty; Ch. 辛.

legend to be found in the *T'ien chung ki'*, where we read the following. In A. D. 762 the dike of a river was broken, and each time when the repairs were nearly finished, it broke again. At last somebody told that in the time of the Emperor Wu of the Liang dynasty (who reigned from A. D. 502 to 549) in a similar case thousands of pounds of iron were buried under the dike, whereupon the work could be completed. On hearing these words the superintendent of the work ordered to do the same, and lo! the thundering noise under the ground was no longer heard on the spot where the iron was laid, but gradually went away, and the dike was soon repaired. "The reason may be", says the author, "that the eyes of the dragons are hurt by the pungent nature (litt. taste) of iron or gold, and that they flee to protect their eyes".

#### § 4. Shape of the dragons.

WANG FU<sup>2</sup> says: "The people paint the dragon's shape with a horse's head and a snake's tail. Further, there are expressions as 'three joints' and 'nine resemblances' (of the dragon), to wit: from head to shoulder, from shoulder to breast, from breast to tail. These are the joints; as to the nine resemblances, they are the following: his horns resemble those of a stag, his head that of a camel, his eyes those of a demon, his neck that of a snake, his belly that of a clam (*shen*, 蜃), his scales those of a carp, his claws those of an eagle, his soles those of a tiger, his ears those of a cow. Upon his head he has a thing like a broad eminence (a big lump), called *ch'ih muh* (尺木). If a dragon has no *ch'ih muh*, he cannot ascend to the sky".

The *P'ei ya*<sup>3</sup> states that "the dragon's 81 scales form a number

1 See above, p. 57, note 8; Ch. LVI.

2 About this author see above, p. 66, note 3; this passage, quoted in the *'Rh ya yih*, Sect. 釋龍 (T. S., Ch. 127, 龍部彙考, p. 6b), is not to be found in WANG FU's *Ts'ien fu lun*. 世俗畫龍之狀馬首蛇尾。又有三

停九似之說、謂自首至膊、膊至腰、腰至尾、皆相停也。九似者角似鹿、頭似駝、眼似鬼、項似蛇、腹似蜃、鱗似鯉、爪似鷹、掌似虎、耳似牛。頭上有物如博山、名曰尺木。龍無尺木不能升天。

3 Ch. I (釋魚), nr 1 (龍), p. 1a: 龍八十一鱗具九九之數。九陽也。鯉三十六鱗具六六之數。六陰也。

consisting of nine times nine. Nine is *Yang*. The carp's 36 scales form a number consisting of six times six. Six is *Yin*".

In the *Yang kuh man luh*<sup>1</sup> we read: "The dragon has five fingers".

Finally, the *Pen-ts'ao kang-muh*<sup>2</sup> teaches us that "a dragon has whiskers at the sides of his mouth and a bright pearl under his chin; under his throat he has scales lying in a reversed direction; upon his head he has a broad eminence called in writing *ch'ih muh*; if a dragon has no *ch'ih muh*, he cannot ascend to the sky. His breath turns into clouds, and then can change into water and into fire (rain and lightning)". . . . . "The *Shih tien* says: 'When dragons copulate they change into two small snakes'".

### § 5. Male and female dragons.

The difference between male and female dragons is described as follows: "The male dragon's horn is undulating, concave, steep; it is strong at the top, but becomes very thin below. The female dragon has a straight nose, a round mane, thin scales and a strong tail"<sup>3</sup>.

The *Shing i ki*<sup>4</sup> relates of a painter, who was very skilled in painting dragons, but whose work one day was criticized by a man and a woman. They said that he did not distinguish male from female dragons, although they were different in reality. When he got angry and asked them how they knew this, they

1 陽谷漫錄, Sect. 龍, quoted in the T. S., Sect. 禽蟲, Ch. 127, 龍部彙考, p. 8a: 龍五指。

2 Ch. 43, 鱗之一, 龍, p. 1a: 口旁有鬚髯、頷下有明珠。喉下有逆鱗。頭上有博山文名尺木。龍無尺木不能升天。呵氣成雲既能變水、又能變火。 . . . . 釋典云、龍交則變爲二小蛇。

3 *Kwang poh wuh chi*, 廣博物志, an "Enlarged *Poh wuh chi*" of later times (1607), by TUNG SZE-CHANG, 董斯張 (Cf. WYLIE, p. 187). The *Poh wuh chi* itself is a work of CHANG HWA, 張華, who lived in the fourth century, at the time of the Tsin dynasty (A. D. 265—420). This passage is quoted in the *Wakan sansai zue*, Ch. XLV, p. 674: 龍雄者角浪凹峭上壯下殺也。雌者直鼻、圓鬣、薄鱗、壯尾也。

4 乘異記, written by CHANG KIÜN-FANG, 張君房, in the Sung dynasty (960—1280).

answered that they were dragons themselves and were willing to show him their shapes, whereupon they changed into a male and a female dragon.

### § 6. Different kinds of dragons.

The *Shuh i ki*<sup>1</sup> says: "A water snake (水虺, *shui yuen*) after five hundred years changes into a *kiao* (蛟), a *kiao* after a thousand years changes into a *lung* (龍), a *lung* after five hundred years changes into a *kioh-lung* (角龍, "horned dragon") and after a thousand years into a *ying-lung* (應龍)".

Quite different, however, is, as we have seen above (p. 65), LIU NGAN's statement in his work entitled *Hwai nan tsz̄*<sup>2</sup>, according to which the "flying dragons" are the offspring of the bird *yü-kia*<sup>3</sup> ("the winged barbel"; this is the reason, says the commentary to this passage, why these dragons have wings); the *ying-lung* are the issue of a quadruped called *mao-tuh*<sup>4</sup>; the *kiao-lung* are the issue of a fish called *kiai-lin*<sup>5</sup>; the *sien-lung*<sup>6</sup> are the issue of a mailed beast called *kiai-fan*<sup>7</sup>; and the *k'üh-lung*<sup>8</sup> are produced by a sea plant called *hai-lü*<sup>9</sup>. When the *yellow dragon*, born from yellow gold a thousand years old, enters a deep place, a yellow spring dashes forth, and if from this spring some particles<sup>10</sup> arise, these become a yellow cloud. In the same way blue springs and blue clouds originate from blue dragons born from blue gold eight hundred years old; red, white and black springs and clouds from red, white and black dragons born from gold of the same colours, a thousand years old.

The *Poh ya*<sup>11</sup> gives the following definition of the principal

1 述異記, written by JEN FANG, 任昉, in the sixth century A.D. (another work of the same name dates from 1701), Ch. 上, p. 6a: 水虺五百年化為蛟、蛟千年化為龍、龍五百年化為角龍、千年化為應龍。

2 Ch. IV, 地形訓.

4 毛犢, "hairy calf".

6 先龍.

8 屈龍.

10 埃, fine dust.

3 羽嘉.

5 介鱗.

7 介潭.

9 海閭.

11 博雅, Sect. 釋魚, Ch. X, p. 6b: 有鱗曰蛟龍、有翼曰應龍、有角曰蚪龍、無角曰螭龍. Although the *Pen-ts'ao*

dragons: "If a dragon has scales, he is called *kiao-lung*; if wings, *ying-lung* (應龍); if a horn, *k'iu-lung* (虬龍); and if he has no horn, he is called *ch'i-lung* (螭龍)". In the Japanese Buddhist dictionary entitled *Bukkyō iroha jiten*<sup>1</sup> we find the same enumeration with the addition of a fifth class, the *p'an-lung* (蟠龍), "coiled dragon", which does not yet ascend to heaven. This dragon is also mentioned in the *Fang yen*<sup>2</sup>, where we read: "Dragons which do not yet ascend to heaven are called *p'an-lung*".

In the same passage of the aforesaid Japanese dictionary another division into five classes is given, namely: crow-dragons, snake-dragons, toad-dragons, horse-dragons and fish-dragons<sup>3</sup>. This enumeration is to be found in a Buddhist work, the *Sū-men ts'ang king*<sup>4</sup>, where we read that from these five classes that of the snake-dragons is the principal one; they are the "right kind of dragon".

According to the *Wen-tszè tsih-lioh*<sup>5</sup> the *ch'i-lung* (螭龍)<sup>6</sup> is red, white and green, and the *k'iu-lung* (虬龍) is blue. The *k'iu* is mentioned several times in the *Pao P'oh-tszē*<sup>7</sup>: "If a pond inhabited by fishes and gavials is drained off, the divine *k'iu* go away"<sup>8</sup>. "As to the flying to the sky of the *k'iu* of the pools,

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*kang-muh*, Ch. 43, 鱗之一, p. 6b, s. v. *kiao-lung*, quotes the text in this form (without saying that it is borrowed from the *Poh ya*), the original text of the *Poh ya* gives different characters for the names of the two last dragons. These characters are not to be found in the dictionaries, being the 205th radical under the 140th, and 多 combined with 宅; but the pronunciation added to them is *k'iu* (巨彪) and *ch'i* (恥支).

1 See above, *Introd.*, p. 22, note 1; Vol. II, p. 56, s. v. 龍.

2 方言, "Local Terms", according to DE GROOT (*Rel. Syst.* Vol. III, p. 1073) "a small vocabulary composed by YANG HUNG, 楊雄, an ethical philosopher and statesman who died in A. D. 18." Ch. XII, p. 7a: 未陞天龍謂之蟠龍.

3 烏龍、蛇龍、蝦蟆龍、馬龍、魚龍; *wu-lung*, *shé-lung*, *hia-ma-lung*, *ma-lung*, and *yü-lung*.

4 須彌 (Sumeru) 藏經, quoted in the *Ts'ien-k'ioh k'ü léi shu*, 潛確居類書, a cyclopaedia compiled in 1632 by CH'EN JEN-SHI, 陳仁錫. Cf. WYLIE, *Notes on Chinese literature* (2nd ed.), p. 187.

5 文字集略, a vocabulary quoted in the *Wakan sansai zue*, Ch. XLV, p. 675.

6 Cf. below, Ch. V (Ornaments).

7 拘朴子, written by KOH HUNG, 葛洪, in the 4th century A. D.

8 外篇, Ch. I, nr 2 (逸民), p. 6b: 漉魚鼈之池則神此遐逝。



this is his union with the clouds" <sup>1</sup>. "The *ts'ui k'iu* ('kingfisher-*k'iu*') has no wings and yet flies upwards to the sky" <sup>2</sup>. "Place the shape (i. e. an image of this dragon) in a tray, and the kingfisher-*k'iu* (shall) descend in a dark vapoury haze" <sup>3</sup>. The last sentence points to sympathetic magic which we shall mention below (this Book, Ch. VI).

The *Shui ying t'u* <sup>4</sup> says that the *yellow dragon* is the head of the four dragons, the essence of divine manifesting power <sup>5</sup>, and that he can become big and small, appear and disappear in a moment; the *blue dragon* is the vital spirit of water. The azure, blue, yellow, black, white and red dragons as good or bad omens and givers of light or rain are mentioned above.

The legend about the *ying-lung*, the winged dragon, which after having killed the rebel Ch'i Yiu (the first to raise rebellion in B. C. 2637) could not return to the Southern peak where he used to live, for which reason afterwards often drought prevailed, will be given below (Ch. VI).

A nine-headed, eighteen-tailed dragon is mentioned in a passage of the *Lang h'uen ki* <sup>6</sup>, referred to by DE GROOT <sup>7</sup>. There a Taoist doctor is said to have recited this spell: "I came from the East and found a pond on the road; in its water lived a venerable dragon with nine heads and eighteen tails. I asked what it fed on; it ate nothing but fever-demons".

Further, we read about the "little stone-dragon", or "little mountain-dragon", also called "spring-dragon" <sup>8</sup>, the Japanese

1 Ibidem, nr 11 (貴賢), p. 28a: 淵虬之天飛者雲霧之偕也。T. S. Sect. 禽蟲, Ch. 130, p. 4a, where this passage is quoted, gives 階 instead of 偕, which would mean: "this is a flight of stairs formed by the clouds and vapours". But in the *Pao P'oh-ts'z* itself we read 偕.

2 外篇, Ch. III, nr 38 (博喻), p. 29a: 翠虬無翅而天飛。

3 外篇, Ch. IV, nr 39 (廣譬), p. 3b: 設象於槃盂而翠虬降於玄霄。

4 瑞應圖, see above p. 64, note 2; quoted in the *T'ien chung ki*, 天中記, Ch. LV.

5 神靈之精。

6 瑯嬛記, "a collection of tales and legends, in three chapters, ascribed to one I SHI-CHEN, 伊世珍, who lived under the Yuen dynasty (*Lang h'uen* is the Land of Bliss)" (DE GROOT, *Rel. Syst.* Vol. IV, p. 105).

7 *Rel. Syst.*, Vol. VI, p. 1053.

8 The *shih-yih*, 蜥蜴, also called *shih-lung-ts'z*, 石龍子, or *shan-lung-ts'z*,

*tokage* or *imori* (lizard), which is born between stones in the mountains and has got the name of "little dragon" because it was (and is) believed to cause hail by its breath and to give rain to those who prayed to it<sup>1</sup>.

The connection between the snake and the dragon is evident from the description of the so-called *t'eng-shé*, 騰蛇, a wingless serpent, "which can cause the clouds to rise, and, riding upon them, can fly a thousand miles. It can change into a dragon. Although there are males and females, they do not copulate. Their cry forbodes pregnancy"<sup>2</sup>. And KOH HUNG<sup>3</sup> states that "tortoises turn into tigers and snakes into dragons". In the *Yiu-yang tsah tsu*<sup>4</sup> we read: "Dragons and snakes are considered by the learned class to be related".

The gavial<sup>5</sup> also belongs to the dragons. The *Pen-ts'ao kang-muh*<sup>6</sup> describes it as follows: "There are numerous gavials in rivers and lakes. They resemble the class of the *ling-li*<sup>7</sup>, and their length is one or two chang. Both their backs and tails are covered with scales. By exhaling they can *make clouds* and *cause rain*. It is a kind of dragon. They live in deep holes and can fly only horizontally, not vertically. Their cries are like the

山龍子, or *ts'üen-lung*, 泉龍. Cf. WELLS WILLIAMS, *Chin.-Eng. Dict.*, pp. 803 and 1095: "The insect (虫) that changes (易), a small eft or chameleon common in Hukwang, also called 草龍 or grass-dragon".

1 *Pen-ts'ao kang-muh*, Sect. 鱗魚, nr 1 (龍), Ch. 43, p. 12a: 此物生山石間、能吐雹、可祈雨、故得龍子之名。

2 *Pen-ts'ao kang-muh*, quoted in the *Wakan sansai zue*, Ch. XLV, p. 682. In Ch. 43, p. 40 of the *Pen-ts'ao kang-muh* the text is a little different: "The *t'eng-shé* changes into a dragon. This divine snake can ride upon the clouds and fly about over a thousand miles. If it is heard, (this means) pregnancy. This is borrowed from the *Pien-kwa lun* (i. e. the *Yin-Yang pien-kwa lun*, mentioned above, p. 67). Further, the *Pao P'oh-ts'ë* says: 'The *t'eng-shé* do not copulate'."

3 *Pao P'oh-ts'ë*, 內篇, Ch. I (金丹).

4 酉陽雜俎, written in the ninth century by TWAN CH'ING-SHIH, 段成式, quoted T. S., Ch. 130. Sect. 禽蟲、龍部雜錄, p. 4b: 龍與蛇師爲親家。

5 鼉, cf. WELLS WILLIAMS, l.c., p. 912, s.v.: "A large triton, gavial, or water lizard, found to the South of China, ten feet long, of whose hard skin drumheads are made; its gruff voice is heard at night and indicates rain". About gavials acting as demons, cf. DE GROOT, *Rel. Syst. of China*, Vol. V, pp. 625 sq.

6 Ch. 43, p. 8a; cf. *Wakan sansai zue*, Ch. XLV, p. 675.

7 鮫鯉, pangolins.

sound of a drum, and when they cry at night, this is called 'the gavial-drum'. When the countryfolk hear it, they predict rain".

About the *shen* (蜃), a huge clam, the same work<sup>1</sup> says the following: "It is a kind of *kiao* (蛟). Its shape also resembles that of a snake, but it is larger. It has a horn like a dragon, a red mane, and the scales under its loins are all lying in a reversed direction. It eats young swallows. When exhaling its breath assumes the form of towers and castles, which are seen when it is about to rain, and are called 'clam-towers'<sup>2</sup>, or 'sea-markets'<sup>3</sup>. Of its fat, mixed with wax, candles are made, which one may smell at a distance of about a hundred steps. Also in the flames of these candles the shapes of towers and steeples are to be seen. LUH TIEN [the author of the *P'i ya*, who lived during the reign of the Emperor Hwui Tsung (1101—1126)] says: 'If a *kiao* copulates with a tortoise, they produce a tortoise, and when with a pheasant, a clam (*shen*) is produced'".

### § 7. *Kiao lung* (蛟龍).

The *Shan hai king*<sup>4</sup> describes the *kiao* as follows: "(Out of the Tao Kwo mountains) water comes forth in waves and flows to the South, where it flows into the sea. In this water there are 'tiger-*kiao*'. Their shapes consist of the body of a fish and the tail of a snake. Their voices are like those of mandarin ducks. Those who eat them, have no boils, and they (i. e. their flesh) may be used to cure piles". In three other passages<sup>5</sup> of the same ancient work many *kiao* are said to live in special mountain rivulets.

According to the *Yang yü king*, "Classic on the rearing of fishes"<sup>6</sup>, "if there are fully 360 fishes, the *kiao lung* is made their chief, and leading the fishes flies away".

1 Ch. 43, p. 7a. Cf. *Wakan sansai zue*, Ch. XLV, p. 675.

2 *Shen leu*, 蜃樓, i. e. mirages.

3 海市.

4) Sect. 南山經, Ch. I, p. 11a: (禱過之山) 浪水出焉、而南流注于海。其中有虎蛟。其狀魚身而蛇尾。其音如鴛鴦。食者不腫、可以已痔。

5) Sect. 中山經, Ch. XV, quoted T. S., Sect. 禽蟲, Ch. 132, 蛟部彙考, p. 2a.

6 養魚經, Sect. 蛟, quoted T. S. 1.1.: 魚滿三百六十、則蛟龍爲之長而將魚飛去。

From the ancient Taoist treatise designated by the name of *Wen tszŕ*<sup>1</sup> we learn the following. "As to him who accumulates the virtue of the Tao, phoenixes fly in his court-yard, *k'i-lin* roam about in his suburbs, and *kiao-lung* house in his pond". Further, we read there: "On the highest tops of the mountains clouds and rain arise, and in the deepest depths of the water *kiao-lung* are born"<sup>2</sup>.

*Kwan tszŕ*<sup>3</sup> says: "The *kiao-lung* is the god of the water animals. If he rides on the water, his soul is in full vigour, but when he loses water (if he is deprived of it), his soul declines. Therefore I (or they) say: 'If a *kiao-lung* gets water, his soul can be in full vigour'". The same philosopher states that "when people drain marshes and catch fish, the *kiao-lung* do not dwell in those pools"<sup>4</sup>.

Also *Hwai nan tszŕ*<sup>5</sup> mentions the *kiao-lung* with the following words: "The *kiao-lung* lie hidden and sleep in pools, and yet their eggs break up (i.e. the young ones come out of them) on the hills". The commentator remarks: "The *kiao-lung* lay their eggs on hills and hide in pools. Their eggs get life spontaneously"<sup>6</sup>.

K'ŪN YÜEN<sup>7</sup>, the famous nobleman and poet of Ts'u, who was banished by king Hwai towards the end of the fourth century B. C. and about 299 B. C. composed his celebrated poem entitled *Li Sao*<sup>8</sup>, in the ninth section of this poem describes his journey to the mysterious K'wan-lun mountains in the West, in a car

<sup>1</sup> 文子、道德篇：積道德者鳳凰翔其庭、騏驎游其郊、蛟龍宿其沼。

<sup>2</sup> 上德篇：山致其高而雲雨起焉。水致其深而蛟龍生焉。

<sup>3</sup> 管子、形勢篇：蛟龍水蟲之神者也。乘于水則神立、失于水則神廢。故曰、蛟龍得水而神可立也。

<sup>4</sup> 家設困誓篇：竭澤而漁、則蛟龍不處其淵。

<sup>5</sup> Sect. 泰族訓, Ch. XX, p. 3a: 蛟龍伏寢于淵而卵割于陵。

<sup>6</sup> 蛟龍乳於陵而伏於淵、其卵自孕。

<sup>7</sup> 屈原, who drowned himself in the Poh-lo river in Hu-nan province, and whose death is commemorated every year on the fifth day of the fifth month (the Festival of the Dragon Boats, cf. above, p. 68, note 4, and below, this Chapter, § 10).

<sup>8</sup> 離騷, "Dissipation of Sorrows"; *Ch'u tszŕ*, 楚辭, Ch. I. Cf. LEGGE, *The Li Sao poem and its author*, Journal of the Royal Asiatic Society, January, July and October 1895.

in the form of a phoenix, drawn by a team of four *k'iu* (虬)<sup>1</sup>. In the thirteenth section, when proceeding along the Red river, he says: "I motioned with my hand to the *kiao-lung* to bridge over the ford".<sup>2</sup> At that time his car was drawn by "flying dragons".<sup>3</sup>

The *Ta tai li ki*<sup>4</sup> instructs us that the *kiao-lung* is considered to be the head of the 360 scaly animals, and that "if water accumulates and becomes a river, the *kiao-lung* is born".<sup>5</sup>

The *Poh wuh chi*<sup>6</sup> says: "If a man has eaten swallows [comp. this chapter, § 3, p. 68], he must not enter the water; (for if he does so), he will be swallowed by a *kiao-lung*".

In the above texts, except in those of the *Shan hai king*, the words *kiao* and *lung* are combined to one term. The *Shan hai king*, however, speaks of the *kiao* only, and so do a large number of other works, which distinguish the *kiao* from the *lung*. Neither in the *Shan hai king*, nor in the *Li ki*<sup>7</sup>, which says: "(In the last month of summer) the inspector of fishing is ordered to kill the *kiao*", these water animals are mentioned as divine creatures. The commentator of the former work, KWON P'OH<sup>8</sup>, however, states the following: "The *kiao* resembles a snake. It has four legs, and is akin to the *lung*".<sup>9</sup> As we have seen above<sup>10</sup>, the *Shuh i ki* remarks that a water snake (*shui-yuen*), when five hundred years old, changes into a *kiao*, and a *kiao* after a thousand years becomes a *lung*.

1 駟玉虬以乘鸞兮。LEGGE, l.l., pp. 844, 855, stanza 47.

2 摩蛟龍以梁津兮、LEGGE, l.l., pp. 846, 863, stanza 89.

3 爲余駕飛龍兮。LEGGE, ibidem, stanza 86.

4 大戴禮記 (1st cent. B.C.), Ch. XIII, nr 81, 易本命, p 7b: 有鱗之蟲三百六十而蛟龍爲之長。

5 Ch. VII, nr 64, 勸學, p. 7a: 積水成川、蛟龍生焉。

6 博物志, a little work written by CHANG HWA, 張華, a Minister of State, who lived in the fourth century (cf. above, p. 71, note 3): 人食燕肉不可入水、爲蛟龍所吞。

7 Sect. 月令, Book IV, Ch. IV, nr 6: (季夏之月) 命漁師伐蛟。COUVREUR, *Li ki*, Vol. I, p. 367.

8 郭璞 (A. D. 276—324), the famous Taoistic author and poet, who edited the *Rh ya* and the *Shan hai king*.

9 蛟似蛇、四足龍屬。

10 This Chapter, § 6, p. 72.

The *Shih i ki*<sup>1</sup> (4th century) tells us that the Emperor Chao of the Han dynasty (B. C. 86—74), when angling in the Wei river, “caught a white *kiao*, three chang long, which resembled a big snake, but had no scaly armour. The Emperor said: ‘This is not a lucky omen’, and ordered the Ta kwan to make a condiment of it. Its flesh was purple, its bones were blue, and its taste was very savoury and pleasant”.

The ancient Chinese apparently considered the *kiao* — some four-legged water animal — to be a common, dangerous creature, but afterwards it was believed to be akin to the dragon and called a dragon itself. Thus it became the principal god of rivers and brooks.

According to the *Shuh i ki*<sup>2</sup> “old tiger-fishes become *kiao*”, and the author of the *Yiu-yang tsah-tsu*<sup>3</sup> instructs us that “when fishes weigh two thousand kin (catty) they become *kiao*”. Another work, however, the *Yuh hu tsing hwa*<sup>4</sup>, states that eggs left by snakes or pheasants, when having been a thousand years in the ground, become *kiao*.

The *P'i ya*<sup>5</sup> describes this animal as follows: “The *kiao* belongs to the same kind as the *lung*. Its shape resembles that of a snake and yet it has four legs and a thin neck. Around its neck it has a white necklace. The big *kiao* are several spans thick. They are born from eggs. Their eyebrows are united (交), reason why they are called *kiao* (蛟)”.

The *Mih k'oh hwui si*<sup>6</sup> says: “The *kiao*'s shape is like that of a snake, and its head is like that of a tiger. Its length reaches several chang. Many of them live in rivulets and pools and under rock caves. Their voices are like the bellowing of a cow. When people walk on the shore or in the valleys of brooks, they are

1 拾遺記, Ch. VI, p. 3b.

2 述異記 (sixth century), Ch. 上, p. 19b: 虎魚老者爲蛟。

3 Quoted T. S. Sect. 禽蟲, Ch. 132, 蛟部雜錄, p. 1b: 魚二千觔爲蛟。

4 玉壺清話, quoted ibidem, p. 2a.

5 S. v. 蛟, Ch. I, p. 9a: 蛟龍屬也。其狀似蛇而四足細頸。頸有白嬰。大有數圍。卵生。眉交故謂之蛟。

6 黑客揮犀, according to DE GROOT (*Rel. Syst.* Vol. V, p. 864, note 2) “a work in ten chapters by P'ENG SHING, 彭乘, of the eleventh century”, quoted in the T. S., Sect. 禽蟲, Ch. 132, 蛟部雜錄, p. 1b.

troubled by the *kiao*. When they see a man, they first surround him with stinking saliva, and after having made him tumble into the water they suck his blood under his armpits. When he has no blood left, they stop sucking".

In the *Pen-ts'ao kang-muh*<sup>1</sup> Li SHI-CHEN quotes the following passage from the *P'ei yuen kwang cheu ki*<sup>2</sup>: "The *kiao* is over a chang long. It resembles a snake but has four feet and its shape is broader, resembling the beam of a railing. It has a small head and a thin neck. At its neck it has white tassels (a white necklace<sup>3</sup>). The upper part of its breast is reddish brown, the upper part of its back is spotted with blue, the sides of its ribs (flanks) are like brocade. Its tail has a fleshy ring. Big *kiao* are several span thick, and their eggs are also larger (than those of other *kiao*). They can lead fishes and fly. If people catch turtles, the *kiao* can escape".

As messengers from the River Lord (河伯), the god of the Yellow River, the *kiao* are mentioned in a story to be found in the *Poh wuh chi* (3rd century)<sup>4</sup>. This god wished to deprive an official, who crossed the river with a jade badge of office, of this precious object, and sent two *kiao* to seize the vessel. But both were killed by the audacious man, who after having thrice crossed the river threw the badge into the water as a present to the River Lord, who danced with joy and took it home.

Transformations of *kiao* into human shapes are the subjects of several tales. The *Wu ki*<sup>5</sup> tells the following: "Under the Emperor Ta Ti of the Wu dynasty (A. D. 228—251), in the seventh month of the third year of the Ch'ih-wu era (A. D. 240), there was a certain Wang Shuh who gathered medicinal herbs on T'ien Tai mountain. At the hottest time of the day he took a rest under a bridge, when suddenly he saw a little blue boy, over a foot long, in the brook. The boy held a blue rush in his hand and rode on a red carp. The fish straightly entered a cloud and disappeared little by little. After a good while Shuh climbed upon a high mountain top and looked to all four sides. He saw wind and clouds arising above the sea, and in a moment a thunderstorm broke forth. Suddenly it was about to reach Shuh, who terrified hid himself in a hollow tree. When the sky cleared up, he again saw the red carp on which the boy rode and the

<sup>1</sup> Ch. 43, 鱗之一, p. 7a.

<sup>2</sup> 裴淵廣州記.

<sup>3</sup> 嬰, probably the same as 嬰 or 纓.

<sup>4</sup> Ch. VII, p. 3a.

<sup>5</sup> 吳記, quoted in the T. S., Sect. 禽蟲, Ch. 132, 蛟部外編, p. 2a.

little boy returning and entering the brook. It was a black *kiao*!"

In the *Sheu shen heu ki*<sup>1</sup> we read about a *kiao*, who in the shape of a man, about twenty years old, came to a farmer's cottage. He rode on a white horse, under a state umbrella, and was escorted by four followers, all dressed in yellow robes. "They came from the East and arriving at the gate they called: 'Child of Yin (the little son of the farmer, thirteen years old, who was alone at home), we come to sit down for a little while and rest'. Thus they entered the house and sat down on a couch in the lower part of the court-yard. One of them grasped the umbrella and turned it upside down. Yin's child looked at their clothes and saw that they were entirely without a seam. The horse was spotted with five colours and looked as if it had a scaly armour and no hair. In a moment a rainy vapour came, whereupon the man mounted the horse and rode away. Turning and looking back he said to the child: 'Tomorrow I must come again'. Yin's child looked where they went and saw them treading the air, turning westwards and gradually ascending. In a moment cloudy vapours assembled from all sides and the daylight was darkened by them. The next day a heavy rain came violently down: the water gushed over mountains and valleys, hills and ravines were overflowed. When it was about to overflow the cottage of Yin's child he suddenly saw a big *kiao*, over three chang long, which with its windings protectingly covered the cottage".

The revenge of a *kiao*, transformed into a girl, is told in the *I yuen*<sup>2</sup>. A man who had hit a *kiao* with an arrow met a crying girl with the same arrow in her hand. When he asked her what this meant, she said that she came to return to him the burning pain it had caused her, after which she gave him the arrow and disappeared. Before he reached his house he got a hot fever and died on the road.

The passages mentioned above clearly show that the *kiao*, just as the *lung*, were believed to assume human shapes and to cause rain and thunderstorm. This is not astonishing, for we have seen that the *kiao* were called *lung* themselves.

1 搜神後記, written by TS'AO TS'EN. 陶潛, in the fifth century. Ch. X, p. 1. The *Sheu shen ki*, 搜神記, was written by Yü PAO, 于寶, (or KAN PAO, 干寶) in the first decades of the fourth century.

2 異苑, written by LIU KING-SHUI, 劉敬叔, in the first half of the fifth century; quoted T. S., I.I., Ch. 132, 外編, p. 2b.



## § 8. Bearing and taming dragons.

In Chapter II (pp. 50 sqq.) we have referred to the *Historical Records* with regard to the Emperor K'ung Kiah of the Hia dynasty, in whose service Liu Léi tamed two dragons, sent down by Heaven. This Liu Léi had learned the art from the Dragon-rearer family, and he himself obtained the family name of *Yü lung*, "Dragon-ruler".

The *Tso chw'en*<sup>1</sup> gives the same legend in the following passage: "In autumn (of the 29th year of Chao kung, i. e. Chao, duke of Lu, who reigned B. C. 541—509) a dragon appeared in the suburbs of Kiang. Wéi Hien tszë asked Ts'ai Mih saying: 'I have heard that none of the animals is the dragon's equal in knowledge, and that for this reason the dragon cannot be caught alive. Can we believe that it is right to ascribe this (his not being caught alive) to his knowledge?' Mih replied: 'Men really do not know; it is not that the dragon is really knowing. The ancients kept dragons; therefore the State had a Dragon-rearer family (*Hwan-lung shi*<sup>2</sup>) and a Dragon-ruler family (*Yü-lung shi*<sup>3</sup>)'. Hien tszë said: 'I too have heard about those two families, but I do not know their origin; what is it said to be?' The answer was: 'In olden times there was Shuh Ngan of Liu, who had a distant descendant called Tung Fu, very fond of dragons and able to find out their tastes and likings, so as to supply them with drink and meat. Many dragons sought refuge with him and he reared the dragons according to their nature in order to serve the Emperor Shun, who gave him the surname of Tung, and the family name of *Hwan-lung* (Dragon-rearer). He was [also] invested with [the principality of] Tsung-chw'en, and the family of Tsung I is of his posterity. Thus in the time of the Emperor Shun, and for generations after, dragons were reared. We come [then] to K'ung Kiah of the Hia dynasty, who was so obedient and acceptable to the Emperor of Heaven, that the latter gave him riding dragons, two, a male and a female, from the Hwang-ho, and two from the Han river. K'ung Kiah could not feed them, and had not yet found [members of the] Hwan lung family. T'ao T'ang (Yao)'s family having declined, one of his descendants was Liu Léi, who learned the art of rearing dragons from the 'Dragon-rearer' family. With this he undertook to serve K'ung

<sup>1</sup> LEGGE, *Chinese Classics*, Vol. V, pp. 729 sqq.: Book X, year XXIX, par. 4.

<sup>2</sup> 豢龍氏.

<sup>3</sup> 御龍氏.

Kiah and could give the dragons drink and food. The Emperor praised him and gave him the family name of Dragon-ruler (Yü-lung)".

§ 9. Dragons ridden by *sien*, or drawing the cars  
of gods and holy men.

The "Traditions on the Files of Immortals", *Lieh sien chw'en*<sup>1</sup>, repeatedly mention *sien* who rode away on dragons through the air. We often read also of flying dragons or *ying-lung* drawing the cars of gods or holy men. As we shall see below (Ch. VII), Hwang Ti rode on a dragon, and Yü's carriage was drawn by two of these divine animals. In the *Li Sao*, quoted above<sup>2</sup>, K'üh Yuen's car was drawn by four *k'iu* or by flying dragons. The Emperor Wu of the Han dynasty (B. C. 140-86) once ascended the Yen ling tower and after the second night watch saw Si wang mu, the "Royal Mother of the West", arriving in a carriage of purple clouds, drawn by nine-coloured, spotted dragons<sup>3</sup>. These ideas are, of course, closely connected with those about dragon-horses, winged and scaly horses of extraordinary size, treated above in Ch. II, § 3, pp. 56 sqq.

§ 10. Dragon-boats.

Dragon-boats are mentioned in the *Hwai nan tszë*<sup>4</sup>, where these ships are called "*dragon-boats (and) yih-heads*" (龍舟鸕首). This is explained as follows by the commentator: "Dragon-boats are big ships adorned with carved dragon-ornaments (文); the *yih* is a big bird, the painted shape of which is attached to the prows of ships". WELLS WILLIAMS<sup>5</sup> describes the *yih* as "a kind of seabird that flies high, whose figure is gaily painted on the sterns of junks, to denote their swift sailing; the descriptions are contradictory, but its picture rudely resembles a heron". On these boats, which were used by the Emperors for pleasure

1 列仙傳, written in the first century before our era by the famous philosopher LIU HANG, 劉向; quoted T. S., Sect. 禽蟲, Ch. 131, 外編, pp. 1a, 2b. Cf. the *Shen sien ch'wen*, "Traditions on the divine *sien*", quoted ibidem, p. 3a.

2 This chapter, § 7, p. 77, note 8.

3 *Han Wu-ti nei ch'wen* (attributed to PAN KU, but probably written in the 3rd century), quoted ibidem, p. 3a: 王母至乘紫雲之輦駕九色斑龍.

4 About 140 B. C.; Ch. VIII (本經).

5 *Chin. Engl. Dict.*, p. 1092, s. v. *yih*.

trips, on which occasions music was made on board, the bird was painted, not to denote their swift sailing, but to suppress the water-gods, if we may believe the commentary to a passage of the *Wen süen*<sup>1</sup>. It seems that the ships represented dragons with yih-heads, and that the "dragon-ornaments" were the dragon's scales, carved on the sides of the vessels.

The Japanese courtiers of the eleventh century, however, who wanted to imitate all the customs prevailing at the Chinese court, did not understand the words of the *Hwai nan tszē* and had two kinds of ships made which they called in one term: "*Dragon-heads (and) Yih-heads*", 龍頭鷁首, "*Ryōtō-gekisu*". The combination of these two words reminds us of the term "*shishi-komainu*", used at the Japanese Court in the same age to denote the images of the lion and the unicorn, not separately but as one name for both together<sup>2</sup>. Therefore I would be inclined to think that the term *Ryōtō-gekisu* originally denoted one kind of ships, adorned with a dragon-head in front and a yih-head behind, if a passage of the *Jikkishō*<sup>3</sup> did not state that on the occasion of a pleasure trip in the Emperor Shirakawa's time (1072—1086), "Koresue played the flute on board of the 'dragon-head', but there was no flute playing on board of the 'yih-head'". As to MURASAKI SHIKIBU's *Diary*<sup>4</sup>, where we read that the new ships were very beautiful, and the *Hamamatsu Chūnagon Monogatari*<sup>5</sup>, these works of the beginning and the middle of the eleventh century, as well as the *Eigwa monogatari*<sup>6</sup> (about 1100), which states that the Emperor made a pleasure trip with "*ryōtō-gekisu*", seem to speak of one kind of ships. The *Kagakushū*<sup>7</sup>, however, which dates

1 文選, Sect. 西都賦. compiled in the first half of the sixth century of our era by SIAO T'UNG, 蕭統; quoted in the *Kokushi daijiten*, 國史大辭典, p. 2338, s. v. 龍頭鷁首船, *Ryūzu* (mistake instead of *ryōtō*) *gekisu no fune*.

2 Cf. my treatise on "The Dog and the Cat in Japanese Superstition", Transactions of the Asiatic Society of Japan, Vol. XXXVII, Part I. pp. 54—62.

3 十訓抄, written shortly after 1252; Ch. X, K. T. K. Vol. XV, p. 823.

4 Written from 1008 to 1010; *Gunsho ruijū*, nr 321, Vol. XI, p. 591.

5 濱松中納言物語, written by SUGAWARA KŌHYŌ (菅原孝標's daughter (born in 1008), consort of FUJIWARA NO TOSHIMITSU (俊通, who died in 1058); Ch. I.

6 榮華物語, Ch. XX (御賀), K. T. K. Vol. XV, p. 1344; Ch. VIII, p. 1078.

7 下學集. written in 1444 by the Buddhist priest SHAKU NO HATTOTSU, 釋破衲; Ch. 器財.

from 1444, says: "‘Dragon-head’ and ‘Yih-head’ are two different names of ships", which agrees with the words of the *Jikkishō* <sup>1</sup>.

These Chinese ships are different from the "dragon-boats" used in China on the fifth day of the fifth month at the water festival. The latter are real boats used in regatta's, or fancy dragon-boats, carried through the streets and burned at the sea-shore as substitutes which take away all evil influences. No doubt DE GROOT's <sup>2</sup> explanation of this festival, as being based on sympathetic magic, is right. As we shall see below <sup>3</sup>, the Chinese used to make clay dragons to cause rain. In the same way their dragon-boat-races are certainly intended to represent fighting dragons, in order to cause a real dragon fight, which is always accompanied by heavy rains. The dragon-boats carried through the streets may also serve to cause rain, although they are at the same time considered to be substitutes.

As to the enormous dragon, made of linen, bamboo and paper, and carried in procession through the streets on the 15th of the first month, a red ball being carried in front of him, this was formerly explained by DE GROOT <sup>4</sup> as an imitation of the Azure Dragon, the head of which (a star) in remotest ages in the beginning of spring rose and set at the same time as the sun (the fiery ball), as if it persecuted this celestial globe and finally succeeded in swallowing it <sup>5</sup>. As to his later explanation concerning the thunder, belched out by the dragon, we may refer to this Book, Ch. IV (Ornaments), § 4.

#### § 11. "Dragon-tail-road" and other words connected with the dragon.

The "Dragon-tail-road", 龍尾道, *Lung-wēi-tao*, was the road ascending straight southward to the *Shé yuen tien*, 舍元殿, a building belonging to the Chinese Emperor's palace. Along this road the visitors came to be received in audience (北面) by His Majesty, who always faced the South (南面). In imitation the road before the Taikyokuden, a building belonging to the

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1 Cf. the *Nambakō*, 難波江, written by OKAMOTO YASUTAKA, 岡本保孝, who lived 1798–1878; Ch. II, 下, *Hyakka setsurin*, Vol. 續下, p. 636.

2 *Fêtes annuelles à Emoui*, Vol. I, pp. 372 sqq.

3 This Book, Ch. VI (causing rain).

4 *Fêtes annuelles*, Vol. I, p. 369.

5 Cf. SCHLEGEL, *Uranographie Chinoise*, pp. 55 sqq.

Japanese Palace, was also called *Ryūbidō*, "Dragon-tail-road" <sup>1</sup>.

Other words borrowed from China are the following: *Ryūteki*, 龍笛, "dragon-flute"; *ryūbin*, 龍鬚, "dragon's whiskers", a mat woven from rush <sup>2</sup>; according to the *Pao P'oh-tszē* (Sect. 登涉, Ch. IV, nr 17) it is the name of a kind of grass produced by the whiskers of the dragon ridden by Hwang Ti. The officials who could not ascend the dragon got hold of its whiskers, but by their weight pulled them out. Where the whiskers fell down, the "Dragon's whiskers herb" shot up (cf. below, Book I, Ch. VI, § 1); *ryūtan*, 龍膽, pronounced *rindō*, "Dragon's liver", a species of gentian; three of these flowers, together with five *sasa* (筴, a kind of small bamboo), formed the badge of the Minamoto Family (*sasa-rindō*). <sup>3</sup>

## § 12. Dragon-gate.

The *Sin shi San Ts'in ki* <sup>4</sup> says: "*Lung men* (龍門, "Dragon-gate") is another name for *Ho tsin* (河津, "Ford of the Hwang Ho"). Several thousands of big fishes assemble under the Dragon-gate without being able to ascend it (i. e. to swim against the current). Those which succeed in ascending it become dragons; those which fail remain fishes".

A fish changing into a dragon is represented on the altar table of the Yuh-Fuh-tien in the Fah-yü temple on P'u t'ō shan (BOERSCHMANN, *Die Baukunst und religiöse Kultur der Chinesen*, Vol. I, p. 65), and dragons trying to grasp the mysterious fiery "pearl", which is hanging in the Dragon-gate, are seen in the same temple (l.l., pp. 46, 87, cf. below, Book I, Ch. IV, § 4).

As we shall see below (Book II, Ch. XI, § 2, B), there are in Japan several Dragon-gate waterfalls, and also, in the province of Kii, a Dragon-gate mountain. The latter reminds us of the *Lung-men* mountain between the rivers I and Lo, not far from the confluence of these rivers. <sup>5</sup>

<sup>1</sup> *Ryūan zuihitsu*, 柳菴隨筆, written in 1819 by KURIHARA SHINJŪ (NOBUMITSU), 栗原信充; Ch. IX; *Hyakka setsurin*, Vol. 續下二, p. 488.

<sup>2</sup> 藁, *lin*; *Kokushi daijiten*, p. 2338, s. v. *ryūbin*.

<sup>3</sup> *Ryūan zuihitsu*, l.l., pp. 485 sq.

<sup>4</sup> 辛氏三秦記, written by a certain SŪN, 辛; quoted T. S., Sect. 禽蟲, Ch. 128, 龍部紀事一, p. 13a: 河津一名龍門。大魚集龍門下數千、不得上。上者爲龍、不上者魚。

<sup>5</sup> Cf. CHAVANNES, *Shi ki*, 三皇本紀, Vol. I, p. 18, note 3.

## § 13. Dragon's dens.

We read in the *Sheu shen heu ki*<sup>1</sup>: "On mount K'iu in Wu-ch'ang (in Hu-kwang province) there was a dragon's den. Whenever the inhabitants saw a divine *k'iu* (虬) fly out of and into the den, the year was dry, but when they prayed to this dragon it rained".

Another dragon's den is mentioned in the *Cheh-kiang tung-chi*, "General Memoirs concerning Cheh-kiang",<sup>2</sup> where we read: "On mount Pien in Hu-chou there is a Yellow Dragon's Cavern. At the top there is a spring which dashes forth from the cave, called the 'Golden Well spring'; the cave is also called the 'Golden Well cave'. The cavern is so deep that one cannot see its end. At the time of the Liang dynasty a yellow dragon appeared in it. For this reason King Yueh of Wu erected a shrine in order to sacrifice to the dragon". Another dragon's den, mentioned in the *Kwah i chi*, will be treated below in connection with the Indian Nāga-kings (Ch. IX).

## § 14. Dragon herds.

According to the *Shih cheu ki*<sup>3</sup> herds of dragons assemble at Fang chang island in the centre of the Eastern sea. The *Luh i ki*<sup>4</sup> relates about a so-called "Blue smoke temple" situated on an island. During several days a cloud of smoke hung above the sanctuary. Suddenly one morning the waves leapt up violently, a herd of dragons appeared at the surface and entered the Han river. The big ones were several chang long, the small ones over a chang. Some were yellow, others black, red, white or blue, and

1 武昌虬山有龍穴。居人每見神虬飛翔出入歲旱。禱之即雨。

2 浙江通志 (cf. WYLIE, I.I., p. 45: 16th century, revised 1684 and 1736), quoted T. S., I.I. Ch. 129, 紀事二, p. 13b: 湖州卞山有黃龍洞。頂有洞出泉、名金井泉、亦名金井洞。竇穴深邃莫窺其際。梁時黃龍見於洞。吳越王因立宮以祀。

3 十洲記, written in the Han dynasty; p. 9a.

4 錄異記, "Writings on Recorded Wonders", written by TU KWANG-T'ING, a Taoist priest who lived in the latter part of the ninth century (cf. DE GROOT, *Rel. Syst.*, Vol. V, p. 630, note 2), quoted T. S. I.I., Ch. 129, 紀事二, p. 14a.

they resembled cows, horses, donkeys or sheep. Forming a row of fifty they followed one another into the mouth of the Han river; then they returned to the temple. So they went to and back several miles, sometimes hidden sometimes visible. This lasted for three days and then stopped.

### § 15. Dragon's pearls.

According to *Chwang tszè*<sup>1</sup> a "pearl of a thousand pieces of gold (*ts'ien kin*)" is certainly to be found in a pool of nine layers (i. e. very deep) under the throat of a *li-lung* or "horse-dragon". The *Shuh i ki*<sup>2</sup> (sixth century) states that so-called dragon-pearls are spit out by dragons, like snake-pearls by snakes. In the *Lung ch'ing luh*<sup>3</sup> we read about a dragon which in the shape of a little child was playing with three pearls before the entrance of his den. When a man approached he fled into the cavern and, reassuming his dragon form, put the pearls in his left ear. The man cut off the ear, in order to take possession of the pearls, but they vanished together with the dragon himself.

Another legend<sup>4</sup> tells us about a man who was very fond of wine and from a female *sien* in the mountains obtained a pearl which she said to be kept by the dragons in their mouths in order to replace wine.

DE GROOT<sup>5</sup> mentions "Thunder-pearls" (雷珠, *lei-chu*), "which dragons have dropped from their mouths, and which may thoroughly illuminate a whole house during the night". "Perhaps", says DE GROOT, "these objects may be the relics of an age of stone".

### § 16. Dragon's eggs.

Dragon's eggs are beautiful stones picked up in the mountains or at the river side, and preserved till they split amidst thunder,

1 列禦寇篇：夫千金之珠必在九重之淵而驪龍領下。

2 Ch. 上, p. 3b: 凡珠有龍珠、龍所吐者、蛇珠蛇所吐者。

3 龍城錄, written in the T'ang dynasty by LIU TSUNG-YUEN, 柳宗元, Ch. II.

4 *Lang huen ki*, 瑯嬛記 (see above p. 74, note 6), Ch. 中.

5 *Rel. Syst. of China*, Vol. V, p. 867.

rain and darkness and the young dragon ascends to the sky. Much water comes out of the stones beforehand, and the dragon appears in the form of a very small snake, or water-lizard, which grows larger and larger in a few moments.<sup>1</sup> An old woman, who had found five such eggs in the grass, took the little snakes to the river and let them go, whereupon the dragons gave her the faculty of foretelling the future. This "Dragon-mother", as the people called her, because, when she was washing clothes in the river, fishes (the subjects of the dragons) used to dance before her, became so famous on account of her true prophecies, that even the Emperor wished to consult her. She died, however, on her way to the capital, and was buried on the eastern bank of the river; but the dragons made a violent storm arise and transferred the grave to the opposite side of the stream.<sup>2</sup>

The same story is told in the *Nan yueh chi*<sup>3</sup>, but there the dragons are said to have several times drawn back the ship by which the old woman against her will was transported to the capital. At last the plan was given up for fear of the dragons. According to the *Kwah i chi*<sup>4</sup> there is always much wind and rain near the Dragon-mother's grave; then people say: "The dragons wash the grave".

In the *Shan-si tung-chi*<sup>5</sup> we read about a dragon-woman who jumped out of a big egg, found at the side of a pool. She gave wealth to the house where she lived, but at last she ran away and in the form of a snake disappeared into the crack of a rock in the mountains.

The author of the *Mung ki pih fan*<sup>6</sup> says that he often saw a dragon's egg, preserved in a case in the Kin shan monastery in Jun cheu (an old name for Chin-kiang-fu in Kiang-su). It resembled a hen's egg, but it was much larger. Its weight was

1 *T'ai-p'ing kwang ki*, Ch. 424; *Lang huen ki*, Ch. 下; *Kwèi-sin tsah-shih suh-tsih*, 癸辛雜識續集, written by CHEU MIH, 周密, who lived in the second half of the thirteenth and in the beginning of the fourteenth century: Ch. 下, p. 23.

2 *T'ai-p'ing kwang ki*, ibidem.

3 南越志, quoted T. S., I.L., Ch. 128, 紀事一, p. 5a.

4 T. S., Ch. 130, p. 7a.

5 山西通志, quoted T. S., Ch. 131, 外編, p. 17a.

6 夢溪筆談, written about the middle of the eleventh century by CH'EN KWOH, 沈括 (cf. BRETSCHNEIDER, *Botanicon Sinicum*, Journal of the North-China branch of the Royal Asiatic Society, 1881, New series, Nr XVI, Part I, pp. 137, 173, nr 510).



very small, and it gave a hollow sound. This egg had been found in the T'ien shing era (1023—1032) in the midst of the Great River, and by Imperial order had been presented to the monastery. That very year, however, a great flood washed away a large number of houses near by, and the people ascribed this to the dragon's egg.

According to a work of the sixteenth century<sup>1</sup> of our era the dragon's eggs are found in times of heavy rains. Further, we read there that in 1469 a fisherman picked up a big egg, as large as a human head, five-coloured, the lower end pointed and the upper round. If one shook it, there was a sound as of water inside the egg, which was very heavy and luke-warm. The people worshipped it, looking upon it as a supernatural thing. A diviner declared it to be a dragon's egg.

§ 17. Dragon's bones, skins, teeth, horns, brains, livers, placentae and foetus, used as medicines.

Among the nine ingredients of spectre-killing pills, mentioned by DE GROOT<sup>2</sup>, we find "Dragon's bones", "certain fossil bones, to be found in the shops of leading apothecaries". There is, indeed, an extensive medical literature on the curative power of these bones, which are probably remains of prehistoric animals.

The *Pen-ts'ao kang-muh*<sup>3</sup> is, as in all medical matters, the best source of our knowledge about these bones and the use made of them by the Chinese physicians. According to some of the authors, referred to by LI SHI-CHEN, the learned author of this medical standard work, dragon's bones are cast-off skins of living dragons, for these animals are said to cast off not only their skins but also their bones; according to others they are the remains of dead dragons. LI SHI-CHEN, on comparing all the different views and tales, arrives at the conclusion that the dragon, although a divine being, certainly dies like other animals, and that the *Pen king*<sup>4</sup>, one of his principal sources, is right in declaring the dragon's bones to belong to dead dragons.

1 *Suh wen hien t'ung k'ao*, 續文獻通考, written by WANG K'U, 王圻, who obtained official rank in 1561; Ch. 224.

2 *Rel. Syst.*, Vol. VI, p. 1087.

3 Sect. 鱗魚, Ch. 43, p. 1 sqq.

4 本經. Under this abbreviated title the *Shen Nung Pen ts'ao king*, "Classical work on Medicines of (the Emperor) Shen Nung", the oldest medical work, is quoted in the *Pen-ts'ao kang-muh*. The work itself is lost. Cf. BRETSCHNEIDER, *Botanicon Sinicum*, I.I, pp. 27 sqq.

As to the places where they are found, the *Ming i pieh luh*<sup>1</sup> says: "They come from (litt. are produced in) the valleys of Tsin land (Shansi province) and from spots where dead dragons are lying in caverns on the steep water banks in T'ai Shan. They are gathered at indefinite times"<sup>2</sup>. "Nowadays", says the same author, "many bones are exported from the centre of Liang, Yih and Pa (Sz'-ch'wen province)".<sup>3</sup>

LEI HIAO<sup>4</sup> remarks: "Those from Yen cheu, Ts'ang cheu and T'ai yuen are the best. Among these bones those which are thin and have broad veins are of female dragons, those which are coarse and have narrow veins belong to male ones. Those which have five colours are the best, the white and the yellow ones belong to the middle kind, and the black ones are of the most inferior quality. As a rule those with veins lengthwise running are not pure, and those which have been gathered by women are useless."

In Wu P'u's<sup>5</sup> opinion the blue and white ones are good, and Su Kung<sup>6</sup> says: "At the present day all (the bones) come from Tsin land. The fresh and hard ones are not good; those bearing five colours are good. The blue, yellow, red, white and black ones also according to their colours correspond with the viscera, as the five *chih* (felicitous plants), the five crystals (*shih ying*) and the five kinds of mineral bole (*shih chi*)". The meaning of the last sentence is the following. The five colours (blue, white, red, black and yellow) correspond to the five viscera (liver, lungs,

1 名醫別錄, written by T'AO HUNG-KING, 陶弘景 (451 - 536). Cf. DE GROOT, *Rel. Syst.*, Vol. I, p. 274; BRETSCHNEIDER, l.l., p. 42; GILES, *Bibliogr. Dict.*, p. 718, s. v.: "one of the most celebrated adepts in the mysteries of Taoism". Quoted in the *Pen-ts'ao kang-muh*, l.l., p. 1b.

2 生晉地川谷及太山巖水岸土穴中死龍處、採無時。

3 *Pen-ts'ao kang-muh*, ibidem: 今多出梁益巴中骨。

4 雷斅, the author of the *Pao chi lun*, 炮炙論, who lived A. D. 420—477. Cf. BRETSCHNEIDER, l.l., p. 41, nr 6: "A treatise in 3 books, explaining the medical virtues of 300 drugs and giving directions for the preparation of medicines". Quoted in the *Pen-ts'ao kang-muh*, l.l.

5 吳普, the author of the *Wu shi Pen-ts'ao*, 吳氏本草, written in the first half of the third century. Quoted ibidem. Cf. BRETSCHNEIDER, l.l., p. 40, nr 5.

6 蘇恭, who with 23 other scholars in the middle of the seventh century A. D. revised and completed the *T'ang Pen-ts'ao*, 唐本草, thence called the *T'ang Sin Pen-ts'ao*, 唐新本草, "New Pen-ts'ao of the T'ang". Cf. BRETSCHNEIDER, l.l., p. 44, nr 11. Quoted in the *Pen-ts'ao kang-muh*, ibidem.

heart, kidneys and spleen) and to the so-called mansions (gall, small and great intestines, bladder and stomach), as we learn from the list given by DE GROOT, *Rel. Syst.* Vol. IV, p. 26. For this reason probably the use of the dragon's bones as medicines was different according to their colours, with regard to the colour of the organ to be cured.

The preparation of the bones is described as follows by LEI HIAO. "For using dragon's bones first cook odorous plants; bathe the bones twice in hot water, pound them to powder and put this in bags of gaze. Take a couple of young swallows and, after having taken out their intestines and stomach, put the bags in the swallows and hang them over a well. After one night take the bags out of the swallows, rub the powder and mix it into medicines for strengthening the kidneys. The efficacy of such a medicine is as it were divine!"<sup>1</sup> In LI SHI-CHEN'S<sup>2</sup> time, however, they were only roasted on the fire till they were red and then rubbed to powder, or fresh bones were used. In the same passage he refers to an author of the Sung dynasty<sup>3</sup>, who says that the bones are to be soaked in spirits for one night, then dried on the fire and rubbed to powder. Further, according to CHEN K'ÜEN<sup>4</sup>, some are a little poisonous, and (in preparing and using them) fishes and iron utensils are to be avoided (dragons dislike iron, cf. above, this chapter, § 3, pp. 67 sqq.).

As to the illnesses cured by means of dragon's bones, their number is large. Dysentery, biliary calculi, fever and convulsions of babies, boils in the bowels and internal ulcers, paralysis of the legs, illnesses of pregnant women, remittent fever and abscesses are all driven away by this powerful medicine. Bleeding of the nose or ears is stopped by blowing powder of dragon's bones into

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1 *Pen-ts'ao kang-muh*, l. l., p. 2a: 雷斅曰。凡用龍骨先煎香草、湯浴兩度、搗粉、絹袋盛之、用燕子一隻、去腸肚、安袋於內、懸井面上、一宿取出、研粉、入補腎藥中、其效如神。

2 *Ibidem*: 近世方法但煅赤爲粉。亦有生用者。

3 CH'EN YUEN-TSING, 陳元靚, author of the *Shi lin kwang ki*, 事林廣記 (cf. DE GROOT, *Rel. Syst.*, Vol. II, p. 713; BRETSCHNEIDER, l. l., p. 186, nr 719). Quoted in the *Pen-ts'ao kang-muh*, *ibidem*.

4 甄權, author of the *Yoh sing pen-ts'ao*, 藥性本草, in the first half of the seventh century A. D. (cf. BRETSCHNEIDER, l. l., p. 44, nr 10). Quoted *ibidem*, p. 2b: 有小毒。忌魚及鐵器。

them, and, when dried on the fire and ground, they are also used against navel abscesses of babies. In short, the strong *Yang* power of these bones makes, of course, the *Yin* demons which have comfortably established themselves in the human body take to their heels as soon as medicine, prepared from the bones, arrives <sup>1</sup>.

Apart from the medical works we may mention the following passages. The *Shuh i ki*<sup>2</sup> (6th century) says: "According to tradition a dragon, when a thousand years old, casts off his bones in the mountains. Now there are dragon mounds, out of which dragon brains are taken". We read in the same work: "In P'u-ning district (Kwantung province) there is a 'Dragon-burial islet'. The elders say: 'The dragons have cast off their bones on this islet. There are at the present day still many dragon's bones'. Thus on mountains and hills, on hillocks and cavernous cliffs, on all places where the dragons raise clouds and rain, dragon's bones are found. There are many of them in the ground, sometimes deep, sometimes near to the surface; teeth, bones, spines and feet, all are there. The big ones are some tens of *chang* or fully ten *chang* long, the small ones only one or two *ch'ih* or three or four *ts'un*. The bodies are all complete. As they had been gathered, I saw them".<sup>3</sup>

At the time of the T'ang dynasty the tribute of the land of Ho-tung principality, Ho-chung department, in Ho-tung province, partly consisted of dragon's bones.<sup>4</sup>

<sup>1</sup> T. S., Sect 禽蟲, Ch. 127, 龍部彙考, p. 9; *Pen-ts'ao kang-muh*, I. I., p. 2 sq.

<sup>2</sup> Ch. II, p. 5a: 傳龍千年則於山中蛻骨。今有龍岡、岡中出龍腦。

<sup>3</sup> 普寧縣有龍葬洲。父老云。龍蛻骨於此洲。今猶多龍骨。按山阜岡岫龍興雲雨者皆有龍骨、或深或淺、多在土中、齒骨脊足宛然皆具。大者數十丈、或盈十丈、小者纔一二尺、或三四寸。體皆具焉。嘗因采取見之。 We read the same in the *Mao t'ing k'oh hwa*, 茅亭客話, written by HWANG HIU-FUH, 黃休復, in the Sung dynasty; Ch. IX (quoted T. S., I. I., Ch. 130, 紀事三, p. 7b), where it is said by a man, who sold dragon's bones, teeth, horns, heads and spines on the market. "Some of them", said he, "are five-coloured, others white like floss silk; some have withered or rotten in the long course of the years".

<sup>4</sup> *New Books of the T'ang dynasty*, 新唐, Ch. XXXIX, nr 29, 地理志, 河東道, 河中府, 河東郡, p. 1a (anno 760 A. D.).

LI CHAO<sup>1</sup> says in his *Kwoh shi pu* ("Commentary to the Dynastic Histories")<sup>2</sup>: "When the spring water comes and the fishes ascend the Dragon-gate (comp. above, this chapter, § 12, p. 86), there are a great many of cast-off bones, which are gathered by the people to make medicines from them. Some of them are five-coloured. The Dragon-gate is Tsin land, which agrees with the statement of the *Pen king* (comp. above). Are the dragon's bones perhaps the bones of these fishes?" SU SUNG<sup>3</sup>, who quotes this passage, instructs us that in his time these bones were found in many districts of Ho tung province.

Another work of the eleventh century<sup>4</sup> tells us about a man who in a dark night saw a branch of a tree which spread a brilliant light. He broke it off and used it as a torch. The next morning he discovered that the light was due to a cast-off skin of a dragon, in size resembling a new shell of a cicada, and consisting of head, horns, claws, and tail. Inside it was hollow, yet it was solid, and when he knocked against it, it produced a sound like precious stones. The brightness of its light blinded the eye, and in the dark it was a shining torch. He preserved it as a treasure in his house.

The strong light spread by the cast-off dragon's skins is, of course, due to the strong Yang power of the dragons.

In 1553, when, the water being very low, a dragon's skeleton was discovered on a small island in a river, the people were all very anxious to get one of the bones.<sup>5</sup>

Also dragon's *teeth* were considered to be a good medicine. The *Pen-ts'ao kang-muh*<sup>6</sup> quotes SŪ CHI-TS'AI<sup>7</sup>, who said: "As a rule

1 李肇。

2 國史補, written in the beginning of the ninth century. T. S., I. I., Ch. 127, p. 8b.

3 蘇頌, author of the *Sin i siang fah yao*, 新儀象法要, an astronomic work written at the close of the eleventh century (cf. WYLIE, p. 107); quoted ibidem.

4 The *Ch'un chu ki wen*, 春渚紀聞, ten chapters of miscellanies written by HO WEI, 何薳, who lived in the eleventh century (cf. DE GROOT, *Rel. Syst.*, Vol. IV, p. 110); Ch. II, p. 11.

5 *Shang han lun t'iao pien*, 傷寒論條辨, written in 1589 by FANG YIU-CHIH, 方有執; Sect. 本草.

6 L. I., p. 4a.

7 徐之才, a famous physician who lived in the second half of the sixth century, author of the *Lei kung yoh tui*, 雷公藥對 (cf. BRETSCHNEIDER, I. I., p. 40, nr 3): 平得人參牛黃良、畏石膏鐵器。

they are good when getting (i. e. being mixed with) *jen-ts'an* (ginseng) and cow-yellow (cow-bezoar), but they fear (i. e. it is not good to mix or prepare them with) gypsum and iron utensils". The illnesses which are cured by means of dragon's teeth are enumerated as follows in the *Shen Nung Pen-ts'ao king*<sup>1</sup>: "Beings that kill the vital spirit; when adults have spasms or epileptic fits, convulsions or madness, when they run as madmen and their breath is tied under their heart, so that they cannot breathe (i. e. when they are asthmatic); further, the five (kinds of) fits and the twelve (kinds of) convulsions of babies".

According to CHEN K'ÜEN<sup>2</sup> they "quiet the heart and calm down the souls (the *hwun* and the *p'oh*)". CHEN JEH-HWA<sup>3</sup> declares them to cure head-ache, melancholy, hot fever, madness, and (possession of) *kwei* and *mei* (demons). They also cure liver diseases, for "as the *hwun* which is stored away in the liver can change itself, those whose *hwun* is erring about and is not fixed are cured by means of dragon's teeth".<sup>4</sup> LI SHI-CHEN gives the following explanation: "Because the dragon is the god of the Eastern quarter, his bones, horns and teeth all conquer liver diseases"<sup>5</sup>.

Dragon's *horns* are used for curing about the same illnesses as those mentioned with regard to the dragon's teeth.<sup>6</sup>

Dragon's *brains* were believed to stop dysentery<sup>7</sup>, and the *liver* of this divine animal, sometimes of a *living* one, was prescribed by some physicians in difficult cases. Sometimes a royal patient for this reason even ordered to kill the dragon of a pond, which used to hear the people's prayers for rain in times of drought

1 Quoted ibidem: 殺精物、大人驚癇、諸瘧癰疾、狂走心下結氣不能喘息、小兒五驚十二癇。

2 Quoted ibidem: 鎮心, 安魂魄. About the *hwun* and the *p'oh* see DE GROOT, *Rel. Syst.*, Vol. IV, Part. I, Ch. I, pp. 4 sqq., p. 23.

3 陳日華, who lived in the Sung dynasty and wrote the *King yen fang*, 經驗方 (BRETSCHNEIDER, l. l., p. 161, nr 338). Quoted ibidem: 治煩悶熱狂鬼魅。

4 HÜ SHUH-WEI, 許叔微, who lived in the time of the Sung dynasty and wrote the *Pen shi fang*, 本事方 (BRETSCHNEIDER, l. l., p. 179, nr 588). Quoted ibidem: 肝藏魂能變化、故魂遊不定者治之以龍齒。

5 L. l.: 龍者東方之神、故其骨與角齒皆主肝病。

6 *Pen-ts'ao kang-muh*, l. l., p. 4b.

7 T'AO HUNG-KING, quoted ibidem. The "brain of a dragon a thousand years old" is mentioned among a hundred medicines in the *Shuh i ki*, Ch. II, p. 5a.

and guarded the castle of the prince. That very day a terrible thunderstorm broke forth and the dragon flew away; the castle, no longer guarded by its tutelary god, soon fell a prey to the enemy who stormed and destroyed it like in former days<sup>1</sup>. Another time we read about a dragon which by the mighty charm of a Taoist doctor was forced to descend into a jar of water. After having cut out the liver of the living animal he gave it a patient, the wife of a prefect, to eat, and she recovered<sup>2</sup>.

*Placentae* and *foetus* of dragons, found in Pa and Shuh (Sz'-ch'wen province), were said to cure diseases of the blood and those of women after delivery.<sup>3</sup>

#### § 18. Dragon's blood, fat and saliva.

The *Yiu-yang tsah tsu*<sup>4</sup> says: "When dragon's *blood* enters the earth it becomes *hu-poh*, amber.

As to dragon's *fat*, we learn from the *Shih i ki*<sup>5</sup> that a tower, lighted by means of it, spread such a brilliant light that it was seen at a distance of a hundred miles. This light was said by some people to be a lucky omen and was worshipped by them from far. The wick was made of "fire-washed cloth" (asbestos cloth which can be cleaned by fire), twined into a rope.

With regard to the dragon's *saliva* we read the following in the *Pen-ts'ao kang-muh*<sup>6</sup>: "WANG KI<sup>7</sup> says: 'From the saliva spit out by dragons perfume is made'. LI SHI-CHEN (the author himself) says: 'Dragon's saliva is seldom used as a medicine; it is only mixed into perfumes. It is said that it can bind camphor

1 *Mih k'oh hwui si*, 墨客揮犀, written in the eleventh century by P'ENG SHING, 彭乘 (cf. DE GROOT, *Rel. Syst.*, Vol. IV, p. 864, note 2). Quoted T.S., Sect. 禽蟲, Ch. 130, 紀事三, p. 3b.

2 *Chao yé ts'ien tsai*, 朝野僉戴, "Record of all matters relating to the Court and abroad", ascribed to CHANG SHOH, 張鷟, who probably lived in the first half of the 8th century. T.S., Sect. 神異, Ch. 306, quoted by DE GROOT, *Rel. Syst.*, Vol. VI, p. 1031, note 1.

3 *Pen-ts'ao kang-muh*, l. 1, p. 5a.

4 酉陽雜俎 (ninth century), Ch. XI (廣知), p. 6b: 龍血入地爲琥珀。

5 拾遺記 (fourth century), Ch. X, Sect. 方丈山, p. 3b.

6 L. 1, p. 5a.

7 汪機, a celebrated physician of the 16th century, author of the *Pen-ts'ao hui-pien*, 本草會編 (cf. BRETSCHNEIDER, l. 1., p. 54, nr 40).

and musk for several tens of years without evaporating. Further, it is said that, when it is burned, a blue smoke floats through the air. . . . . Last spring the saliva spit out by a herd of dragons appeared floating (on the sea). The aborigines gathered, obtained and sold it, each time for two thousand copper coins."

The *Yiu hwan ki wen*<sup>1</sup> instructs us that the most precious of all perfumes is dragon's spittle, and that the inhabitants of Tashih land used to watch the vapours arising for half a year or even two or three years from the same spot of the sea. When they vanished, this was a token that the dragons which had been sleeping there all the time had gone away. Then the people went to the spot in order to gather the saliva of those dragons. According to another explanation, found in the same passage, the dragons lived in whirlpools in the open sea. The spittle which they emitted was hardened by the sun, and these hard pieces were blown ashore by the wind. When fresh it was white, gradually it became purple, and finally black (amber, generally considered to be the excrements of cachalots, i. e. sperm whales, is yellowish).

This perfume reminds us of the "Dragon-fight perfume", mentioned in the *Tsu f'ing shi yuen*<sup>2</sup>, which is said to be produced by fighting dragons. One pill of it makes a large cloud of perfume arise.

According to the *Lang h'uen ki*<sup>3</sup> the Emperor Shun used the saliva of a purple dragon as ink in writing the names of holy ministers on tablets of jade, those of sages on tablets of gold and those of talented ministers on tablets of quartz-crystal; those of ordinary ministers were written with ordinary ink on tablets of wood. In order to obtain the saliva he ordered Yü Hu to rear a purple dragon. The latter daily made the animal drop saliva by holding a swallow, which he had cooked (the favourite food of the dragons, cf. above, p. 68) before it without immediately giving it to eat. This made the dragon's mouth water, and a large quantity of saliva dripped down. Then Yü Hu filled a vessel with it, whereupon he gave the swallow to the

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1 遊宦紀聞, written by CHANG SHI-NAN, 張世南, in the Sung dynasty; Ch. VII; quoted T. S., I. I., Ch. 130, 雜錄, p. 5a.

2 祖庭事苑, quoted in the Japanese Buddhist dictionary entitled *Bukkyō iroha jiten*, Vol. II, p. 63, s. v. *Ryū-tō*, 龍鬬.

3 瑯嬛記, written by I SHI-CHEN, 伊世珍, in the Yuen dynasty; T. S., I. I., Ch. 131, p. 1b.



dragon. In this way he daily got one *koh* (a gill) of saliva, which was mixed with *hwui shih* (繪實, the "Herb of the *Sien*", 仙草). In the time of Yao this herb grew before the audience hall. It wore flowers in all four seasons. If one rubbed its fruit and mixed it with a purple dragon's saliva, a liquid of a genuine red colour was produced, which penetrated into gold and jade and thus could be used in writing names on the tablets mentioned above.

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## CHAPTER IV.

### ORNAMENTS.

#### § 1. Symbols of Imperial dignity and fertilizing rain, represented on garments, honorary gates, coffins etc.

As we have seen above (Ch. I, § 2, p. 39), the *Shu king* states that the dragon belonged to the emblematic figures depicted on the upper sacrificial garment of the Emperor.

It is not to be wondered at that this divine giver of rain, at the same time symbol of a good sovereign and his blissful government, should be represented among the Imperial ornaments.

The so-called *shah* (翬) are described by DE GROOT<sup>1</sup> as square boards of wood covered with white linen, with handles five feet long, which in ancient times were carried behind the funeral cars of grandees, and were planted inside the pit when the coffin had been lowered into the grave. These *shah* displayed the rank of the grandees by emblematic figures. "The Kien-lung edition of the Three Rituals suggests that the two *shah* which the Son of Heaven had in addition to the six of a feudal prince, were painted with a *dragon*, the characteristic symbol of the imperial dignity"<sup>2</sup>.

Four pedestals of the quinquepartite decorative gate at the Imperial Ming tombs "display, on every face, an Imperial Dragon, soaring in the midst of the usual emblems accompanying this divine distributor of fructifying rains, namely clouds and stars"<sup>3</sup>. "The shaft of each (of the four columns in the prolongation of the diagonals of the tablet-house in the avenue leading to the Ming Tombs) is sculptured with a gigantic dragon, coiling itself around it as if climbing the skies"<sup>4</sup>.

With regard to honorary gates DE GROOT remarks that the tablet placed perpendicularly underneath their highest roof,

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1 *Rel. Syst.*, Vol. I, pp. 185 sqq.

2 P. 187, fig. 20, a picture of a *shah* adorned with a dragon.

3 DE GROOT, I. I., Vol. III, p. 1193, plate XL.

4 P. 1194.

displaying the characters 御旨, "By Imperial Decree", or 聖旨, "By decree of the Holy One", is supported by a couple of dragons, "the symbols of the blessed reign of the Son of Heaven" <sup>1</sup>.

The azure dragon, symbol of the eastern quarter in ancient China, was to be seen on the left side of the coffins of grandees in the Han dynasty, while on the right side a white tiger represented the West. We learn this from a passage of the Books of the Early Han dynasty <sup>2</sup>, quoted by DE GROOT <sup>3</sup>, who also refers to the Books of the Later Han Dynasty <sup>4</sup>, which state that the imperial coffins "used to be decorated and painted with a sun, a moon, a bird, a tortoise, a dragon and a tiger". This was also the case in T'ang dynasty <sup>5</sup>. At the present day the use of ornamental dragons is not limited to the funerals of Emperors or grandees, but also common people are allowed to enjoy their blessing power. "On the front curtain <sup>6</sup> (of the catafalque) are a couple of dragons rising out of the waves, surrounded by clouds and with a sun between them; the back displays a tiger or unicorn, the top exhibits dragons, sundry ornamental flowers, and figures representing clouds. Thanks to these clouds and to the dragons which produce the same in their quality of watergods, the greatest blessings which the Universe can bestow, viz. fertilizing rains causing crops to grow and so giving food, raiment and wealth, surround the dead" <sup>7</sup>. The grave-clothes for women in Amoy, called "dragon-petticoat" <sup>8</sup>, "dragon-mantle" <sup>9</sup>, and "clouds-mantilla" <sup>10</sup>, are adorned with embroidered dragons amidst clouds, bats, phenixes, stags, tortoises and cranes, emblems of fertilizing rains, old age, joy, pecuniary profits and happiness <sup>11</sup>.

The *Li ki* <sup>12</sup> says that at the great sacrifice to the Duke of Chao in the last month of summer "the ruler (of Lu), in his *dragon-figured robe* and cap with pendants, stood at the eastern

1 *Rel. Syst.*, Vol. III, p. 1201.

2 Ch. 93.

3 Vol. I, pp. 315 sq., cf. Vol. II, p. 699.

4 Ch. 16, p. 2.

5 T. S., Sect. 禮儀, Ch. 56; DE GROOT, l. l., Vol. I, p. 317.

6 According to the *Li ki* (Ch. 58, p. 39, quoted by DE GROOT, Vol. I, p. 182) in ancient times on the side curtains of the catafalque of a Ruler dragons were depicted. Cf. DE GROOT, l. l., p. 183, Fig. 18.

7 DE GROOT, Vol. I, p. 181.

8 蟒裙, *bóng-kún*.

9 蟒襖, *bóng-ó*.

10 霞帔, *hé-poè*.

11 DE GROOT, Vol. I, p. 53, Fig. III, IV and V.

12 COUVREUR, *Li ki*, Vol. I, p. 732, Chap. XII, *Ming T'ang wei*, 明堂位, § 11: 君卷冕立于阼. LEGGE, *Sacred Books*, Vol. XXVIII, p. 33.

steps". A little further<sup>1</sup> we read: "For ladles they (the rulers of Lu) had that of Hia, with the handle ending in a *dragon's* head" and "they had the music-stand of Hia, with its face-board and posts, on which *dragons* were carved"<sup>2</sup>; "they had knee-covers of Cheu, with dragons"<sup>3</sup>.

§. 2. Nine different kinds of dragons, used as ornaments.

A well-known work of the end of the sixteenth century, the *Wuh tsah tsu*<sup>4</sup>, informs us about the nine different young of the dragon, whose shapes are used as ornaments according to their nature. The *p'u-lao*<sup>5</sup>, dragons which like to cry, are represented on the tops of bells, serving as handles. The *szě-niu*<sup>6</sup>, which like music, are used to adorn musical instruments. The *ch'i-wen*<sup>7</sup>, which like swallowing, are placed on both ends of the ridgepoles of roofs (to swallow all evil influences). The *chao-fung*<sup>8</sup>, lion-like beasts which like precipices, are placed on the four corners of roofs. The *ai-hwa*<sup>9</sup>, which like to kill, serve as ornaments of sword-grips. The *hi-pi*<sup>10</sup>, which have the shape of the *ch'i-lung*<sup>11</sup>, and are fond of literature, are represented on the sides of grave-monuments. The *p'i-han*<sup>12</sup>, which like litigation, are placed over prison gates (in order to keep guard). The *swan-i*<sup>13</sup>, which like to sit down, are represented upon the bases of Buddhist idols (under the Buddhas' or Bodhisattvas' feet). The *pa-hia*<sup>14</sup>, finally, big tortoises which like to carry heavy objects, are placed under grave-monuments.<sup>15</sup>

1 COUVREUR, l. l., p. 736, § 20: 其勺、夏后氏以龍勺。LEGGE, l. l., p. 35.

2 COUVREUR, l. l., p. 739, § 26: 夏后氏之龍龕廡。LEGGE, l. l., p. 37.

3 COUVREUR, l. l., p. 740, § 29: 周龍章。LEGGE, l. l., p. 38.

4 五雜俎, written about 1592 by Sié CHAO-CHI, 謝肇淛。

5 蒲牢。

6 四牛。

7 蚩吻。

8 嘲風。

9 睚眦。

10 負屨。

11 螭龍, represented in the T. S., Sect. 禽蟲, Ch. 127, and in the *Wakan sansai zue*, Ch. XLV, p. 674. Cf. DE GROOT, *Rel. Syst.*, Vol. III, p. 1142, Fig. 37, a *ch'i* (or *li*), 螭, carved in the border crowning a sepulchral tablet of stone. It is mentioned already in the third century before our era (in the *Lü-shi ch'un-t'sü*), and described in the *Shwuh wen* as a yellow animal, resembling a dragon, or as a hornless dragon.

12 狴犴。

13 狻猊。

14 霸下。

15 The same facts are to be found in the *Wakan sansai zue*, Ch. XLV, p. 674, and are further explained in the dictionary entitled *Ching tszě tung* (正字通,

Further, the same author enumerates nine other kinds of dragons — there are so many, says he, because the dragon's nature is very lewd, so that he copulates with all animals<sup>1</sup> —, which are represented as ornaments of different objects or buildings according to their liking prisons, water, the rank smell of newly caught fish or newly killed meat, wind and rain, ornaments, smoke, shutting the mouth (used for adorning key-holes), standing on steep places (placed on roofs), and fire.

### § 3. Ornaments used by Wu-ist priests and mediums.

DE GROOT's description of the religious dress of the Wu-ist priests (the *sai kong*<sup>2</sup> of Amoy) contains the following passage. "On the left and right (of the pile of mountains, representing the continent of the world, embroidered on the back of the principal vestment of the *sai kong*), a large dragon rises high above the billows, in an attitude denoting a soaring motion towards the continent; these animals symbolize the *fertilizing rains*, and are therefore surrounded by gold-thread figures which represent *clouds*, and some which resemble *spirals* and denote *rolling thunder* . . . . . There is also a broad border of blue silk around the neck, stitched with *two ascending dragons which are belching out a ball, probably representing thunder*"<sup>3</sup>.

A similar, secondary vestment of a *sai kong* is adorned with "an oblong piece of blue silk, embroidered with two dragons which belch out a ball, as also with a continent and waves over which they soar"<sup>4</sup>.

"It is then obvious, that the sacerdotal dress of the *sai kong* is a *magical dress*. The priest, who wears it, is invested by it with the power of the Order of the World itself, and thus enabled to restore that Order whenever, by means of sacrifices and magical ceremonies, he is averting unseasonable and calamitous events, such as *drought*, untimely and superabundant rainfall, or eclipses. Besides, since the Tao is the mightiest power against the demon

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亥集下卷, p. 60: written in the T'sing dynasty by YAO WEN-YING, 廖文英). In many respects the Japanese have followed these Chinese rules of ornamentation.

<sup>1</sup> According to the same work (Ch. IX), a cross-breed of a dragon and a cow is a *lin* (麟, a female unicorn): that of a dragon and a pig is an elephant; and if a dragon copulates with a horse, a dragon-horse (cf. above, pp. 56 sqq.) is born.

<sup>2</sup> 師公.

<sup>3</sup> *Rel. Syst.* VI, p. 1265, Plate XVIII.

<sup>4</sup> L. l., p. 1266.

world, the vestment endows the wearer with irresistible exorcising power" <sup>1</sup>.

On the so-called "embroidered belly", <sup>2</sup> a piece of red cloth or silk, suspended on the stomach of the *ki tóng* <sup>3</sup>, the "divining youths" used as mediums, possessed by gods, "two dragons are stitched with gold thread; for dragons are emblems of imperial dignity, and consequently also those of the Emperor of Heaven, in whose employ the indwelling spirit of the *ki tóng* is, as well as all other *shen*" <sup>4</sup>.

"The *ki* (乩, an instrument for spirit-writing) of a fashionable club is as a rule clad in red silk or broadcloth, on which dragons are stitched with gold thread; for it is clear that, having to harbour so often the spirit of a god, the instrument deserves, just as well as his image, to wear the dress of divinity, which is a mantle embroidered with the said imperial animals. Of such a *ki* of higher order, the end below the vertex is also nicely carved and gilded, representing the head and scaly neck of a dragon or snake" <sup>5</sup>.

"If the litter (of a *ki tóng* deity, whose image is carried about in it) is fitted out completely, there are inserted behind the back five thin staffs, to each of which a triangular flag is fastened, embroidered with the emblem of imperial dignity, viz. *an ascending dragon which vomits a ball*" <sup>6</sup>.

#### § 4. The dragons and the ball.

As to the ball, "belched out by the two dragons", this reminds us at once of the Dragon festival on the 15th day of the first month; the ball carried in front of the dragon on that day might be also explained in the same way, i. e. as thunder belched out by the dragon, and not as the sun, pursued by him. This fact was orally pointed out to me by Prof. DE GROOT himself <sup>7</sup>. The ball between the two dragons is often delineated as a spiral, and in an ancient charm represented in KOH HUNG's *Pao P'oh-tszě* (17th section) "a spiral denotes the rolling of thunder from which issues a flash of lightning" <sup>8</sup>. "In the sign expressing lightning, the projecting stroke signifies the flash; therefore its effect as a charm is indefinitely increased by lengthening that

<sup>1</sup> L. I., p. 1266.

<sup>2</sup> 繡肚.

<sup>3</sup> 乩童.

<sup>4</sup> DE GROOT, I. I., Vol. VI, p. 1275.

<sup>5</sup> L. I., p. 1297.

<sup>6</sup> L. I., p. 1316.

<sup>7</sup> See above, this Book, Ch. IV, § 10.

<sup>8</sup> *Rel. Syst.*, VI, p. 1036, Fig. 3.

stroke so that it looks like a spiral which at the same time represents the rolling of thunder".<sup>1</sup>

This theory agrees with HIRTH's explanation of the "Triquetrum" in connection with the dragon in Chinese and Japanese ornaments<sup>2</sup>. HIRTH identifies the "Triquetrum", i. e. the well-known three-comma-shaped figure, the Japanese *mitsu-tomoe*, with the ancient spiral, representing thunder, and gives a Japanese picture of the thundergod with his drums, all emitting flames and adorned with the *mitsu-timoe*. But this ornament is not at all limited to the drums of the thundergod<sup>3</sup>; it is, on the contrary, very frequently seen even on the drums beaten by children at the Nichiren festival in October. At many Japanese temple festivals which have no connection whatever with the thundergod or the dragon, the same ornament is seen on lanterns and flags. HIRTH explains its frequent appearance on tiles as a means of warding off lightning, based on the rule "similia similibus". This is contrary to the use of "sympathetic magic", very common in the Far East<sup>4</sup>, according to which the symbol of thunder would not avert thunder but attract it, thus destroying and driving away evil influences. Apparently both ideas are found side by side, for images of dragons were used to attract them, thus causing rain and thunder, but at the same time the thundergod of Mount Atago (with whom Shōgun Jizō was identified as Atago Gongen) was worshipped as the principal protector against fire. But the symbol of thunder on the tiles may also serve to drive away all evil influences from the buildings, like the dragons represented on both ends of the ridgepoles, mentioned above (p. 101).

HIRTH gives a picture from a Japanese work on ornaments, entitled *Nairyu kira ga ōsa*, but the ancient Chinese "Triquetrums", nrs 23, 25, 26, 27, are different from the Japanese forms, as the former have a circle in the centre and five or eight comma's, all placed separately, and turned towards the centre (except in nr 23, where they issue from the centre), while the latter consist of two or three black comma's interlaced with white and often united in the centre. Yet the turning motion is evident in all,

<sup>1</sup> L. l., p. 1040.

<sup>2</sup> *Chinesische Studien*, Vol. I, pp. 231 sqq. (Verhandlungen der Berl. Anthr. Ges., Sitzung vom 22 Juni 1889), "Ueber den Maander und das Triquetrum in der chinesischen und japanischen Ornamentik".

<sup>3</sup> It is not represented on his drums in the picture of the *Wakan sansai zue*, Ch. III, p. 41.

<sup>4</sup> Cf. below, Book I, Ch. V, § 3, and Book II, Ch. III, § 10.

<sup>5</sup> Aston, *Shinto*, pp. 335, 206.

and the more I reflect upon it, the more I feel inclined to accept HIRTH's explanation of the *mitsu-tomoe* and *futatsu-tomoe* (two comma's) as the rolling thunder. Its frequent appearance on lanterns, flags, tiles, and, in olden times, on the *tomo* or leather shield worn around the wrist by archers, and its frequent use as a badge of arms may be explained by its magic power, averting evil and, in some cases, bringing fertilizing rains. I formerly believed it to be the Yang and Yin symbol, the third comma being the *T'ai Kih* (太極, the primordium, from which Yang and Yin emanate). This primordium, which in China is represented by the whole figure, should by mistake have been represented by the Japanese by means of a third comma<sup>1</sup>. Yang and Yin, Light and Darkness, however, are represented by one white and one black figure, somewhat resembling comma's and forming together a circle. It would be very strange if the ancient Japanese, who closely imitated the Chinese models, had altered this symbol in such a way that its fundamental meaning got lost; for replacing the two white and black comma's with two or three black ones would have had this effect. Moreover, in Japanese divination, based on the Chinese diagrams, the *original* Chinese symbol of Yang and Yin is always used and placed in the midst of the eight diagrams. Thus the *futatsu-tomoe* and *mitsu-tomoe* are apparently quite different from this symbol, and HIRTH rightly identifies them with the ancient Chinese spiral, representing thunder. Moreover, I found the same explanation of the *tomoe* in the Japanese work *Shiojiri*<sup>2</sup>, which gives a picture of two kinds of spirals, ancient symbols of thunder and clouds. Finally, on Japanese prints the dragon is often accompanied by a huge spiral, representing the thunderstorm caused by him.

Is the ball, so often seen in connection with the dragon, and often represented as a spiral emitting flames or as a ball upon which something like a spiral is delineated, identical with the spiral, denoting thunder? HIRTH and DE GROOT suppose so. The latter, considering the dragon's nature of a thundergod, arrived at the conclusion that the dragon must *belch out* the ball instead of *swallowing* it, for why should he, who causes thunder, persecute it and try to swallow it? HIRTH<sup>3</sup> speaks about a dragon which with his claw is putting the thunder into rotation. This is,

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1 Cf. FLORENZ, Jap. Mythologie, p. 78, note 7.

2 鹽尻, written by AMANO NOBUKAGE, 天野信景, who lived 1660—1733; new edition (1907), Ch. XXXI, p. 497.

3 L. I. p. 233.



however, not the ordinary way of representing the dragon with the ball or spiral. *Two dragons* flying with open mouths towards a ball or spiral between them — this is the most frequent and apparently the most ancient representation. The artists, especially those of later times, often varied this subject, so that we sometimes see more than two dragons rushing upon one ball, or one dragon trying to swallow it or having caught it with his claw; sometimes there are even two balls and only one dragon. But nowhere they make the impression of *belching out* the ball; their whole attitude, on the contrary, indicates their eagerness in trying to catch and swallow it. Moreover, how can *two* dragons belch out *one* ball? And the dragon of the festival constantly follows the ball with his mouth, apparently in order to swallow it. Yet I was inclined to accept DE GROOT's theory, although it was very difficult to make it agree with the eager attitude of the dragons, when Mr KRAMP had the kindness of pointing out to me his own opinion on this subject. After having drawn my attention to HIRTH's paper, mentioned above, he showed me a little Chinese picture, represented in BLACKER's *Chats on Oriental China* (London, 1908), on p. 54, where we see two dragons, rushing upon a fiery, spiral-shaped ball, under which the following characters are to be read: 兩龍朝月, "A couple of dragons facing the moon". The moon! These were the first written characters I ever saw with regard to this interesting subject, for the sea of texts concerning the dragon, ancient and modern, did not give a single word. Leaving aside the character 朝, which is apparently not well chosen to denote the aggressive attitude of the dragons, we have only to consider the character 月.

Would it be absurd to represent dragons trying to swallow the moon? Not in the least, for the dragons are, as we have seen above, the clouds, and the ancient Chinese may easily have fancied that these dragons, quickly approaching and covering the moon, actually devoured it. When they did so, the fertilizing rain soon trickled down upon the thirsty earth, a great blessing to mankind. For this reason they might be represented so often trying to swallow the moon, namely as a symbol of fertilizing rains. Owing to the close connection between the moon and the water, the moon, having been swallowed by the dragon, might have been believed to strengthen the rain-giving power of the latter. The dragon of the festival, persecuting the moon, might be carried along the streets in order to cause rain by sympathetic magic.

The Chinese themselves, however, mostly call the ball a "*precious pearl*". We find it explained in this way in BOERSCHMANN's highly interesting work on *P'u t'o shan*<sup>1</sup>, where a gilt ball of glass is said to hang from the centre of the roof of the Great Hall of the Buddhist temple Fa(h)-yü-sze (法雨寺, "Temple of the Rain of the Law"), while eight dragons, carved around the surrounding "hanging pillars", eagerly stretch their claws towards the "pearl of perfection"<sup>2</sup>. This term sounds Buddhistic and is appropriate to the Buddhist surroundings, as well as the number eight of the dragons, which is, indeed, fixed by the form of the roof, but is also found on the staircase of the Yü(h)-fo(h)-tien (p. 57). Dragons trying to seize a fiery "pearl" which is hanging in a gate (the Dragon-gate, cf. above, p. 86) are represented twice in the same temple (pp. 46, 87). Leaving aside BOERSCHMANN's fantastic ideas about the "dragons playing with the pearl" (p. 43), we may be sure that the Chinese Buddhists, identifying the dragon with the Nāga, also identified the ball with their cintāmaṇi or precious pearl which grants all desires. The question rises: "Was the ball originally also a pearl, not of Buddhism but of Taoism?"

Mr KRAMP pointed out to me, that the character 珎, combined from *jewel* and *moon*, though not found in the dictionaries of WEILS WILLIAMS, GILES or COUVREUR, is given in the K'ang-hi dictionary. I found it also in the Japanese lexicon entitled *Kanwa daijiten* (p. 852), explained as a "divine pearl" (神珠), and with the Japanese-Chinese pronunciations *getsu*, *gwachi*. This is evidently based upon the K'ang-hi dictionary, where we read s. v.: 魚厥切, 音月, 神珠也. The same pronunciation and meaning are given in the lexicon entitled *Tsz'wei*. This sacred *yueh* pearl probably dues its holiness to its connection with the moon, for the second part of the character 珎 may not only form the phonetic element, but it may indicate that this is "the pearl of the moon", as there is also a "pearl of the bright moon" (明月之珠, COUVREUR's Dictionary s. v. 月). It is possible that in the little sentence mentioned above: 兩龍朝月, the last character has taken the place of the fuller form 珎, in which case the two dragons would be said to "face the moon-pearl".

1 ERNST BOERSCHMANN, *Die Baukunst und religiöse Kultur der Chinesen*. Band I: *P'u t'o shan*.

2 Dragons and pearl: pp. 18, 35, 57, 59, 77, 124. One dragon with the pearl in his claw, other dragons flying from both sides to the spot, p. 35.

Difficult points in the moon theory are the *red* colour of the ball and its *spiral*-shaped form. If it is a *pearl*, however, representing the moon or at least closely connected with it, the red colour may mean the lustre of this brilliant, fiery gem, which in the temple on P'u t'o shan, mentioned above, is represented by a glass ball covered with gold. The red ball, carried by the Dragon girl in the Hall of the Law of the same temple (BOERSCHMANN, l. l., p. 122, nr 7) is evidently also a pearl. The spiral is much used in delineating the sacred pearls of Buddhism, so that it might have served also to design those of Taoism; although I must acknowledge that the spiral of the Buddhist pearl goes upwards, while the spiral of the dragon is flat.

We know the close connection of dragons and pearls in both religions. This connection is quite logical, for the masters of the sea are, of course, the possessors and guardians of its treasures. When the clouds approached and covered the moon, the ancient Chinese may have thought that the dragons had seized and swallowed this pearl, more brilliant than all their pearls of the sea.

These are, however, all mere suppositions. The only facts we know are: the eager attitude of the dragons, ready to grasp and swallow the ball; the ideas of the Chinese themselves as to the ball being the moon or a pearl; the existence of a kind of sacred "moon-pearl"; the red colour of the ball, its emitting flames and its spiral-like form. As the three last facts are in favour of the thunder theory, I should be inclined to prefer the latter. Yet I am convinced that the dragons do not *belch out* the thunder. If their trying to *grasp* or *swallow* the thunder could be explained, I should immediately accept the theory concerning the thunder-spiral, especially on account of the flames it emits. But I do not see the reason why the god of thunder should persecute thunder itself. Therefore, after having given the above facts that the reader may take them into consideration, I feel obliged to say: "non liquet".

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## CHAPTER V.

### CAUSING RAIN, THUNDER AND STORM.

#### § 1. The gods of thunder, clouds and rain.

The Classics have taught us that the dragon is thunder, and at the same time that he is a water animal, akin to the snake, sleeping in pools during winter and arising in spring. When autumn comes with its dry weather, the dragon descends and dives into the water to remain there till spring arrives again. When in the first month of the year now and then thunderclaps were heard and a little rain came down, the ancients were convinced that this was the work of the dragons, who in the form of dark clouds appeared in the sky. If our interpretation of the words of the *Yih king* is right, the "advantage" given by them when they were seen soaring over the rice fields, and the "blessing power then spread by them everywhere", was nothing but the fertilizing rain they poured down upon the earth. In later texts, at any rate, we have seen them clearly qualified as the gods of clouds and rain, whose breath turned into clouds<sup>1</sup> and whose power manifested itself in heavy rains. KOH HUNG<sup>2</sup>, e. g., in the *Pao P'oh tszŕ* states the following: "If on a *yin* day there is in the mountains a being who calls himself a "forester", it is a tiger, . . . . and if on a *ch'en* day a being calls himself "Rain-master", it is a dragon. . . . If one only knows these their animal names, they cannot do him any harm". The tiger, indeed, is the god of the mountains and woods, as the dragon is the divinity of water and rain.

1 Cf. the *'Rh ya yih*, quoting WANG FU, above, Book I, Ch. III, § 2, p. 66; HAN YÜ, 韓愈, (A. D. 768—824), quoted T. S., Sect. 禽蟲, Ch. 127, p. 86, says the same: 龍嘘氣成雲.

2 Ch. IV, Sect. 登涉, quoted by DE GROOT, *Rel. Syst.*, Vol. V, p. 601: 山中寅日有自稱虞吏者虎也。 . . . . 辰日稱雨師者龍也。 . . . . 但知其物名則不能爲害也。

According to the *K'woh yü*<sup>1</sup>, Confucius stated that "apparitions (怪, "strange beings") in the water are called *lung* (龍) and *wang-siang* (罔象), while apparitions between trees and rocks are called *khwei* (夔) and *wang-liang* (蝸蛭)". As to these *khwei*, we learn from DE GROOT<sup>2</sup>, who quotes the *Shw'oh wen*<sup>3</sup> and the *Shan hai king*<sup>4</sup>, that this is a class of one-legged beasts or dragons with human countenances, which were fancied in ancient China to be amphibious and to cause wind and rain. The *Shan hai king*, as quoted by DE GROOT, describes them as follows: "In the Eastern seas is a Land of rolling Waves, extending seaward over seven thousand miles. There certain animals live, shaped as cows with blue bodies, but hornless and one-legged. Whenever they leave or enter the waters, winds are sure to blow, and rains to fall. Their glare is that of the sun and the moon, their voice is that of thunder. They are named *khwei*. Hwang the emperor caught some and made drums of their hides, which, when beaten with bones of the 'thunderbeast', resounded over a distance of five hundred miles, and thus struck the world under heaven with awe". "In this description", says DE GROOT, "we immediately recognize the *lung* or Dragon, China's god of Water and Rain".

Further, DE GROOT<sup>5</sup> quotes the *Tsz' p'uh yü*<sup>6</sup>, which states the following: "There are three species of drought-causing *pah* (旱魃). Some are like quadrupeds; an other kind are transformations of *kiang shi* (僵尸, corpse-spectres), and both these species are able to produce drought and stop wind and rain. But the principal, superior drought-demons, called *koh* (or *koh-tsz'*, 格, 格子), cause still more damage; they resemble men but are taller, and have one eye on the top of the head. They devour dragons, and all the Rain-masters (雨師) fear them much, for when they

1 國語, ascribed to Tso K'U-MING, 左邱明, the alleged author of the *Tso ch'wen*. Ch. V, 魯語, quoted by DE GROOT, *Rel. Syst.*, Vol. V, p. 495: 丘聞之木石之怪曰夔蝸蛭, 水之怪曰龍罔象。

2 L. I., pp. 496 sq.

3 說文, a dictionary composed in the first century of our era by HU SHEN, 許慎; Ch. V, 2.

4 Ch. XIV, 大荒東經, p. 6b.

5 *Rel. Syst.*, Vol. V, p. 761.

6 子不語, written in the second half of the 18th century by SUI YUEN, 隨園: Supplement, Ch. III.

(the *koh*) see clouds arise, they raise their heads and disperse them (the clouds) in all directions by blowing, the sun thus increasing in intensity. No man can conquer them. Some say, that when it is Heaven's will that there shall be a drought, the vapours of the becks (山川之氣) condense and become these demons. When the latter suddenly vanish, it will rain".

The term "Rain-master" (*yii-shi*, 雨師) for dragon is also mentioned by WU SHUN<sup>1</sup>. The Japanese applied it especially to one of their dragon-shaped river gods, most famous for his rain bestowing power<sup>2</sup>.

Ascending dragons cause rain, but if they descend from the sky this is not always the case. According to the "Various divinations of farmers"<sup>3</sup>, when *black* dragons descend this means drought or at least not much rain, hence a proverb says: „Many dragons much drought". The descending of *white* dragons, however, was explained to be a sure sign of coming rain.

## § 2. Violent rains accompanied by heavy winds and thunderstorms.

In a passage from the *History of the Sung* dynasty, mentioned above<sup>4</sup> with regard to the dragon omens, the appearance of a black dragon above the capital was said to be an omen of big floods which in the next year destroyed the fields and houses in 24 prefectures. We also read there that a dragon, which in the fourth month of the sixth year of the K'ai Pao era (973) rose from a well, caused violent rains to destroy a large number of houses and trees and sweep away the inhabitants. And in the sixth month of the next year, when the tower of a castle gate was struck by lightning, this accident is described as follows: "In Ti cheu there fell a fire from the air upon the tower of the Northern gate of the castle. There was a creature which embraced the eastern pillar. It had the shape of a dragon and

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1 吳淑 (A. D. 947—1002), a famous scholar, placed upon the commissions which produced the *T'ai-p'ing yü lan* and the *Wen yuen ying hwa*, and author of the *Shi lei fu*, 事類賦 (GILES, *Biogr. Dict.*, nr 2345): *Lung-fu*, 龍賦, T. S., same section, Ch. 127, p. 11a.

2 See below, Book II, Ch. III.

3 田家雜占, *T'ien kia tsah chen*. T. S., same section, Ch. 130, p. 6b.

4 Ch. 五行志, see above, p. 54.

a golden colour; its legs were about three ch'ih long, and its breath smelled very bad. In the morning, when people looked for it, there were on the upper part of the wall thirty six smoky stains, the traces of claws".

Such traces were also seen, much to the astonishment of the people, after a heavy storm accompanied by thunder, which lifted up the tablet of a gate and threw it down at some distance, destroying one of the characters of the inscription.<sup>1</sup>

Another time a white dragon brought heavy wind and rain. The sky was black and it was pitchdark. More than five hundred houses were destroyed; big trees were uprooted and lifted up into the air, from where they fell down quite broken.<sup>2</sup>

According to the *Yiu-yang tsah tsu*<sup>3</sup>, wind, rain and thunder were caused by a dragon, which in the shape of a white reptile had wound itself around one of the legs of a horse, when this was bathed in a river. The creature had coiled itself so tightly, that the horse lost much blood when the monster was loosened. The general who possessed the horse took the reptile and preserved it in a box. One day some guests advised him to examine its nature by means of water. It was laid in a hollow, dug in the earth, and some water was sprinkled over it. After a little while the animal began to wriggle and seemed to grow. In the hollow a well bubbled up, and all of a sudden a black vapour like incense smoke rose and went straight out of the eaves. The crowd beyond was afraid and ran home, convinced that it was a dragon. But before they were some miles away suddenly the wind arose, the rain come down, and several heavy thunderclaps were heard.

Especially the whirlwinds, called in Japan "*tatsu-maki*" or "dragon-rolls"<sup>4</sup>, which form waterspouts and carry heavy objects into the air, were looked upon as dragons winding their way to the sky amidst thunder and rain. Holes in the ground, due to volcanic eruptions and emitting smoke, were thought to be the

1 *Lao hieh ngan pih ki*, 老學庵筆記, according to DE GROOT (*Rel. Syst.*, Vol. IV, p. 220, note 1) "a collection of notices on miscellaneous subjects, in ten chapters, by LUH YIU, 陸遊, also named WU-KWAN, 務觀, a high officer who lived from 1125—1209". T. S., same section, Ch. 130, p. 7b.

2 *Choh keng luh*, 輟耕錄, by T'AO TSUNG-I, 陶宗儀, alias KIU-CH'ING, 九成, published in 1366 (cf. DE GROOT, I. I, Vol. IV, p. 346). T. S., same section, Ch. 130, p. 10a.

3 *Yiu-yang tsah tsu*, Ch. XV (諾臯記下), p. 2a.

4 See below, Book II, Ch. IX.

spots from where dragons which had been lying in the earth had dashed forth and flown to heaven.<sup>1</sup>

Two boys, born from the marriage of a man with a dragon who first assumed the shape of a snake and then of a woman, suddenly caused a heavy thunderstorm to arise, changed into dragons and flew away.<sup>2</sup>

When in the year 1156 a thunderstorm raged and darkness prevailed, suddenly a cry was heard over an extent of several miles, which repeated itself for more than a month. The people ascribed it to the dragon of a neighbouring pond.<sup>3</sup>

Another time a little snake, which crept out of a small crack of the unplastered wall of a house, became bigger and bigger, changed into a dragon and flew away amidst storm and rain.<sup>4</sup>

How a *kiao* brought heavy rains and inundations was seen above<sup>5</sup>, as well as the fact that tempests often were ascribed to dragons fighting in the air.<sup>6</sup>

### § 3. Rain magic and prayers.

The dragon being the god of rain, from remote ages his images were used in times of drought in order to cause him to ascend by sympathetic magic. The *Shan hai king*<sup>7</sup> says: "In the north-eastern corner of the Great Desert (Ta hwang) there is a mountain called Hiung-li earth mound; a *ying lung* (according to the commentator a winged dragon<sup>8</sup>) inhabited its southern extremity.

1 Cf. the *I kien chi*, 夷堅志, written in the twelfth century by HUNG MAI, 洪邁; T.S., same section, Ch. 130, p. 9b; *Lung ch'ing lu*, 龍城錄 (WYLIE, p. 197: "A record of incidents during the earlier part of the T'ang, professing to be written by LIU TSUNG-YUEN, 柳宗元, of that dynasty. It is generally understood, however, that it is a spurious production of WANG CHIH, 王銍, of the 12th century"); Ch. II.

2 *Hoh lin yuh lu*, 鶴林玉露, written by LO TA-KING, 羅大經, alias KING-LUN, 景綸, who probably lived in the 12th century (cf. DE GROOT, *Rèl. Syst.*, Vol. IV, p. 251, note 1). T.S., same section, Ch. 131, p. 16a.

3 *Kiang-si tung-chi*, quoted T.S., same section, Ch. 130, p. 6b.

4 *Fei süeh lu*, 霏雪錄, quoted T.S., same section, Ch. 130, p. 12a.

5 Book I, Ch. III, § 7, p. 81.

6 Book I, Ch. II, § 2, A, p. 48.

7 Sect. 大荒東經, Ch. XIV, p. 6b: 大荒東北隅中有山、名曰凶犁土邱、應龍處南極、殺蚩尤與夸父、不得復上、故下數旱、旱而爲應龍之狀乃得大雨。

8 Cf. above, this Book, Ch. IV, § 6, p. 72 sqq.



After having killed Ch'i Yiu (the first rebel) and Kw'a Fu(?), he (the dragon) could not ascend again, and for this reason often drought prevails on earth. In time of drought an image of a *ying lung* is made and then a heavy rain is obtained". The commentator KWON P'OH<sup>1</sup> (A. D. 276—324) adds: "The earthen dragons of the present day find their origin in this"<sup>2</sup>.

WANG CH'UNG<sup>3</sup> of the Later Han dynasty, who in his work entitled *Lun Heng*<sup>4</sup> severely criticises the superstitions of his time, refers to TUNG CHUNG-SHU's<sup>5</sup> following statement: "At the rain sacrifices in spring and autumn earthen dragons are set up in order to call down the rain. The idea of this is that by this means clouds and dragons are caused to come. The *Yih king* says: 'Clouds follow the dragon, wind follows the tiger'. They are invited to come by means of their likenesses, therefore when earthen dragons are set up Yin and Yang follow their likenesses and clouds and rain arrive on their own account".

Also the *Lü shi ch'un-ts'iu*<sup>6</sup> states that "by means of dragons rain is made", and LIU NGAN<sup>7</sup> says: "Earthen dragons cause the rain to come". According to a commentary on this passage "the Emperor T'ang (the founder of the Shang dynasty, B. C. 1766) in time of drought made an earthen dragon in order to symbolize the dragon being followed by the clouds"<sup>8</sup>. "The duke of Cheh in the land of Chu", says WANG CH'UNG<sup>9</sup>, "liked dragons and had them painted on all his walls and trays, certainly considering

1 郭璞.

2 今之土龍本此。

3 王充 (A. D. 27—97).

4 論衡.

5 董仲舒, who lived in the second century B. C., author of the *Ch'un-ts'iu fan lu*, 春秋繁露. T. S., same section, Ch. 127, 龍部藝文一, p. 3b: 董仲舒申、春秋之雲設土龍以招雨。其意以雲龍相致。易曰、雲從龍、風從虎。以類求之、故設土龍、陰陽從類、雲雨自至。

6 呂氏春秋 (last half of third century B. C.), Ch. XX, under the heading 召類.

7 *Hwai nan ts'ü*, Ch. IV, 地形訓: 土龍致雨。

8 湯遭旱作土龍以象雲從龍也。

9 楚葉公好龍、牆壁槃盂皆畫龍、必以象類爲若真。是則葉公之國常有雨也。

their pictures to be like real dragons. Thus there was always rain (i. e. there never was a drought) in the country of this duke".

In the *Supplement of the Books of the Han Dynasty*<sup>1</sup> a description is given of the ceremonies performed when praying for rain; an extensive commentary explains the words: "The underlings raise the earthen dragons". In the first place the passage from the *Shan hai king*, mentioned above, is quoted, and K'WON P'ON's commentary with regard to the earthen dragons of his days. Then follows a long description of rain ceremonies found in the *Ch'un-ts'iu fan lu*<sup>2</sup> of TUNG CHUNG-SHU, the author of the second century B. C. quoted above.

In this passage the rain ceremonies of spring, summer, the last month of summer, autumn and winter are described. The details all agree with the Taoistic system, pointed out by DE GROOT in his *Religious System*<sup>3</sup>, and *wu*-ist priests were the performers of the rites. In the ceremonies of spring, summer, the last month of summer, autumn and winter accordingly the eastern, southern (twice), western and northern gates of the towns and villages are mentioned, and the colours of the silken banners of the altars and the robes of the officiating priests were azure, red, yellow, white and black. Further, the numbers eight, seven, five, nine and six were used with regard to the square altars erected at the five different ceremonies and to the tanks in which shrimps or frogs were placed, as well as to the days during which the different preparations were made<sup>4</sup>.

As to the *earthen dragons*, mentioned in this description, the days on which they were made, their sizes, colours, numbers, the directions in which they were placed and the sides on which they stood, as well as the colours of the robes of those who brandished and erected them, and the numbers and ages of the former, all agreed with the same Taoistic system.

"On *kiah* and *yih* days<sup>5</sup> (in *spring*) one big *blue* dragon, long

1 續漢書, Ch. V, p. 1: 阜典土龍。

2 春秋繁露, Ch. XVI, nr 74 (求雨), pp. 3-6.

3 Vol. I, p. 317: Vol. IV, p. 26.

4 Prayers took place on a day of the Water (水日); it was forbidden to cut down famous trees or trees of the wood: the sacrifices consisted of cocks and pigs, three years old: further, the people roasted pig tails, buried human bones, opened mountain pools, burned firewood, etc., "in order to open Yin (the water) and close Yang (the sun)" (開陰閉陽, p. 4b): for the same reason men were forbidden to visit markets.

5 以甲乙日爲大青龍一、長八丈、居中央、爲小

*eight* chang, is made and stands in the centre; seven small ones, each four chang long, are made (and placed) on the *east* side. They are all directed towards the *East*, with a distance of *eight* ch'ih between each other. *Eight little boys*, who all have observed religious abstinence for three days and are clad in *blue* robes, brandish the dragons. The *T'ien seh fu*<sup>1</sup> (Superintendent of harvesting), who also for three days has observed religious abstinence and is clad in *blue* robes, erects them".

In the same way in *summer* on *ping* and *ting* days one big *red* dragon was made, *seven* chang long, and placed in the centre, while six small dragons, each three chang five ch'ih long, stood on the *south* side; they were all directed to the *south*, with a distance of *seven* ch'ih between each other. *Seven fullgrown men*, who for three days had observed religious abstinence and were clad in *red* robes, brandished the dragons, and the *Szē k'ung seh fu*<sup>2</sup> (Superintendent of works), who likewise for three days had observed religious abstinence and was clad in *red* robes, erected them.

When the mountains and hills were prayed to in the *last month of summer*, on *wu* and *szē* days, one big *yellow* dragon, *five* chang long, was placed in the centre, and four<sup>3</sup> small ones, long two chang five ch'ih, stood on the *south* side; they were all directed to the *South*, with a distance of *five* ch'ih between each other. *Five elders*, after three days religious abstinence, and clad in *yellow* robes, brandished the dragons, and five men (or a senior<sup>4</sup>) in *yellow* robes erected them.

In *autumn*, on *keng* and *sin* days, one big *white* dragon was made, *nine* chang long, and placed in the centre; eight small ones, long four chang five ch'ih, were placed on the *west* side. They were all directed to the *West*, and the distance between them was *nine* ch'ih; *nine old unmarried men* (or widowers<sup>5</sup>) in *white* robes brandished them, and the *Szē ma*<sup>6</sup> (Inspector of horses), also clad in *white* garments, erected them.

龍七、各長四丈、於東方、皆東向、其間相去八尺。  
小僮八人、皆齋三日、服青衣而舞之。田耆夫亦  
齋三日、服青衣而立之。

<sup>1</sup> 田耆夫。

<sup>2</sup> 司空耆夫。

<sup>3</sup> The main text wrongly says *five*, but the quotation gives the right number of *four*.

<sup>4</sup> The main text gives "five men", the quotation "a senior", 老者。

<sup>5</sup> 鰥。

<sup>6</sup> 司馬。

Finally, in *winter*, when prayers were made to famous mountains, one big *black* dragon, made on *jen* and *kwéi* days, and *six* chang long, was placed in the centre, and five small ones, each three chang long, stood on the *north* side; they were all directed to the *North* and the distance between them was *six* ch'ih. *Six old men*, all clad in *black* robes, brandished the dragon, and a *wéi*<sup>1</sup> (military officer), also wearing *black* garments, erected them<sup>2</sup>.

In the ceremonies, used for stopping rain, no dragons are mentioned. We learn from the *Sung-ch'ao shi shih*<sup>3</sup> that in the Sung dynasty the same magic was performed; the dragons were sprinkled with water, and, after the ceremony, thrown into the water.

DE GROOT<sup>4</sup> treats of this custom in order to show that, this kind of rain magic being very common in ancient China, the dragon processions on the 15th day of the first month and the dragon boats on the fifth day of the fifth month may be easily explained in the same way. He also refers to a passage from the *Yü-yang tsah tsu*<sup>5</sup>, where a Buddhist priest, who in the K'ai-yuen era (A. D. 713—742) was ordered by the Emperor to pray for rain, said that he wanted a utensil engraved with the figure of a dragon. Nothing of the kind could be found, till after two or three days an old mirror, the handle of which had the form of a dragon, was discovered in the Emperor's store-house. The priest took it into the chapel and prayed; and behold, that very evening the rain poured down!

The same sympathetic magic is mentioned in the *Pih ki man chi*<sup>6</sup>, where a mirror, adorned on the backside with a "coiled dragon", *p'an lung*, 盤龍, is said to have been worshipped (rather used in a magical way) in order to cause rain<sup>7</sup>.

# 1 尉.

2 The *Shen-nung K'iu-yü shu*, 神農求雨書, quoted in the *Koh chi king yuen*, 格致鏡原, an extensive cyclopaedia compiled by CH'EN YUEN-LUNG, 陳元龍, and published in 1735, Ch. IV, Sect. 祈雨, p. 5a, gives the same with less details

3 宋朝事實, quoted in the same chapter of the *Ch'un-ts'iu fan lu*, nr 75 pp. 6 seq.; cf. the same chapter, section and page of the *Koh chi king yuen*.

4 *Fêtes annuelles à Emouï*, Vol. I, pp. 375 sqq.

5 Ch. III.

6 碧雞漫志, written in the Sung dynasty by WANG CHOH, 王灼. T. S., same section, Ch. 131, p. 11b.

7 With regard to painted dragons being as powerful as real ones we may refer to the *Yun kih ts'ih ts'ien*, 雲笈七籤, a Taoistic work of the end of the 10th

The aim of this magic was to force the dragons to follow their images and to ascend from their pools. It is no wonder that sometimes drastic measures were taken to cause them to obey this human command, when it failed to have success. Thus in the tenth century of our era the head of two districts did not hesitate to have an earthen dragon flogged in order to force the unwilling dragons to ascend; and he was right, for that very day a sufficient rain came down<sup>1</sup>.

As we have seen above, also Buddhist priests used images of dragons in making rain. It is again a story from the K'ai-yuen era, to be found in the same work<sup>2</sup>, which teaches us how they sometimes employed them to stop rain. An Indian bonze was requested by the Emperor to put a stop to the incessant rains, caused by one of his Chinese colleagues, who by order of the sovereign had prayed for rain and had fulfilled his task with so much success that several people were drowned in consequence of the inundations. The Indian priest made five or six dragons of clay, placed them in water and scolded them in his mother-tongue. Then he took them out of the water and laid them somewhere else, laughing loudly. After a little while the rain stopped. The meaning of this magic was apparently different from the ancient Chinese ideas. By placing the dragons in their element, the water, he gave them life, just like a Buddhist priest of the fourth century did with a dead dragon which he had dug up. The latter, however, after having thus made the dragon revive, by means of incantations caused him to ascend to the sky and put a stop to a heavy drought.<sup>3</sup> His Indian colleague of the K'ai-yuen era, on the contrary, with a scornful laugh removed the dragons after having given them life, in order to cause their counterparts to go away also. We may compare this with several instances of a

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or the beginning of the 11th century (cf. DE GROOT, *Rel. Syst.*, Vol. IV, p. 74), where we read about a dragon painted on a wall, with a well before it, which was prayed to for rain by people from far and near, and used to hear their prayings. Once in a time of drought a drunken fellow had the audacity to rail at the dragon. He cried over the balustrade of the well: "If Heaven sends a drought like this, what is the use of you?", and with a big stone hit one of the painted dragon's feet. The mark was still visible in the author's time. When the man came home he suddenly got an unbearable pain in his foot. Although he sent a messenger to burn incense before the dragon and to apologize, it was all in vain, and he died within a few days. T. S., same section, Ch. 129, p. 11b.

1 *History of the five Dynasties*, 五代史 (907—960); *Koh chi king yuen*, I. I..

2 *Yiu-yang tsah tsu*, Ch. III.

3 *T'ai-p'ing yü lan*, Ch. 930. The same priest by his prayers caused two white dragons to descend and to pour down rain over a district of a thousand miles.

similar magic, mentioned by FRAZER in his *Golden Bough*<sup>1</sup>. We read there of plagues, caused by vermin, scorpions or serpents, which were stopped by burying or removing the images of these noxious creatures.

A curious prescription for making rain is given in the *Yiu-yang tsah tsu*<sup>2</sup>, where we read the following: "Take four water-lizards, and after having filled two earthen jugs with water, put two of the lizards in each. Then cover the jugs with wooden covers, place them on two different quiet spots, prepare seats before and behind them, and burn incense. If you then have more than ten boys, ten years old or younger, day and night incessantly strike the jars with small green bamboo sticks, it certainly will rain". This advice was followed, and after one day and two nights the rain came down. "Tradition says", adds the author, "that dragons and water-lizards belong to the same species". The idea of annoying the dragons by noise and thus stirring them up is also to be found in Japan, where, as we shall see below<sup>3</sup>, the Court officials made music and danced on a dragon boat on the pond of the Sacred-Spring-Park, in order to force the dragon to arise and give rain.

Another way of making rain is to arouse the dragons' anger by throwing poisonous plants<sup>4</sup>, or ashes<sup>5</sup>, or pieces of wood, or stones<sup>6</sup>, or tiger bones<sup>7</sup> — the tiger being the dragon's deadly enemy — into their pools, or by pulling a tiger's head by means

1 Vol. II (sec. ed.), pp. 426 sq. Cf. Vol. I, pp. 9 sqq.: making rain by magical means, I, pp. 82—114.

2 Ch. XI (ninth century).

3 Ch. V. It reminds us of the enormous bronze drums, decorated with frogs, the demons of rain, which probably were beaten by the Man tribes in the South of China, when drought prevailed. Cf. DE GROOT, *Die antiken Bronzepauken im Ostindischen Archipel und auf dem Festlande von Südostasien*, Mitth. des Seminars f. Orient. Spr. zu Berlin, Jahrg. IV, Abth. I, pp. 76—113.

4 *T'ai-p'ing yü lan*, Ch. 930.

5 *Weng yuen hien chi*, 翁源縣志, quoted in the Japanese work *Shobutsu ruizan*, 庶物類纂, Section 龍.

6 *Mao t'ing k'oh hwa*, 茅亭客話, quoted T. S., same section, Ch. 130, p. 8a: "If one throws a piece of wood or a stone into the dragon pond, this at once causes black vapours to arise, followed by thunder and lightning, rain and hail". On clear days the surface of the water of this pond was five-coloured, a sign of a dragon's dwelling. In time of drought offerings were made and prayers said to him.

7 *Chen chu chwen*, 珍珠船, written by CH'EN KIAI-KUNG, 陳屆公, in the Ming dynasty; Ch. I.

of a rope through a river inhabited by a dragon<sup>1</sup>. As we shall see below<sup>2</sup>, the Japanese, following the same methods, threw horse dung, old sandals and other dirty things into dragon-ponds, or stirred the dragons up by means of iron utensils or metal-shaving, for, as we saw above<sup>3</sup>, these animals were believed to detest and fear iron.

The *Wu tsah tsu*<sup>4</sup> describes the remarkable way in which the people of Ling-nan caused rain. As dragons are very lewd and fond of women, a naked woman was placed on a elevated point in order to attract a dragon. As soon as there came one and flew around her, he was magically prevented from approaching her, so that his anger was aroused and heavy rains came down. The same work<sup>5</sup> says that in the beginning of summer the dragons are divided, so that each of them has his special territory, which he does not exceed. This is the reason why in summer time it rains very much at one place and not at all a little further on.

Apart from these means of stirring up the dragons we often read about *prayers* recited to them, that they might give fertilizing rains. This was done in shrines or at ponds inhabited by dragons, or at the entrances of their dens. The *Mao f'ing k'oh hwa*, e. g., mentions a Dragon-woman's shrine, dedicated to a female dragon which in A. D. 740 appeared in a dream and promised to give

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1 *Shang shu ku shih*, 尚書故實, written in the ninth century by LI CH'OH, 李綽: "In the South, when there is a long drought, a tiger's head bone is tied at a long rope and thrown into the water on a spot where a dragon is living. Then several men pull in an irregular way. Suddenly clouds arise from the middle of the pond, and thereupon also rain comes down. The dragon being the tiger's enemy, even the latter's dried bones still stir up the dragon like this". 南中久旱即以長繩繫虎頭骨、投有龍處入水、即數人牽制不定。俄頃雲起潭中、雨亦隨降。龍虎敵也。雖枯骨猶激動如此。 Cf. *Kwah i chi* (13th cent.), quoted T. S., same section, Ch. 130, p. 7a: In the Shun-hi era (1174—1190) a tiger bone, attached to a long rope, was let down in a "White dragon's pond", near a "White dragon's den" before a Buddhist temple. Soon it rained, and as they were slow in pulling the bone out of the pond, a severe thunderstorm menaced the government office, but stopped when the bone was removed.

The date shows that we have here a passage from the *Hien ch'wang kwah i chi*, 閑窗括異志, written by LU YING-LUNG, 魯應龍, who lived about the middle of the thirteenth century (cf. DE GROOT, *Rel. Syst.*, Vol. IV, p. 347, note 1), and not with the *Kwah i chi*, written in the second half of the eleventh century by CHANG SHI-CHING, 張師正, alias P'CH-I, 不疑 (DE GROOT, *l.l.*, IV, p. 210, note 1).

2 Book II, Ch. III.

3 Book I, Ch. III, § 3, pp. 67 sqq.

4 五雜俎 (Ming-dynasty), Ch. IX.

5 Ch. IX.

rain whenever prayers were made to her in time of drought <sup>1</sup>. And in the *Sheu shen ki* we read of a sick dragon, which in consequence of prayers recited before his den, gave a badly smelling rain, which would have spoiled the crops, if a diviner had not discovered it in time and cured the dragon at the latter's request. Thereupon a fertilizing rain fell and a very clear spring dashed forth from a rock <sup>2</sup>.

#### § 4. Buddhist rain ceremonies.

In the Introduction (§ 4, pp. 25 sqq.) we have dealt with the Buddhist rain ceremonies prescribed in the Mahāmegha sūtra and those described by DE GROOR in his *Code du Mahāyāna*. As we will see below (Book II, Ch. III), also in Japan the Buddhist priests gradually conquered this field, formerly the domain of the Shintōists. They used the same sūtras as the Chinese Buddhists. The latter had a good time in the T'ang dynasty, when sometimes, as we read in the *Tuh i chi* <sup>3</sup>, eleven hundred Buddhist priests read sūtras in order to cause rain. As to these ceremonies we may refer the reader to the Introduction.

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<sup>1</sup> Ch. 130, p. 2a.

<sup>2</sup> Ch. VI; cf. Ch. X.

<sup>3</sup> 獨異志, ascribed to LI YIU, 李尤, or LI K'ANG, 李亢, of the T'ang dynasty. T. S., same section, Ch. 131, p. 10b.

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## CHAPTER VI.

### EMPERORS CONNECTED WITH DRAGONS.

#### § 1. Hwang Ti rode on a dragon.

The dragon being the symbol of the Emperor and his blissful reign, a large number of legends point to the close connection between this divine animal and the Son of Heaven. In the first place, of course, the holy Emperors of the oldest times are mentioned in this respect.

The *Historical Records*<sup>1</sup> contain the following passage. "The Emperor Hwang gathered copper of Mount Sheu and cast a tripod at the foot of Mount King. When the tripod was ready, there was a dragon which dropping its whiskers came down to meet Hwang Ti. The latter ascended the dragon and rode on it, after which the ministers did the same, more than seventy men in all. Then the dragon ascended and flew away. The remaining lower ministers had no opportunity to climb upon the dragon, and all at a time got hold of its whiskers, which (by their weight) were pulled out and fell down".

According to the *Ku kin chu*<sup>2</sup> Hwang Ti was melting cinnabar (in order to prepare the liquor of immortality) in the Tsoh yen mountains, when he became a *sien* and rode on a dragon to the sky. When the ministers clung to the animal's whiskers, the whiskers fell down. To the question whether they produced the so called "Dragon's whiskers herb" the answer is given that this is a false tradition caused by the other name of the same herb, "Red clouds herb". The same monarch made a winged dragon (*yung lung*) attack and ward off the troops of the rebel Ch'i Yiu<sup>3</sup>.

1 Sect. 封禪書, Ch. XXVIII nr 6, p. 30a (CHAVANNES, *Mémoires Historiques*, Vol. III, p. 488).

2 古今注, written about the middle of the 4th century by Ts'ui Pao, 崔豹 (cf. WYLIE, p. 159, DE GROOT, *Rel. Syst.*, Vol. IV, p. 244, note 1), quoted T. S., Sect. 禽蟲, Ch. 130, 龍部雜錄, p. 4b.

3 *Shan hai king*, Sect. XVIII, nr 14, 大荒東經, p. 6b; *Bamboo Annals* (*Chuh shu ki nien*, 竹書記年). Ch. I, LEGGE, *Chinese Classics*, Vol. III, Part I, Prolegomena, p. 108.

§ 2. Yao and Kao Tsu were sons of dragons.

The Emperor Yao was said to be the son of a red dragon, who came to his mother, bearing on his back the inscription: "You also receive Heaven's protection". Darkness and wind arose on all sides, and the dragon touched her, whereupon she became pregnant and after 14 months gave birth to Yao in Tan ling <sup>1</sup>.

A similar story is told about Kao Tsu (B. C. 206—195), the founder of the Han dynasty. T'ai kong, his father, saw a *kiao lung* above his wife amidst thunder and lightning and black darkness, while she was asleep on the bank of a large pond. She dreamt that she had intercourse with a god, and afterwards gave birth to Kao Tsu. This Emperor, who was very fond of wine, was always protected by a dragon, when he was drunk <sup>2</sup>.

§ 3. Shun was visited by a yellow dragon.

The Emperor Shun, Yao's famous successor, was visited by a yellow dragon, which came out of the river Loh. On its scaly armour the inscription: "Shun shall ascend the Throne" was visible <sup>3</sup>. As we have seen above, the same holy sovereign instituted the "Dragon-rearer family", whose members had the task of rearing dragons for the Emperor.

§ 4. Yü drove in a carriage drawn by dragons, and was assisted by a ying lung.

Yü, the celebrated founder of the Hia dynasty, drove in a carriage drawn by two dragons, which had descended in his court-yard, because with him the virtuous power of Hia was at its highest point <sup>4</sup>. When he had completed the regulation of the waters, blue dragons stopped in the suburbs of the capital <sup>5</sup>. According to a later tradition a *ying lung* assisted Yü at the work by marking the ground with its tail <sup>6</sup>.

1 *Bamboo Annals*, Ch. II, LEGGE, l. l., p. 112.

2 *Historical Records*, Ch. VIII (高祖), p. 2; CHAVANNES, l. l., Vol. II, pp. 325 sq.

3 *Yuh fu shui t'u*, 玉符瑞圖; T. S., same section, Ch. 128, 紀事二, p. 2b.

4 *Poh wuh chi*, Ch. II, p. 2a.

5 *Bamboo Annals*, Ch. III, LEGGE, l. l., p. 117: 青龍止于郊。

6 *San ts'ai t'u hwui*, 三才圖會, in the *Wakan sansai zue*, Ch. XLV, p. 675. According to the *Bamboo Annals* (Ch. III, l. l.) the spirit of the Ho river, a man with a fish body, gave him a chart of the Ho.

§ 5. Ming Hwang's vessel was moved forward by a dragon.

Also in later times dragons were said to assist Emperors, as was the case in the T'ien pao era (742—755), when a small dragon arose from a pond the evening before the Emperor Ming Hwang, conquered by the rebel Ngan Luh-shan, left the capital and fled to the South. The dragon went in the same direction and, when the Emperor crossed a river, the animal appeared in the water and carried the ship forward on its back. His Majesty, deeply moved by the dragon's loyalty, thanked it and gave it wine<sup>1</sup>.

§ 6. Two yellow dragons threatened to upset Yü's vessel.

Sometimes, however, the dragons of rivers and seas caused trouble even to Emperors. Thus two yellow dragons threatened to upset Yü's vessel by taking it on its back, when His Majesty crossed the Yang-tsze kiang; but Yü, not in the least frightened, laughed and said: "I received my appointment from Heaven and do my utmost to nourish men. To be born is the course of nature; to die is by Heaven's decree. Why be troubled by the dragons?" The dragons, on hearing these words, fled, dragging their tails<sup>2</sup>.

§ 7. Shi Hwang died on account of having killed a dragon.

Another Emperor was severely punished for having killed a dragon. This was Shi Hwang, the founder of the Ts'in dynasty (246—210 B. C.), who was so anxious to have a long life, that he was highly rejoiced when two *sien* came, pretending to know

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<sup>1</sup> *Ts'zê-liu shi kiu wen*, 次柳氏舊聞, written in the T'ang dynasty by LI TEH-YÜ, 李德裕. In the same way the vessel of Wu Suh, king of Wu and Yueh (i.e. Ts'ien Liu, A. D. 851—932), which in 909 ran on a rock and could not advance, was carried forward by two dragons, amidst heavy rain, thunder and lightning (*Shih-kuoh Ch'ün-ts'iu*, 十國春秋, written in the latter half of the 17th century by WU JEN-CH'EN. 吳任臣: according to DE GROOT, *Rel. Syst.*, Vol. IV, p. 327, "a rather apocryphical history" (of ten small states which existed between the T'ang and Sung dynasties) (WYLIE, p. 41). T. S., same section, Ch. 129, 紀事二, p. 14a.

<sup>2</sup> *Bamboo Annals*, Ch. III, LEGGE, I. I., p. 118; cf. *Hwai nan tsz'z*, Ch. VII, 精神訓, p. 9.

how to seek the life-prolonging herb<sup>1</sup>. After having been favoured with high dignities and salaries, they set sail with a crowd of six thousand girls and boys, not older than fifteen years, to seek the island of the blessed<sup>2</sup>, but although they sought for it a long time, it was all in vain. The *sien*, who were afraid of punishment on account of their lies, now invented a new scheme. On returning to the Court they advised the Emperor to go on board himself and set out with a large army. Again the foolish monarch believed them, and put to sea with not less than three millions of soldiers, who made a terrible noise by crying in chorus and beating drums (in order to frighten the sea-gods and thus be able to reach the island of the blessed). The dragon-god, aroused by the din, appeared at the surface of the sea in the shape of an enormous shark, five hundred *ch'ih* (feet) long, with a head like that of a lion. He was immediately surrounded by the fleet and killed with poisonous arrows, so that his blood coloured the sea over a distance of ten thousand miles. That night the Emperor dreamt that he had a battle with the dragon-god; and the next day he fell ill and died within seven days<sup>3</sup>.

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1 Cf. DE GROOT, *Rel. Syst. of China*, Vol. IV, pp. 307 seqq.: the *chi*, 芝, a branched fungus, which was said to grow on the isle of Tsu in the Eastern Ocean. According to the *Shih cheu ki* (十洲記, "Description of the Ten Islands", "an account of fabulous countries which were believed to exist in several regions beyond the oceans, probably written in the earlier part of the Christian era" [DE GROOT, l. l, Vol. I, p. 272]) the Emperor heard about the existence of this herb on the Tsu island from a Taoist ascetic philosopher, and then sent an envoy to the island with five hundred young people of both sexes. They put to sea to seek the island, but never came back.

2 *Peng Lai*, 蓬萊, "fairy land, an elysium far from man's abode; some regard it as denoting Kyūshū in Japan" (WELLS WILLIAMS, *Chin.-Eng. Dict.*, p. 661 s. v.).

3 This version of the tale is to be found in the *Taiheiki*, 太平記, Ch. XXVI, pp. 115 seqq.

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## CHAPTER VII.

### TRANSFORMATIONS.

#### § 1. The dragon's transformations are unlimited.

From *Kwan tzè* and the *P'i ya*, quoted above<sup>1</sup>, we have learned that the dragon's transformations are unlimited. Therefore it is no wonder that Chinese literature abounds with stories about dragons which had assumed the shape of men, animals or objects. When they transformed themselves into human beings, they mostly appeared as old men or beautiful women; the latter remind us of the *Nāga* maidens of Indian tales. Sometimes fishes, which, when being cooked, spread a five-coloured light, or spoke with human voices, were recognized to be dragons; but also quadrupeds, as dogs, rats or cows, sometimes proved to be the temporary shapes of these divine animals. Snakes, of course, closely akin to the dragons, often served them as metamorphoses to hide their real nature, and new-born dragons were said to creep out of the eggs in this form. Finally, trunks of trees or other objects floating in the water sometimes suddenly resumed their real dragon shapes. One passage<sup>2</sup> says that dragons can always transform themselves except at the time of their birth, when they sleep, or when they are angry or lustful, but this stands alone among the innumerable other statements with regard to their nature and capacities.

#### § 2. Appearing as old men or beautiful women.

As to their appearing as old men we may refer to the *Süen shih chi*<sup>3</sup>, where a yellow dragon is said to have come to a house

1 Pp. 63 and 65.

2 *Chen chu chwen*, 珍珠船 (cf. above, pp. 119, note 7), quoted T. S., same section, Ch. 130, 龍部雜錄, p. 6b.

3 宣室志, written by CHANG T'UH, 張讀, in the ninth century. Quoted T. S., same section, Ch. 131, 外編, p. 12b.

in the mountains in the shape of an old man with a yellow robe. The *Kwang-sin-fu chi*<sup>1</sup> contains a story about a *wu*-sorcerer, who in the beginning of the Sung dynasty was praying for rain above a well, when he fell into it in trying to catch the white cow horn on which he had blown and which suddenly dropped out of his hands. At the bottom of the well he saw a majestic old man, sitting in a tower in the water, with the horn in his hands. This was the dragon of the well, who for this time allowed him to return and gave him back the horn on condition that he never should make noise near the well again. But at the next drought the man forgot his promise and blew on the horn above the well like before. This was too much for the dragon, who made both horn and man tumble into the water, and this time the sorcerer was drowned. Afterwards he appeared to one of the villagers in a dream and at his advice a shrine was erected in honour of the dragon, who thenceforward heard their prayers for rain.

Also the *Yü-yang tsah tsu*<sup>2</sup> mentions dragons which assumed the shapes of old men, as well as of *beautiful women*<sup>3</sup>. LIU TSUNG-YUEN<sup>4</sup> tells how a dragon which was punished by the Emperor of Heaven fell down upon the earth in the shape of a woman, spreading a brilliant light. She had to stay there for seven days, and then, after having drunk some water, her breath became a cloudy vapour, she changed into a white dragon, and flew up to Heaven.

### § 3. Appearing as fishes.

Transformations of dragons into fishes are to be found as well

1 廣信府志, "Memoirs of the department of Kwang-sin (in Kiang-si province)", quoted T. S. I. I., p. 16a.

2 Ch. II and VI; T. S., same section, Ch 131, 龍部外編, p. 12a.

3 Ch. VI.

4 柳宗元 (A. D. 773—819), one of the most celebrated poets and essayists of the T'ang dynasty. 謫龍說, T. S., same section, Ch 127, 藝文一, p. 8b.

Another punishment of a dragon is mentioned in the *Yün sien tsah ki* (雲仙雜記), about which work DE GROOT (*Rel. Syst.*, Vol. IV, p. 289) says: "Ten chapters of miscellanies of doubtful authenticity, ascribed to one T'UNG CHI, 馮贇, of whom nothing is known but the name. More likely, perhaps, the author was the learned WANG CHIH, 王銍, also named SIXG-CHI, 性之, who flourished in the middle part of the 12th century"), where a disobedient dragon is said to have had his ears cut off by Heaven's punishment: the blood which dripped upon the earth produced a plum tree with fleshy fruits without kernels. T. S., same section, Ch 129, 紀事二, p. 12a.

in the Dynastic Histories<sup>1</sup> as in books of tales and legends like the *Lang hŭen ki*<sup>2</sup> (Yuen dynasty) and even in a geographical work as the *Yih tung chi*<sup>3</sup>, where we read about a white eel which was caught by some villagers. They were about to cook it when an old man said: "This is a dragon from the Siang River. I am afraid of calamity." But the others considered this to be foolish prattle and did not listen to his words. The next day the whole village collapsed.

In the *Shwoh yuen*<sup>4</sup> a white dragon is said to have assumed the shape of a fish and to have been hit with an arrow in its eye by a fisherman. The dragon accused the man before the Emperor of Heaven, but the latter remarked that it was his own fault because he had been foolish enough to change himself into a fish. The fisherman was not to be blamed for having treated him like other fishes. This story is often referred to in Japanese literature, e. g. in the *Zoku kojidan*<sup>5</sup>, where the fish is said to have fallen into the fisherman's net, and to have lodged a complaint with the *Dragon king* (an Indian conception, cf. the Introduction and the next chapter), who gave him a similar answer and advised him not to do such a foolish thing again. In the *Taiheiki*<sup>6</sup> Nitta Yoshisada, who died in battle, is compared to the dragon of this legend, which, instead of hiding itself in the depths of a pool, came to a shallow place and was caught in the net.

As we have seen above<sup>7</sup>, fishes were believed to become dragons when they succeeded in ascending the Dragon-gate (apparently a waterfall), and that old tiger-fishes or fishes weighing two thousand *kin* became *kiao*<sup>8</sup>.

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1 *Books of the Tsin dynasty*, 列傳, Ch. VI, 張華傳 (the fish spread a five-coloured light when being cooked).

2 Ch. I (the fish spoke with a human voice).

3 一統志, "Memoirs concerning the whole Empire" (1647); T. S., same section, Ch. 129, 龍部紀事二, p. 13a.

4 說苑, written by LIU HIANG, 劉向 (who lived B. C. 80—9), the famous author of the *Lieh sien chwen* (列仙傳); Sect. 正諫.

5 續古事談, Ch. II, *Gunsho ruijū*, Vol. XVII, p. 661.

6 Ch. XX, p. 9a. The same comparison is to be found in Ch. XXXI, p. 12, of the same work.

7 Book I, Ch. III, § 12, p. 86.

8 Book I, Ch. III, § 7, p. 79.

## § 4. Appearing as snakes, dogs, or rats.

The *Poh mung so yen*<sup>1</sup> relates about a child which in the T'ong-kwang era (923-926) met a white snake on the road, tied it with a rope and swayed its head to and fro till it fell down. In a moment a thunderstorm arose and the child was carried into the air, where it was struck by lightning and dropped dead on the ground. On its back vermilion writing was to be read, announcing that Heaven had punished it for having killed a Celestial dragon.

Two dragons in the shape of *mao* dogs (茅狗), ridden through the air by *sien*, are mentioned in the *Lieh sien ch'wen*<sup>2</sup>. A *sien* brought them to a diviner, more than 100 years old, and invited him to ride on them together with an old woman. According to the *Lang h'ien ki*<sup>3</sup> two guardian gods of a cave palace were dragons. The *Kiang-si fung-chi*<sup>4</sup> speaks about a very deep "Dragon-rearing pond" near the castle of Kwang ch'ang district in Kien ch'ang fu, inhabited by a dragon. Over the pond there was a stone tray, in which remains of food were always laid for the animal, which used to change into a black dog and eat the food. This pond was still there in the author's time, and a "Dragon-well temple" had been built on the spot.

In the seventh year of the Kia-yiu era (1062) an enormous white rat was seen smelling the sacrificial dishes offered in the temple on the Great White Mountain in Fu fung district (Shen-si province), a mountain with much *ling*, i. e. where the divine power of its god as clearly manifested itself in hearing the prayers of the believers as was the case on the Japanese mountain of the same name (Hakusan). Old people declared the rat, which only smelled the dishes but did not eat them, to be a dragon<sup>5</sup>.

## § 5. A cow transformed into a dragon.

The author of the *Hwai-ngan-fu chi*<sup>6</sup> tells us how a cow

1 北夢瑣言, ascribed to SUN KWANG-HIEN, 孫光憲, also called MENG-WEN, 孟文, a high official under the founder of the Sung dynasty (T'ai tsu, 960-976) (cf. DE GROOT, *Rel. Syst.* Vol. V, p. 527, note 2). T. S., same section, Ch. 129, p. 14a.

2 T. S., same section, Ch. 131, p. 2b.

3 Quoted *ibidem*, p. 3b.

4 T. S., same section, Ch. 129, p. 12b.

5 *Tung-p'o chi-lin*, 東坡志林, desultory notes by SU TUNG-P'o, 蘇東坡, e. SU SHIH, 蘇軾, a famous poet who lived 1036-1101; T. S., same section, Ch. 130, p. 4a.

6 淮安府志, "Memoirs concerning Hwai-ngan-fu (in the prov. of Kiang-su); T. S., *ibidem*, p. 12b.



became a dragon. A rich farmer who possessed a large herd of cattle one night dreamt that one of his cows said to him: "I have become a dragon and have fought with the dragon of the Sang-k'ü lake, but without conquering him. You must bind small knives upon my horns". The next day he discovered that an extremely big cow of the herd had scales under its belly. When he had attached knives to its horns, the cow conquered the other dragon, which was wounded at the eye and retired into its lake. The cow itself became the dragon of the Great Lake. Down to the author's time those who passed this lake avoided the character 牛 (cow), and those who passed the Sang-k'ü lake avoided the character 瞎 (blind of one or both eyes); otherwise suddenly a storm burst forth and big waves arose.

#### § 6. Appearing as objects.

With regard to *objects* which proved to be dragons we may refer to the *I yuen*<sup>1</sup>, where we read how a man while fishing in a river found a shuttle and took it home. After a short while the utensil, which he had hung on the wall, changed into a red dragon and ascended to the sky amidst thunder and rain. A dragon which had assumed the shape of a tree growing under water is mentioned in the *Shuh i ki*<sup>2</sup>. A woman who touched this tree when going into the water in order to catch some fish, became pregnant and gave birth to ten male children. Afterwards, when the dragon appeared in his real form above the water, nine of the boys ran away in fright, but the tenth climbed upon his dragon-shaped father's neck and in later years became the king of the land<sup>3</sup>. The same work tells us about a girl in the Palace, under the Hia dynasty, who changed into a fearful dragon and then, reassuming her human form, became a very beautiful woman, who devoured men<sup>4</sup>.

In the *Books of the Tsin dynasty*<sup>5</sup> an astrologer is said to have discovered the vital spirits (精) of two precious swords among the stars, and pointed out the spot where they were buried.

1 Ch. I, p. 2. The same work gives a tale about a big piece of drift wood, which broke the vessel of a man who seized it, turned into a dragon and swam off.

2 述異記 (see above, p. 72, note 1), Ch. 下, p. 16b.

3 Cf. above, Book I, Ch. VI, p. 123.

4 Ch. 上, p. 4a.

5 列傳, Ch. VI, 張華傳. These swords, which turned into a male and a female dragon, are mentioned in the *Taiheiki*, Ch. XIII, pp. 10 seq.

There a stone box was dug up, from which a brilliant light shone; but as soon as the swords were taken out of the box their spirits in the sky were extinguished. On one of the swords the characters 龍泉, *lung-ts'üen*, "Dragon-spring", on the other 太阿, *t'ai-o*, were written. According to the astrologer such supernatural swords could not remain for a long time in human hands. Actually one of them soon disappeared, and the other one afterwards jumped by itself out of its sheath into a river, which its owner was crossing. When it was sought, nothing was found except two dragons, two or three chang long, wound together and emitting a brilliant light which illuminated the water. Then they vanished, raising turbulent waves by their violent movements. Evidently the swords had changed into dragons and were united again.

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## CHAPTER VIII.

### THE INDIAN NĀGA IN CHINA.

#### § 1. Reborn as a dragon.

With regard to the Indian dragon (*Nāga*) in China we may refer to the Introduction and to the following legends.

Buddhist reincarnation into a dragon was said to have been the fate of the Emperor Wu's Consort K'ih (first half of the sixth century A. D.), who was so jealous that she was reborn as a dragon which lived in a well inside the enclosure of the Palace and frightened her husband in his dreams. When he was in love with some woman, the water of the well was violently disturbed. In order to appease the spirit, the Emperor had a palace built over the well and all kinds of clothes and utensils put there, as if she were still a human being; and he never married again<sup>1</sup>.

#### § 2. Ponds inhabited by Dragon-Kings.

According to another Buddhist legend<sup>2</sup> a Dragon-King, who lived in a palace at the bottom of a pond called *Kwun ming ch'i*<sup>3</sup>, appeared as an old man to a hermit who lived in the neighbourhood, and besought this man to save his life, as a Buddhist priest, under pretext of praying for rain by order of the Emperor, made the water of his pond decrease more and more, in order to kill him (the dragon) and to use his brain in preparing some medicine. The hermit advised the dragon to go SUN SZE-MOH<sup>4</sup>, who was studying in the mountains in order to become a *siên*. When the dragon did so, this man promised to

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1 *History of the South* (南史, *Nan-shi*), 后妃列傳, 下.

2 *Yü-yang tsah tsu* (ninth century), Ch. V (T. S., I. I., 外編, p. 11a).

3 昆明池.

4 孫思邈, who lived A. D. 550–630.

save him on condition that he should teach him the way of preparing the three thousand kinds of medicine to be found in the Dragon-Palace at the bottom of the pond. The dragon accepted the condition, whereupon the water of the pond rose more and more, and the bonze died with anger and shame. The dragon kept his promise, and thus SUN SZĒ-MOH obtained the knowledge, preserved in his famous medical work, entitled *Ts'ien kin fang* <sup>1</sup>.

Other ponds inhabited by Dragon-Kings are mentioned in the *Loh-yang kia-lan ki* <sup>2</sup> and in the *Po-chi kwoh chw'en* <sup>3</sup>, but these were in foreign, western countries. Sacrifices were made to them; to the latter by the passers-by (there were three ponds, in the biggest of which lived the Dragon-King himself, in the next his consort and in the smallest his child) because otherwise they were sure to be troubled by wind and snow. The former pond was near a Buddhist monastery in the West of Wu-yih land, and the king of the land prayed to the dragon and threw gold and jade into the pond. When these precious objects were washed out of the pond he ordered the monks to take them.

### § 3. Temples of Dragon-Kings.

A "Dragon-rearing well" <sup>4</sup> in a "Dragon-King's temple" <sup>5</sup> was said to be inhabited by a dragon. Nobody dared draw water from this well, because if one did so strange things happened, and the person who had ventured to thus arouse the dragon's anger fell ill <sup>6</sup>.

Another temple of a Dragon-King on a mountain, near a white dragon's pond and (on the top of the mountain) a dragon's den are mentioned in the *K'wah i chi* <sup>7</sup>. In time of drought the peasants used to pray before the cavern, which always contained water in spring and summer, and when they took this water

1 千金方. Dragon's pearls were called 千金珠, cf. above, Ch. III, § 15, p. 88.

2 洛陽伽藍記, according to WYLIE (p. 55) "a descriptive detail of the various Buddhist establishments in Loh-yang, the metropolis during the N. Wéi; written by YANG HÜEN-CHI, 楊衒之, an officer of that dynasty"; it was written in the sixth century (DE GROOT, *Rel. Syst.*, Vol. I, p. 344). T. S., same section, Ch. 131, p. 5a.

3 波知國傳, quoted T. S., same section, Ch. 129, p. 4b.

4 豢龍井.

5 龍王廟.

6 *Mih k'oh hwui si* (11th cent.), T. S., same section, Ch. 130, p. 3b.

7 括異志, cf. DE GROOT, *Rel. Syst.*, Vol. IV, p. 240, note 1. This must be the later work of this name, dating from the thirteenth century (cf. above, p. 120, note 1), as the Shun-hi era (1174—1190) is mentioned. T. S., I. I., Ch. 130, p. 7a.

and worshipped it, abundant rains came down. Near to the same spot was the Dragon-mother's grave, mentioned above <sup>1</sup>.

#### § 4. Palaces of Dragon-Kings.

A Dragon-King's Palace is mentioned in the *Luh i ki*<sup>2</sup>. According to a tradition among the sailors it was situated under a small island about five or six days navigating from Su-cheu (in Kiang-su province). Even when there was no wind, the waves were so high there that no vessel dared approach it directly. At every high tide, however, when the water overflowed the island and the high waves were not to be seen, the ships could pass there. At night a red light was seen from afar above the water on this spot, bright like sunlight, which extended over more than a hundred miles square and reached the sky.

The *Wuh tsah tsu*<sup>3</sup> describes the same island, but, without mentioning the light, says that it lies above the water, red like the sun. Although no human being dared approach it, a sound was heard on the island as if some thousands of men were busy there cutting and transporting trees. On clear nights one could see that all the trees on the mountains were felled. It was said that this was done for building the Dragon-King's abode. Evidently the Taoistic ideas concerning the island of the blessed, the land of the *sien*, are confounded here with the Indian conceptions with regard to the Nāga palaces.

Finally, we may quote a passage from the *T'ai-p'ing yü-lan*<sup>4</sup>, where a magistrate is said to have often received in his house a beautiful dragon-woman, who each time arrived in a magnificent carriage, accompanied by female postilions. In his former existence he had promised to marry her, and now he kept his word and finally disappeared with her. The people said that he had gone to the Dragon-Palace and had become a "water-sien" (水仙).

<sup>1</sup> Book I, Ch. III, § 46, p. 89.

<sup>2</sup> 錄異記 (ninth century, see above, p. 87, note 4). T. S. same section, Ch. 129, p. 14a.

<sup>3</sup> 五雜俎 (about 1592), in a passage translated into Japanese in the *Heishoku wakumonchin*, 秉燭或問珍, written in 1710 by KOJIMA FUKYŪ, 兒嶋不求, and printed in 1737, referred to by INOUE ENRYŌ, *Yōkwaigaku kōgi*, Vol. II, Ch. XXVII (龍宮仙鄉), p. 123 sq.

<sup>4</sup> Ch. 424.

## BOOK II.

### THE DRAGON IN JAPAN.

#### CHAPTER I.

THE ORIGINAL JAPANESE DRAGON-GODS OF RIVERS, SEAS AND MOUNTAINS.

When treating of the Japanese dragon legends we have first of all to consider the original beliefs of the natives, and to separate these from the conceptions imported from India and China. In the oldest annals the dragons are mentioned in various ways, but mostly as water-gods, serpent- or dragon-shaped.

##### § 1. Okami.

In the *Nihongi*<sup>1</sup> we read that Izanagi, when his consort Izanami had died by giving birth to the fire-god Kaguzuchi, cut this child into three pieces each of which became a god. The blood which trickled from the upper part of the sword changed into three gods: *Kura-okami* (闇竈), *Kura-yama-tsumi* (闇山祇) and *Kura-mitsu-ha* (闇罔象). Professor FLORENZ gives in his "*Japanische Mythologie*"<sup>2</sup> extensive notes on these three gods. *Kura*, says he, is explained as "abyss, valley, cleft", although the meaning of the character is "dark". The second character, 竈, which in FLORENZ's note 26 consists of the characters indicating *rain* and *dragon*, but in the Japanese text (K. T. K. I, 13) is a combination of the upper part of the character 靈 with dragon, is explained

<sup>1</sup> Ch. I, K. T. K. Vol. I, p. 13: 復劔頭垂血激越爲神。號曰闇竈，次闇山祇，次闇罔象。K. T. K. is *Kokushi taikēi*, 國史大系, a modern edition of old historical and legendary works, which we quote as K. T. K. Of the same kind are the *Shiseki shūran* (史籍集覽) and the *Gunsho ruijū* (郡書類從) (1795), while the *Hyakka setsurin* (百家説林) contains a great number of works of the Tokugawa period.

<sup>2</sup> P. 46.

as "dragon"; in the *Bungo Fudoki*<sup>1</sup> the characters 蛇龍, "snake-dragon", are read "*okami*". This and the later ideas about Kura-okami show that this divinity is a dragon or snake. He is the deity of *rain* and *snow*, and in the *Manyōshū* (2, 19) he is said to have been prayed to for snow. The *Engishiki* states that this god Okami had Shintō temples in all provinces. In a variant<sup>2</sup> we read that one of the three gods who came forth from the three pieces of Kaguzuchi's body was *Taka-okami*. This name is explained by one of the commentators as "the dragon-god residing on the mountains", in distinction from *Kura-okami*, "the dragon-god of the valleys".<sup>3</sup>

The passage of the *Bungo Fudoki* referred to by FLORENZ says that in the village Kutami in Naori district there was a well, out of which water was scooped for the Emperor Keikō (71—130 A. D.) (not Suinin, as FLORENZ says), when he visited the place. Then a snake-dragon (蛇龍, *okami*, appeared, whereupon the Emperor said: "This water is certainly dirty (*kūrai*). Scooping water from it should not be allowed". Therefore the well got the name of Kūsa-izumi.

## § 2. Yamatsumi and Mitsuha.

As to the second god mentioned in the *Nihongi*, *Kura-yamatsumi*, his name means: "Lord of the Dark Mountains", but one of the commentators explains it as: "Mountain-snake" (*yama-tsu*[之]-*mi*). The name of the third divinity, *Kura-mitsu-ha*, is perhaps to be translated: "Dark-water-snake", or "Valley-water-snake"<sup>4</sup>. FLORENZ thinks that this god is identical with *Mitsuha no Me* in the preceding text (Ch. I, p. 11), although the latter is a female deity. There we read that Izanami, when dying in consequence of the fire-god's birth, gave birth to the earth-goddess Hani-yama-bime and the water-goddess *Mitsu-ha no Me* (水神罔象女). FLORENZ<sup>5</sup> devotes an interesting note to the

1 豊後風土記, written in 713; *Gunsho ruijū*, Vol. XVII, nr 499, p. 1126.

2 *Nihongi*, Ch. I, p. 16; FLORENZ, I. I, p. 63: 高龍.

3 According to ASTON (*Shinto*, p. 153) it is simply "*O Kami*", "August god", so that the names Kura o kami and Taka o kami should mean "God of the valleys" and "God of the heights". But in my opinion FLORENZ's arguments are right.

4 FLORENZ translates: "dunkler Wasserdrache" (dark water-dragon), but in note 29 the word *ha* is explained as "snake", not "dragon". Cf. my treatise on the *Snake in Jap. superstition*, Ch. II, A, 2 (Serpent-shaped gods of the water), pp. 13 sqq., *Mitt. des Seminars f. Orient. Sprachen zu Berlin*, Jahrg. XIV, Abt. I.

5 *Jap. Mythologie*, Chap. III, p. 33.

latter, and quotes the *Wamyōshō*<sup>1</sup>, which by mistake identifies *Mi-tsu-ha* with the Chinese *wang-liang*, 魍魎, instead of with the *wang-siang*, 罔象. We read in DE GROOT's *Religious System of China*<sup>2</sup> that "the Chinese authors generally do not take the trouble to distinguish between these two terms (*wang-liang* and *wang-siang*)". *Wang-siang*, says DE GROOT<sup>3</sup>, are *water-ghosts*, as well as the *lung*, or dragons, and he refers to YŪ PAO's *Sheu shen ki*<sup>4</sup>, where a *wang-siang* is described as looking like "a child of three years with red eyes, a black complexion, big ears and long arms with red claws".

A Japanese commentator explains *mitsu-ha* as "Water-snake" (水津蛇), and quotes several names and words in which *ha* means "snake"; if this is true, *Mitsuha no Me* is "Female Water-snake". Another commentary, however, explains the word *ha* as 生, "to produce", so that the name of the goddess would be: "The Woman who produces the water". FLORENZ does not know which explanation is right, nor can I decide.

### § 3. Watatsumi.

In another passage of the *Nihongi*<sup>5</sup> Izanami and Izanagi are said to have given birth to "gods of the sea", called "*Watatsumi no Mikoto*" (少童命), or, as in Ch. III, p. 76 (Jimmu Tennō), 海童, "little boys" or "boys of the sea". The Chinese characters with which this name is written agree with YŪ PAO's above-mentioned description of the *wang-siang* as little children; these terms are apparently identical with "sea-gods", 海神. FLORENZ explains the name "*Watu-tsu-mi*" as "Lords of the sea", *wata* being an old word for sea, and *mi* a kind of honorific epithet. The same commentator, however, who saw in *Mitsuha no Me* a "Female Water-snake", considers *Watu-tsu-mi* to be "Snakes of the Sea", *mi* being an old word for *snake*. It is not impossible that he is right, and that the old Japanese sea-gods were snakes or dragons.

### § 4. Mizuchi, the river-gods.

The name of the river-gods, "*mizuchi*", or "water-fathers",

1 和名鈔, written by MINAMOTO NO SHITAGAU, 源順, who lived 914 - 983.

2 Vol. V, Ch. III, p. 521.

3 Ibidem.

4 Ch. XII. See above, p. 81, note 1.

5 Ch. I, p. 12; FLORENZ, l. l., Ch. IV, p. 39; 又生海神等。號少童命。



which is found in Ch. XI of the *Nihongi*<sup>1</sup>, is written with the character 虬, *k'iu*, which means a horned dragon<sup>2</sup>. Aston<sup>3</sup> says: "The River-Gods have no individual names. They are called generally *midzu-chi* or water-father. Japanese dictionaries describe the *midzu-chi* as an animal of the dragon species with four legs. HEPBURN, in his Japanese-English Dictionary, calls it a large water-snake. The difference is not material. The dragon-kings of Chinese myth (of whom Toyotamahiko is an echo) are in India the *Nāga Rāja*, or cobra-kings". After having stated that River-gods are prayed to for rain in time of drought, Aston gives a translation of the above-mentioned interesting passage of the *Nihongi*, which we may quote in extenso:

"A. D. 379 (67th year of the Emperor Nintoku). This year, at a fork of the River Kahashima, in the central division of the Province of Kibi, there was a great water-dragon (*mizuchi*) which harassed the people. Now when travellers were passing that place on their journey, they were sure to be affected by its poison, so that many died. Hereupon Agatamori, the ancestor of the Omi of Kasa, a man of fierce temper and of great bodily strength, stood over the pool of the river-fork and flung into the water three whole calabashes, saying: 'Thou art continually belching up poison and therewithal plaguing travellers. I will kill thee, thou water-dragon (虬). If thou canst sink these calabashes, then will I take myself away, but if thou canst not sink them, then will I cut thy body to pieces'. Now the water-dragon changed itself into a deer and tried to draw down the calabashes, but the calabashes would not sink. So with upraised sword he entered the water and slew the water-dragon. He further sought out the water-dragon's fellows. Now the tribe of all the water-dragons filled a cave in the bottom of the pool. He slew them every one, and the water of the river became changed to blood. Therefore that water was called the pool of Agatamori"<sup>4</sup>.

Aston also refers to another passage of the *Nihongi* (Ch. XI, p. 197), where we read about a similar experiment with two calabasses, by which a man who was to be offered to a river-god saved his life. It was in the eleventh year of the Emperor Nintoku's reign (A. D. 323), and the Emperor had dreamt that a god pointed out to him two men, who had to be sacrificed to the god of the Northern river, in order to enable the people to complete the embankment, which gave way in two places. One

1 K. T. K., Vol. I, p. 209.

2 See above, p. 73.

3 *Shinto*, p. 150.

4 Ch. XI, p. 209.

of them plunged into the water and died, whereupon one of the parts of the embankment could be completed. The other man, however, showed the god's powerlessness by means of the calabashes which he (the god) could not submerge; and the remaining part of the embankment was made without the loss of this man's life. From this passage we learn that in ancient times human sacrifices were made to the dragon-shaped river-gods.

#### § 5. Oho-watatsumi, the sea-god.

Finally we must mention the sea-god *Oho-wata-tsu-mi no Mikoto*, in whose name we again find the term "Sea-lord" or "Sea-snake", spoken of in the preceding text. He is also called *Toyo-tama hiko no Mikoto* ("Abundant-Pearl-Prince"), and his daughter's name is "*Toyo-tama-bime*" ("Abundant-Pearl-Princess, 豊玉姫). This god had his magnificent palace at the bottom of the sea, and when his daughter announced him that she had seen reflected in the well before the gate the face of a beautiful youth who was sitting in the cassia tree close by, he received Hiko-hohodemi — for this was the youth — in a hospitable way. Afterwards the guest married the princess and lived in the palace for three years. Then, however, he returned to the earth (according to the *Kojiki* on the back of a *wani*, 和邇, one fathom long) and was followed by his consort, for whom he had built a "parturition-house" on the seashore. She begged him not to look at her while she was giving birth, but he was too curious and peeped in, whereupon he saw that his wife had become a *wani* (*Kojiki*), or *dragon* (*Nihongi*). Angry and ashamed she abandoned her child, Jimmu Tennō's father, and returned to the Sea-god's palace<sup>1</sup>.

#### § 6. Wani.

The word *wani*, which is written either phonetically (和邇) or with the character 鰐, indicating a *crocodile*, is found once more in Chapter I of the *Nihongi* (p. 40). We read there: "Further it is said that Koto-shiro-nushi no kami changed himself into a bear-*wani*, eight fathoms long (*ya-hiro no kuma-wani*,

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<sup>1</sup> *Nihongi*, Ch. II, pp. 62 seqq.; *Kojiki*, 上, 傳十七, 神代下, K. T. K. Vol. VII, p. 59: 化八尋和邇而匍匐委蛇。 *Nihongi*, p. 63: 化爲龍; p. 66 (a variant): 化爲八尋大熊鰐 (*wani*) 匍匐透蛇。

八尋熊鰐). The epithet "bear" means "strong as a bear"<sup>1</sup>. As to the word *wani*, one version of the Hohodemi legend<sup>2</sup> says that the sea-princess became a *wani*, and according to another version she changed into a *dragon*; in the former the same words are used as in the above-mentioned passage about Koto-shironushi no kami: "Toyotama-bime changed into a big bear-*wani*, eight fathoms long, which crept about". Aston<sup>3</sup>, in a note to this passage, supposes that the word *wani* is not a Japanese, but a Korean word, *wang-i*, which should simply mean: king. FLORENZ<sup>4</sup> agrees with him, and they base their opinion upon the fact that the legend has strong Chinese features. Although the *Indian* notions about the Nāga-kings related above (Introduction) are easily to be recognized in the Japanese legend, yet I think we must not go as far as to consider the whole story western, nor have we the right to suspect the old word *wani* on account of the fact that a *part* of the legend is of foreign origin. Why should the ancient Japanese or Koreans have called these sea-monsters "kings", omitting the word "dragon", which is the most important part of the combined term "dragon-king"? And if the full term were used in Korea, certainly the Japanese would not have taken up only its last part. In my opinion the *wani* is an old Japanese dragon- or serpent-shaped sea-god, and the legend is an ancient Japanese tale, dressed in an Indian garb by later generations. The oldest version probably related how Hohodemi went to the sea-god, married his daughter and obtained from him the two jewels of ebb and flood, or some other means to punish his brother by nearly drowning him; afterwards, when having returned to the earth, he built the parturition-house, and breaking his promise of not looking at his wife when she was giving birth, saw that she had changed into a *wani*, i. e. an enormous sea-monster. As to the pearls, although mysterious jewels are very common in the Indian tales about the Nāga-kings, it is possible that also Japanese sea-gods were believed to possess them, as the sea conceals so many treasures in her depths; but it may also be an Indian conception. When later generations got acquainted with the Chinese and Indian dragons, they identified their *wani* with the latter, and embellished their old legends with features, borrowed from the Indian Nāga tales. The magnificent palace is of Indian origin, and, as Aston<sup>5</sup>

1 FLORENZ, l. l., p. 148, note 89.

3 *Nihongi*, Vol. I, p. 61, note 3.

5 *Shinto*, pp. 113 seqq.

2 *Nihongi*, Ch. II, p. 66.

4 l. l. p. 148, note 89.

points out, the castle gate and the (cassia) tree before it, as well as the well which serves as a mirror, form a combination not unknown to European folklore. Europe probably also got them from India, the cradle of Western and Eastern legends.

After having written this I got acquainted with the interesting fact, pointed out by F. W. K. MÜLLER<sup>1</sup>, that a similar myth is to be found as well on the Kei islands as in the Minahassa. The resemblance of several features of this myth with the Japanese one is so striking, that we may be sure that the latter is of Indonesian origin. Probably the foreign invaders, who in prehistoric times conquered Japan, came from Indonesia and brought this myth with them. In the Kei version the man who had lost the hook, lent to him by his brother, enters the *clouds* in a boat and at last finds the hook in the throat of a fish. In the Minahassa legend, however, he dives into the sea and arrives *at a village at the bottom of the water*. There he discovers the hook in the throat of a *girl*, and is brought home *on the back of a big fish*. And like Hohodemi punished his brother by nearly drowning him by means of the jewel of flood-tide, so the hero of the Minahassa legend by his prayers caused the rain to come down in torrents upon his evil friend. In Japan Buddhist influence evidently has changed the village in the sea into the palace of a Dragon king, but in the older version the sea-god and his daughter have kept their original shapes of *wani*, probably a kind of crocodiles, as the Chinese character indicates. An old painting of Sensai Eitaku, reproduced by MÜLLER, shows Hohodemi returning home on the back of a crocodile. It is quite possible that the form of this Indonesian myth introduced into Japan spoke about crocodiles, and that the vague conception of these animals was retained under the old name of *wani*, which may be an Indonesian word.

On p. 149 of the same work Aston says: "There can be little doubt that the *wani* is really the Chinese dragon. It is frequently so represented in Japanese pictures. I have before me a print which shows Toyotama-hiko and his daughter *with dragons' heads appearing over their human ones*. This shows that he was conceived of not only as a Lord of Dragons, but as a dragon himself.... In Japanese myth the serpent or dragon is almost always asso-

<sup>1</sup> *Mythe der Kei-Insulaner und Verwandtes*, Zeitschrift für Ethnologie, Vol. XXV (1893), pp. 533 sqq. Dr H. H. JUYNBOLL kindly pointed out to me the existence of these Kei and Minahassa myths and Dr MÜLLER's interesting article. Cf. KERN, in the periodical entitled "Bijdragen tot de taal-, land en volkenkunde van Ned. Indië", 1893, p. 501; JUYNBOLL, *ibidem*, 1894, p. 712, note 1.

ciated with water in some of its forms". He gives the print on the same page, and we see at once that we are here not so much on *Chinese*, as on *Indian* territory. In the Introduction (pp. 4 sq.) I have referred to GRÜNWEDEL's description of the dragon in Indian art, so that I need not explain that "the dragon's heads appearing over the human one" form quite an Indian motive, transferred to China and from there to Korea and Japan. As the sea-god in his magnificent palace was an Indian conception, Japanese art represented him, of course, in an Indian way. This is, however, no proof that the *wani* originally was identical with the Nāga, or with the Chinese-Indian dragon-kings.

### § 7. The jewels of flood and ebb.

In regard to the jewels of flood-tide and ebb-tide we may refer to the *Mizu kagami*<sup>1</sup>, which contains a legend apparently made in imitation of the Hiko-Hohodemi tale in the *Kojiki* and the *Nihongi*. It runs as follows. In the year 200, when the Empress Jingō (200—269) arrived in Korea, she took some sea water in her hand and prayed from far to the god of Kashima (in Hitachi) and Kasuga (Takemikazuchi, who had a famous old temple at Kashima and another on the hill of Kasuga at Nara, under the name of Kasuga-daimyōjin; the latter was, however, not built before 710). Then came the gods of Kasuga and Sumiyoshi and Suwa, clad in armour and with helmets on their heads, to the Empress's ship. Kasuga sent the Great God (Daimyōjin) of Kawakami<sup>2</sup> as a messenger to the Dragon-palace (龍宮, ryūgū) at the bottom of the sea, and this mighty river-god took the "pearl of ebb" and the "pearl of flood" from the Great Dragon-king Sāgara<sup>3</sup> and brought them with him to the surface. While the Korean warships were put up in battle array, the pearl of ebb, thrown into the sea, made the water suddenly dry up<sup>4</sup>. Then the king of Koma entered the sea-bed with his troops in order to destroy the Japanese fleet; but as soon as he did so the god of Kawakami, following Kasuga's order, threw the pearl of flood

1 水鏡, Ch. 上, 神功, K. T. K. Vol. XVII, p. 351; written in the second half of the twelfth century.

2 河上, the "Rain-Master" (雨師), see below, Ch. IV.

3 沙竭羅, also mentioned in the *Fusō ryakki*, Shōmu Tennō, K. T. K. Vol. VI, p. 564. He is one of the eight Great Dragon-Kings, cf. above, p. 4.

4 大龍王沙竭羅龍王ニ干珠滿珠ノニノ玉ヲメシ取給。

into the sea, and behold, all of a sudden the water rose tremendously and filled the whole sea-bed. The frightened troops all prayed for their lives, for the water covered even the whole of Koma land. Then the pearl of ebb was thrown into the sea again, and the water sank. So the Empress by Kasuga's assistance conquered the enemy's army without shedding a single drop of blood, and obtained three ships laden with tributes and treasures from the king of Koma.

In the *Nihongi*<sup>1</sup> we read that in the second year of the Emperor Chuai's reign (A. D. 193) the Empress Jingō found in the sea a *nyo-i-tama* (如意玉), a "jewel which grants all desires" (*cintāmani*). About such jewels the Indian Nāga tales have taught us above<sup>2</sup>. FLORENZ observes in a note to this passage<sup>3</sup>, that the *Usa no miya engi*<sup>4</sup> states that the Empress obtained two jewels from the Dragon-palace, the "*kan-ju*" and the "*manju*", the above-mentioned ebb and flood-jewels, and that this book describes them as being about five *sun* long, the former white and the latter blue.

§ 8. Take-iwa Tatsu no Mikoto, the dragon-god of a sacred pond in Higo province.

The *Sandai jitsuroku*<sup>5</sup> mentions a Japanese dragon in the following passage. "In Jōgwan 6 (A. D. 864), on the 26th day of the 12th month, the *Dazai-fu* (太宰府, the Government of Tsukushi, i. e. the present Kyūshū, which had its seat in Chikuzen) reported to the Emperor the following facts: 'In Higo province, Aso district, in the sacred pond of *Take-iwa Tatsu no Mikoto* (健磐龍命), "The Dragon-god of the Strong Rock", a god of the upper second rank and the fifth Order of Merit (勳, *kun*), in the night of the third of the tenth month of last year [i. e. the same year 864, because this would be "last year" at the time when the Emperor received the letter] a sound was heard and a shaking motion observed. The water of the pond leapt up into the air and fell down in the East and West; that which fell in Eastern direction spread like a long strip of cloth, about ten *chō* broad. The colour of the water was like that of *shōyu* (red); it stuck to plants and trees, and even after ten days its traces

1 Ch. VIII, p. 156: 是日皇后得如意珠於海中。

2 Introd., p. 10.

3 L. I., pp. 222, note 13.

4 *Usa Hachiman no miya engi*, 宇佐八幡宮縁起; copied by USA JūEI, 宇佐重榮, in 1335.

5 三代實錄, written in 910; K. T. K., Vol. IV, Ch. IX, p. 167.

had not yet vanished. Further, in the same night one of the three stone gods, about 4 jō high, which from olden times had stood on the mountain peak of Hime-gami (the "Female Deity"), was broken. The officials of the Dazaifu, having practised tortoise divination, positively declared that these occurrences were omens of (litt. corresponded with) calamity of water [水疫, *sui-eki*, litt. "water-pestilence"; in the following text, however, *hei-eki*, "war-pestilence", is said to have been predicted by the diviners]"<sup>1</sup>.

On the tenth day of the second month of the following year (865 A. D.) the Emperor issued a proclamation<sup>2</sup>, in which he said that the aforesaid evil omens were due to his own bad reign and that he therefore thenceforth would earnestly pray to the gods and reign better than before. He said that the water of the sacred pond spoken of by the Dazaifu never increased even if it rained excessively, nor decreased even in times of drought (litt. excessive sunshine)<sup>3</sup>, and that divination had made out that the sudden throwing up of its water was an omen of war<sup>4</sup>. He was much grieved, he said, but hoped to stop these bad influences by reigning better than before. And seven days later<sup>5</sup> he despatched two messengers to the Imperial mausolea at Yamashina and made them read there a written message to his ancestor Tenji Tennō, by which he communicated the whole matter to him and besought him to ward off this calamity.

Of so much importance were the "Dragon-god of the strong Rock" and his sacred pond. It is the first time that we meet the word *tatsu* used separately in the sense of *dragon* (in the *Nihongi* only to be found in the name *Tatsuta*, "Dragon-field"), and we may be sure that we meet here with a very old Japanese dragon-divinity. The same pond is mentioned in the *Nihon kōki*<sup>6</sup>, but without the name of the god to whom it belonged. We read there in a proclamation of the Emperor Kwammu in the year 796 A. D. the following: "The Dazaifu has reported that in

1 府司等決之龜筮云。應有水疫之災。

2 Ch. X, p. 173.

3 經淫雨而無增。在亢陽而不減。

4 龜筮所告。兵疫爲凶。

5 Ch. X, p. 174.

6 日本後紀, written in 841; Ch. V, K. T. K. Vol. III, p. 2: 大宰府言。肥後國阿蘇郡山上有沼。其名曰神靈池。水旱經年。未嘗增減。而今無故涸減二十餘丈。考之卜筮。事主旱疫。

Higo province, Aso district, there is in the mountains a water (numa, 沼, not only a swamp, but a water bigger than a pond and smaller than a lake) which is called "The Sacred Pond" (神靈池, *Shinreichi*). For many years past even in times of large floods or heavy droughts the water of that pond did not rise nor fall. Now, however, it has, without any reason, decreased more than twenty jō. According to the diviners this means calamity of drought (旱疫, *kan-eki*, litt. 'pestilence of drought')<sup>1</sup>. In 840 it fell 40 jō<sup>2</sup>, and the Emperor ordered the people by proclamation to pray for averting this bad omen<sup>3</sup>.

#### § 9. An Emperor's dragon-tail.

In the *Ainōshō*<sup>4</sup> a funny explication is given of the use of the word *birō* (尾籠) in the sense of *dōtai* (同躰, "same body"). According to some people, says the writer, this is due to the fact that the Emperor Ōjin (270—310, the Empress Jingō's son, deified as Hachiman in 712) had a dragon's tail, because he was a descendant of the sea-god (Jimmu Tennō, his ancestor, being the grandson of the sea-god's daughter<sup>5</sup>). In order to hide this tail he invented the *suso* or skirt. One day, however, when he left the room, the tail was still inside when a lady-in-waiting shut the sliding-doors and pinched the tail between them. Then the Emperor exclaimed: "Biryū", "(I am) a tailed dragon". Afterwards this word *biryū* was changed into *birō* with the meaning of "same body", because the Emperor had meant to say that what was between the door was also belonging to his body (!). The author of the *Ainōshō* believes the legend of Ōjin Tennō's dragon's tail, because, says he, Toyotamabime's son Ugaya-fuki-aezu no Mikoto married his own aunt, also a daughter of the sea-god, a younger sister of his mother, called Tamayori-hime, with whom he begot four sons, the youngest of whom was Jimmu Tennō. Therefore in his opinion it is quite possible that Jimmu's descendants had dragon-tails!

1 The same thing is to be found in the *Nihon isshi*, 日本逸史, Ch. IV and XIII, K. T. K. Vol. VI, pp. 39 and 363.

2 *Shoku Nihon kōki*, 續日本後紀, written in 869; Ch. IX, K. T. K. Vol. III, p. 285.

3 Same work, Ch. IX, p. 288. Cf. Ch. X, p. 293.

4 埴囊鈔, an encyclopaedia written in 1446 by the Buddhist priest Gyōgo, 行譽; Ch. VII, nr 21, p. 19.

5 See above, p. 139.



## CHAPTER II.

### THE CHINESE DRAGON AND THE DRAGON-HORSE AS OMENS IN JAPAN.

In China the dragon often and the dragon-horse always belong, as we have stated above<sup>1</sup>, to the very good omens. The Japanese, who have altogether embraced the opinions of the Chinese upon the subject of forebodings, did not hesitate to believe in the truth of their assertions also in regard to the appearance of dragons.

#### § 1. Flying dragon as horse of a ghost or a *sien*.

The Chinese dragon, flying through the air, is mentioned in the *Nihongi*<sup>2</sup>, where we read: "On the first day of the fifth month of the first year of the Empress Saimei's reign (655) there appeared in the sky a man riding on a dragon. In shape he resembled a Chinese, and he wore a blue (broad-rimmed bamboo) hat (covered with) oiled silk. Galloping from Katsuragi peak he disappeared into the Ikoma mountains; at noon he galloped away from the top of Sumi no e (Sumiyoshi, 住吉) 's Pine-tree Peak in a western direction".

The *Fusō ryakki*<sup>3</sup> gives the same legend and adds: "The people of that time said: 'It is the soul of Soga Toyora no Ō-omi Enishi'. This was a famous minister who had died in A.D. 645, son of Umako and grandson of Iname, the first protectors of Buddhism; Iname had erected the first Buddhist temple, Kōgenji or Katsuragi-dera, which was destroyed in 645 at the fall of the Soga family. Although it is not stated in the text of the *Nihongi*, probably the appearance of this dragon, as horse of a *sien*<sup>4</sup>, in the beginning of the Empress's reign was a very good omen, as

1 Book I, Ch. II, pp. 43—59.

2 Ch. XXVI, p. 457.

3 扶桑略記, written about 1150 by the Buddhist priest KWŌ-EN, 皇圓, teacher of the famous GENKŪ; K. T. K. Vol. VI, p. 516, Ch. IV.

4 See above, Book I, Ch. III, § 9, p. 83.

well as that of the yellow dragon which was seen ascending from the northwestern mountains to the sky in A. D. 887, at the Emperor Uda's accession to the Throne<sup>1</sup>.

## § 2. Dragon-horses.

In the *Nihongi*<sup>2</sup> we read: "The Emperor (Kōtoku Tennō, in the sixth year of his reign, i. e. 650) said: 'When a holy sovereign appears in the world and reigns the empire, Heaven in correspondence therewith gives *good omens*. In olden times, under the reign of the monarchs of the Western country (China), Ch'eng Wang of the Cheu dynasty and Ming Ti of the Han dynasty [in reality of the Tsin dynasty], white pheasants appeared. Under the reign of the Japanese Emperor Honda (Ōjin Tennō, 270—310 A. D.) a white raven nestled in the Palace, and in the time of the Emperor Ōsazaki (Nintoku Tennō, 311—399 A. D.) a *dragon-horse* (龍馬, *ryū-me*, or *tatsu no uma*)<sup>3</sup> appeared in the West. Thus from olden times down till the present day there are many instances of the appearance of lucky omens in correspondence with the presence of virtuous men".

Also the *Engishiki*<sup>4</sup> enumerates the dragon-horse among the lucky omens (祥瑞). It is called there a "divine horse" (神馬), and is described as follows: "It has a long neck and wings at its sides. When it treads upon the water it does not sink"<sup>5</sup>. The dragon is mentioned in the same list, with the following description borrowed from China: "He has five colours and walks (or flies) about; he can make himself invisible or visible, small or big".

The *Shoku Nihongi*<sup>6</sup> and the *Shoku Nihon kōki*<sup>7</sup> quote Chinese

<sup>1</sup> *Fusō ryakki*, Ch. XXII, p. 637: 即位之間自乾角山中黃龍騰天。

<sup>2</sup> Ch. XXV, p. 451: 聖王出世治天下時、天則應之示其祥瑞。

<sup>3</sup> See above, pp. 56 sqq.

<sup>4</sup> 延喜式, "Ceremonies of the Engi era" (901—922), written in 927 by FUJIWARA NO TOKIHIRA and TADAHIRA (藤原時平 and 忠平); Ch. XXI, Section 治部省, K. T. K. Vol. XIII, p. 653: 神馬(龍馬。長頸鬐上有翼。踏水不沼。)

<sup>5</sup> Cf. the *Shui ying* (水經), above p. 57.

<sup>6</sup> 續日本記, written in 797; Ch. IX, K. T. K. Vol. II, p. 145: "The *Hiaoking*, Sect. "Covenants of assisting gods", says: 'When the Son of Heaven is obedient

expressions in regard to tortoises and dragons appearing as signs of the reign of a good emperor.

The *Nihon Sandai jitsuroku*<sup>1</sup> compares a cloudy vapour, which hung under the sun on the 27th day of the 7th month of A. D. 883, with a dragon-horse, and states that in A. D. 885 the "dragon-star" (龍星) appeared twice<sup>2</sup>, reason why the name of the era was changed (apparently it was considered a bad omen), as the Emperor informed to the people in a proclamation, and Gwangyō 9 was replaced by Ninna 1.

In the *Konjaku monogatari*<sup>3</sup> we find a much mutilated passage about a dragon-horse which flew through the air in Shōmu Tennō's time (724-749).

The *Masu kagami*<sup>4</sup> mentions the dragon-horse only in regard to its capacity of crossing broad rivers. In 1221, when Hōjō Yoshitoki marched from Kamakura to Kyōto against the Emperor Juntoku, the rivers Fujigawa and Tenryūgawa (天龍川, "Celestial Dragon-River") were swollen by the rains to such a degree, "that even a dragon-horse could not have crossed them".

An interesting passage with regard to the dragon-horse is found in the *Taiheiki*<sup>5</sup>, where such an excellent horse<sup>6</sup> is said to have been presented by Enya Takasada to the Emperor Godaigo (1318—1339). His Majesty praised it highly, and said that it was certainly a "Heavenly horse" (*temma*, 天馬). At his question whether the fact that such a horse had appeared during his reign, was a good or a bad omen, the answer of the courtiers was, that it was an extremely lucky sign, due to His Majesty's own virtues. As phoenixes appeared at the Chinese Emperor Shun's time

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to his parents, celestial dragons descend and terrestrial tortoises appear." (孝經 援神契曰。天子孝、則天龍降、地龜出。). Cf. above, pp. 38, 40, 43 sq.

7 續日本後記, written in 869; Ch. XVIII, K. T. K. Vol. III, p. 401.

1 日本三代實錄, written in 901; Ch. XLIV, K. T. K. Vol. IV, p. 607. Cf. the *Fusō ryakki*, Ch. XX, K. T. K. Vol. VI, p. 616.

2 Ch. XLVII, p. 657.

3 今昔物語, written by MINAMOTO NO TAKAKUNI, 源隆國, who lived 1004—1077, i. e. Uji DAINAGON; Ch. XI, K. T. K. Vol. XVI, p. 546.

4 増鏡, written in 1340—1350; Ch. II, K. T. K. Vol. XVII, p. 1012.

5 太平記, written about 1382; Ch. XIII, p. 1.

6 Excellent horses were often called "flying dragons" (飛龍, *fēi lung*) by the Chinese, cf. the *Nihon kōki*, Ch. XII, K. T. K. III, p. 48, and the *Shoku Nihon kōki*, Ch. III, K. T. K. III, p. 199.

(supposed to have reigned B. C. 2255—2205), and a *kilin* in the age of Confucius, so this heavenly horse was an excellent omen for the period, foreboding at the same time the Emperor's long reign and life, and the glory of Buddhism. They further related how at the time of a Chinese Emperor, Muh Wang of the Cheu dynasty, eight heavenly horses had appeared, all having different names, and how the Emperor, drawn by them all, had visited every place of the world <sup>1</sup>. So all those present congratulated Godaigo with his horse, except Fujiwara no Fujifusa. When his opinion was asked, he declared to be convinced that it was *not* a good omen, and he too referred to Chinese examples to confirm his statement. The houses of two Emperors of the Han dynasty, Wen and Kwang Wu, who had refused such presents, had had a long and lucky reign, he said, while that of Muh, who had used the eight heavenly horses, had soon declined. Those horses were only a metamorphosis of the Fang constellation (房, the eleventh of the zodiacal constellations), and an omen of the fall of the Cheu dynasty. Godaigo, on hearing these words, was angry and put a stop to the festivities of the day. Not believing Fujifusa's pessimistic prediction he accepted the horse, and a few years later (1336) the great schism of the Southern and Northern Courts seemed to prove the truth of Fujifusa's words.

The same work <sup>2</sup> relates how the Emperor Godaigo gave the aforesaid dragon-horse to Nitta Yoshisada, when he despatched him to Owari province (1335). It was expected to cover the distance, which would have required four or five days with an ordinary horse, in half a day, so that he could be back in Kyōto that very evening. In a few hours he arrived in Ōmi province, but there the animal suddenly died, which was, of course, a very evil foreboding.

Finally, we may mention a dragon-horse which certainly was not a harbinger of evil, namely that on which the Empress Jingō after her Consort Chūai's death (200 A. D.) flew through the air to Sugiyama at Ikeda, Buzen province, where she prayed to the gods for assistance with respect to her expedition against Korea. Then the Four Deva Kings, with eight white flags (Hachiman, 八幡) in their hands, descended from Heaven <sup>3</sup>.

<sup>1</sup> Cf. above, p. 59.

<sup>2</sup> Ch. XIV, p. 14.

<sup>3</sup> *Sansha takusen ryakushō*, 三社託宣略抄: author unknown; the year Keian 3 (1650) is mentioned as date of the epilogue. *Zoku zoku gunsho ruijū*, Vol. I, p. 741.

§ 3. Carriage of a ghost drawn through the air by eight dragons.

In connection with the same Emperor a third tale in the *Taiheiki*<sup>1</sup> may be mentioned. Ōmori Morinaga, who had conquered Godaigo's loyal general, Kusunoki Masashige (1336), one evening saw the latter's ghost appearing in the garden and trying to deprive him of his sword. He questioned the spirit by whom he was accompanied, whereupon Masashige answered that the Emperor Godaigo, that Emperor's son Prince Morinaga (killed at Kamakura in 1335) and Nitta Yoshisada had come with him. Ōmori lighted a torch and, looking upwards, discovered in a big cloud twenty demons carrying on their shoulders the Imperial sedan-chair; then followed the Prince in a carriage *drawn by eight dragons*<sup>2</sup>, and Yoshisada rode in front with more than three thousand horsemen. This reminds us of a sentence in the *Gempei seisuiki*<sup>3</sup>, a quotation from the *Ba-iku-kyō*<sup>4</sup>, which says that "in heaven a horse is made into a dragon and among men a dragon is made into a horse"<sup>5</sup>. The number eight is stereotypical in these legends about dragons ridden by kings or gods, or drawing their carriages. So we read about a Buddhist god with twelve faces and forty two arms brandishing swords and lances, and riding eight dragons in the air amidst rain and wind<sup>6</sup>.

§ 4. A dragon appears as a good omen.

The *Kanden jihitsu*<sup>7</sup> describes a dragon which was seen under a bridge near Unawa village, Harima province, at the foot of Mount Shiko. It was seven shaku long, had one horn, hands and feet, and its body had the colour of leaves of a tree tinged with a golden lustre. It was a beautiful animal, exactly like the red dragons on pictures. When the villagers descended from the

1 Ch. XXIII, p. 3.

2 其次ニハ兵部卿親王。八龍ニ軍ヲ懸テ。扈從シ給フ。

3 Ch. XXXVII, p. 982.

4 馬郁經.

5 天上ニハ馬ヲ爲龍、人中ニハ龍ヲ爲馬。

6 See below, Ch. IV, *Taiheiki*, Ch. XII, p. 9b.

7 閑田次筆, written by the same author who wrote the *Kanden kōhitsu*, i. e. BAN SUKEYOSHI, 伴資芳, who lived 1732—1806.

bridge and stroked its horn, it was not afraid or angry, but apparently rejoiced. Afterwards the skin of this divine dragon was found near by, on the other side of the river. "This was not an evil dragon or a poisonous snake, but probably a lucky omen of a good reign. The fact that the crop of that very autumn was good, was brought into connection with the appearance of the dragon, which was (therefore) said to be a venerable being" <sup>1</sup>.

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<sup>1</sup> Hyakka setsurin, Vol. 續下一, Ch. IV, p. 172. The *Gwadan keiroku*, 畫譚雞肋 (written in 1775 by NAKAYAMA KŌYŌ, 仲山高陽, Hyakka setsurin, Vol. 正下, p. 419) speaks about the officials appointed in ancient China for rearing dragons (cf. above, Book I, Ch. III, § 8, p. 82), which were not real dragons but horses; further, it treats of dragon pictures.

Another work of the Hyakka setsurin (*Konyō manroku*, 昆陽漫錄, written in 1763 by AOKI KONYŌ, 青木昆陽, Hyakka setsurin, Vol. 正上, p. 880) mentions dragon-bones (cf. above, Book I, Ch. III, § 17, pp. 90 sqq). A Dutchman, to whom the author, AOKI, showed such a bone, declared it to be a stone, in agreement with a Chinese work.

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## CHAPTER III.

### CAUSING RAIN.

#### § 1. Shintō gods.

The ancient annals of Japan very frequently speak of heavy droughts which threatened the country with hunger and misery. They were considered to be punishments, or at any rate plagues, from the gods, which could only be stopped by earnest prayers and offerings to the same divinities. The old, dragon-shaped river-gods (the "river-uncles", 河伯, *kawa no kami*) especially, from olden times believed to be the givers of rain, were besought not to withhold their blessings any longer from the parched and suffering land.

The *Nihongi*<sup>1</sup> tells us that in the first year of the Emperor Kōgyoku's reign (642) there was a long drought which could not be stopped by the Shintō priests. In Aston's translation this passage runs as follows: "25th day. The Ministers conversed with one another, saying: — 'In accordance with the teachings of the village hafuri [Shintō priests], there have been in some places horses and cattle killed as a sacrifice to the Gods of the various (Shintō) shrines, in others frequent changes of the market-places [both old Chinese customs<sup>2</sup>], or prayers to the River-gods. None of these practices have had hitherto any good result'. Then Soga no Oho-omi [Iruka, the last of the Soga's, who was killed in 645, together with his father Emishi; all the Soga's, Iname, Umako, Emishi and Iruka, were mighty ministers and great protectors of Buddhism] answered and said: — 'The Mahāyāna Sūtra ought to be read by way of extract<sup>3</sup> in the temples, our sins repented of, as Buddha teaches, and thus with humility rain should be prayed for'".

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1 Ch. XXIV, K. T. K. Vol. I, p. 410.

2 Cf. Aston's note to this passage (*Nihongi*, Vol. II, p. 174, note 4), and Florenz's note 3 (*Nihongi, Japanische Annalen*, Book XXII—XXX, sec. ed., p. 75).

3 轉讀, *tendoku*; Aston, p. 175, note 1: "the reading of passages of a book to represent the whole".

"27th day. In the South Court of the Great Temple, the images of Buddha and of the Bosatsu (Bodhisattvas), and the images of the four Deva Kings, were magnificently adorned. A multitude of priests, by humble request, read the Mahāyāna Sūtra. On this occasion Soga no Oho-omi held a censer in his hands, and having burnt incense in it, put up a prayer".

"28th day. A slight rain fell".

"29th day. The prayers for rain being unsuccessful, the reading of the Sūtra was discontinued".

"8th month, 1st day. The Emperor made a progress to the river-source of Minabuchi. Here he knelt down and prayed, worshipping towards the four quarters, and looking up to Heaven [Chinese style, as the Buddhist prayers had been without result]. Straightway there was thunder and a great rain, which eventually fell for five days, and plentifully bedewed the Empire. [One writing has: — 'For five days there was continuous rain, and the nine grains ripened']. Hereupon the peasantry throughout the Empire cried with one voice: 'Bansai', and said: 'An Emperor of exceeding virtue'".

Among the eighty five Shintō shrines to which messengers were despatched by the Court to pray for rain, the *Engishiki*<sup>1</sup> mentions several river and water-deities, e. g. the gods of Kibune<sup>2</sup> and Nibu no kawakami<sup>3</sup>, but also the Wind-gods of Tatsuta<sup>4</sup>, the Thunder-god of Kamo<sup>5</sup> and many others. The *Nihongi*<sup>6</sup> repeatedly uses the same words in regard to these prayers, namely: "The Emperor sent *daibu* (大夫, officials of a high rank) as envoys to the different Shintō temples in order to pray for rain; he also despatched messengers to pray to the god Ō-imi of Hirose and to the Wind-gods of Tatsuta (龍田, 'Dragonfield')". Was it accidental that the Wind-gods, who appeared to be also givers of rain, had their shrine at a place called

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1 Ch. III (神祇三, 臨時祭), K. T. K. Vol. XIII, p. 142: 祈雨神祭八十五座。

2 貴布禰社一座(已上山城國)。

3 丹生川上一座(已上大和國)。

4 龍田社二座。

5 賀茂別雷社一座。

6 Ch. XXX, p. 565: 遣大夫謁者。詣諸社祈雨。又遣使者祀廣瀨大忌神與龍田風神。



"Dragon-field"? The word *tatsu*, dragon, is, as far as I know, not found in the *Nihongi*, except in this name, but the fact that the ancient Japanese had such a word indicates that they themselves knew a kind of dragons before they were taught by Koreans and Chinese about the existence of the Chinese dragons. They identified these *tatsu* with the *lung* (龍), and, as we have seen above (p. 138), wrote the name of their "water-fathers", *mizuchi*, with the character 虬, *k'iu* (the horned dragon), while the word *okami* was written by means of a character, partly consisting of rain and dragon.

Their dragons were *kami*, gods<sup>1</sup>, who lived in rivers and seas, valleys and mountains (in rivulets, lakes and ponds), bestowing rain on their worshippers. That those river-gods could also cause wind we learn from the above quoted passage of the *Nihongi*<sup>2</sup>, where the god of the Northern river is said to have made a whirlwind arise in order to submerge the calabashes. So the three kinds of dragons, to be found in Japan, original Japanese, Chinese and Indian, all have one feature in common, i. e. the faculty of causing rain; while the winds belong to the dominion of the former two.

The *Shoku Nihongi*<sup>3</sup> states that in 715 the Emperor Gwammei sent messengers to pray for rain to "famous mountains and large rivers" (名山大川), whereupon the rain came down in torrents within a few days. It is remarkable that he at the same time established religious festivals in the two great Buddhist temples of Nara, Kōfukuji and Hōryūji, and despatched messengers to the different Shintō temples with *nusa* (幣帛, offerings of hemp and bark-fibre<sup>4</sup>). We often observe this dualism in the measures taken by the Emperors to stop drought or too much rain, especially in later times, when Buddhism became more and more powerful<sup>5</sup>.

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1 SATOW, *The Revival of pure Shintō*, Transactions of the Asiatic Society of Japan, App. Vol. III 1, p. 43; ASTON, *Shinto*, p. 9.

2 Ch. XI, p. 197.

3 Ch. VI, K. T. K. Vol. II, p. 92.

4 Cf. ASTON, *Shinto*, pp. 213 seqq.

5 Cf. *Sandai jitsuroku*, Ch. V, K. T. K. Vol. IV, pp. 87 seq.: "On the fifteenth day the Emperor sent messengers to the Seven temples of Famous Shintō gods near the capital in order to offer *nusa* and to pray for rain. . . . On the sixteenth he invited priests of all the great Buddhist temples, 60 men, to come to the Palace and read there the *Dai Hannya kyō* (Mahāprajñāpāramitā sūtra) by way of extract; this was limited to a space of three days: it is a prayer for sweet rain (in the text three months is written: if this is right, the meaning must be, that this sūtra, in praying for rain, never had to be read longer than three months; but probably the character

The Shintō gods who were believed to cause rain were also considered to be able to put a stop to it, and we often read of prayers offered to them to that effect. In times of drought mostly messengers were despatched to the different rain-bestowing gods within the so-called *gokinai* (五畿内), the five provinces adjoining the capital, i. e. Yamashiro, Yamato, Kawachi, Izumi and Settsu<sup>1</sup>. The most powerful in this respect was apparently the river-god of *Nibu kawakami* (丹生川上神) mentioned in the *Engishiki*<sup>2</sup> among the ten temples of Yoshino district, Yamato province. Not only hemp and fibre were offered to this river-god, but occasionally also a black horse in order to cause him to give rain<sup>3</sup>. His dragon-shape is evident from the term "Rain-master" (雨師, *U-shi*, by which he was often designated in imitation of the Chinese dragons<sup>4</sup>, and which appears to have

月 is a misprint for 日). On the eighteenth day it thundered, and a little rain slightly moistened (the earth). On the nineteenth there was an earthquake, and the slight rain forthwith stopped. The reading of the sūtra was prolonged for two days more, because a good, moistening rain had not yet been obtained".

1 *Shoku Nihongi*, Ch. VII, XI, XXXVII, K. T. K. Vol. II, pp. 103, 187, 676.

2 Ch. IX, K. T. K. Vol. XIII, p. 291.

3 *Shoku Nihongi*, Ch. XXXIX, p. 739: 奉黑馬於丹生川上神。祈雨也。 *Nihon kōki*, Ch. XVII, K. T. K. Vol. III, p. 82. *Engishiki*, Ch. III, K. T. K. Vol. XIII, p. 144.

4 Cf. above, Book I, Ch. V, pp. 109 sqq. We find this term passim in the *Shoku Nihon kōki* (K. T. K. Vol. III, p. 281: 雨師俄奔於四溟, "The Rain-Masters suddenly ran on the four seas" (i. e. it rained over the whole country; p. 287: 奉授正五位下丹生川上雨師神正五位上, "The higher order of the principal fifth rank was conferred upon the Rain-Master, god of Nibu kawakami, who (hitherto) possessed the lower order of the principal fifth rank"; p. 300 (then he was raised to the lower order of the secondary fourth rank); p. 313 (prayers for rain having been made at the temple of the same Rain-Master by an Imperial envoy, that very evening the rain came down); p. 397 (nusa were offered to him in order to cause him to stop the continuous rains); p. 402: "Nusa and silk were offered to the upper and lower shrines of Matsuo and Kamo, and to the shrines of Kibune and the Rain-Master, in order to pray for a sweet rain"; in the *Sandai jitsuroku*, K. T. K. Vol. IV, p. 41: nusa and a blue (i. e. dark) horse offered to the Rain-Master of Nibu kawakami, in order to stop the continuous rains; p. 395: nusa offered with the same purpose; p. 465: the same god raised to the principal third rank, and a black horse offered to him in order to cause rain; etc.; and in the *Nihon issshi*, K. T. K. Vol. VI, Ch. XVIII, p. 184: nusa offered to the Rain-Master, to stop the rain; Ch. XXVI, p. 270: elevated to the secondary fifth rank and prayed to for rain; Ch. XXVII, p. 285: a black horse offered to him and prayed to for rain; p. 286: nusa offered; Ch. XXXI, p. 334: nusa and a horse offered, for stopping the continuous rains; p. 337: nusa offered and prayers made for rain; Ch. XXXVII, p. 412: nusa and a white horse from the Imperial stables offered in order to cause the Rain-Master to stop the abundant rains.

been given to him as a special title. He was also prayed to for stopping wind and rain<sup>1</sup>.

The *Kimpishō*<sup>2</sup> states that Court nobles had the care of the offerings sent by the Emperor to the Nibu and Kibune shrines in order to pray for rain or to cause the dragon-gods to put a stop to continuous rains. These nobles, however, did not go there themselves, but despatched officials of the Jingikwan, or, on special occasions, Court officials (*kurabito*). There were sixteen Shintō shrines the gods of which were worshipped for the purpose of causing or stopping rain, namely the seven "Upper shrines" (those of Ise, Iwashimizu, Kamo, Matsuo, Hirano, Inari and Kasuga), and further those of Ōharano, Yamato Ishigami, Hirose and Tatsuta, Sumiyoshi, Nibu and Kibune<sup>3</sup>.

Finally, in Buzen province, Kamige district, there was in the so-called *Tatsu no fuchi* (龍の淵), or "Dragon's Pool", an originally Japanese dragon, who was famous for bestowing rain upon those who prayed to him<sup>4</sup>. And in Echizen province, Sakai district, there is still nowadays a Shintō shrine of *Kokuryū Myōjin*, 黒龍明神, "the Black Dragon-god", on the bank of the *Kuzuryū-gawa*, 九頭龍川, or "River of the Nine-headed Dragon", also called *Kokuryū-gawa*, or "Black Dragon's Flood". If one prays there for rain, his prayer is certainly heard<sup>5</sup>.

## § 2. Horses offered to Shintō gods.

With regard to the horses offered to the rain-gods, we may refer to another passage<sup>6</sup>, where we read that in 838 white horses were offered twice to the god of *Kibune* (貴布禰), on Mount Kurama near Kyōto, another famous rain-god, and to the afore-

<sup>1</sup> *Shoku Nihon kōki*, Ch. VIII, p. 247.

<sup>2</sup> 禁秘抄, a work written in the Kenryaku era (1211—1212) by the Emperor JUNTOKU; *Gunsho ruijū*, Vol. XVI, nr 467, Ch. 下, pp. 1072 seq. See below, Ch. V, § 4.

<sup>3</sup> 上七社、大原野大神、大和石上、廣瀬、龍田、住吉、丹生、貴布禰。

<sup>4</sup> *Buzenkokushi*, 豊前國志, written in 1865 by TAKADA YOSHICHIKA, 高田吉近: Ch. IV, 上, p. 31.

<sup>5</sup> *Nihon shūkyō fūzokushi* (written in 1902, see below, Ch. III, § 12), p. 325.

<sup>6</sup> *Shoku Nihon kōki*, Ch. VII, p. 247: "Nusa, silk and a white horse were offered to the god of Kibune and to the Rain-Master-god of Nibu kawakami; this was done in order to therewith pray to them to stop the rain".

said "Rain-Master", in order to stop the rain. The offering to the latter of a blue (i. e. dark coloured) horse in 859 (for stopping rain) and of a white one in 875 and 883 is stated in the *Sandai jitsuroku*<sup>1</sup>, while black horses were twice offered to the same god in 877, as well as in 880 and 885<sup>2</sup>. It is no wonder that the Emperor repeatedly elevated this mighty river-god to a higher rank<sup>3</sup>. The *Kimpishō*<sup>4</sup>, a work written in the Kenryaku era (1211—1212) by the Emperor Junroku, says that, when at that time officials of the Jingikwan, the Department of Shintō Rites and Ceremonies, went to the shrines of Nibu (the "Rain-Master") and Kibune, in order to pray for rain or to beseech these gods to stop the too abundant rains, they took a sacred horse with them from the Imperial stables, and when Kurabito (kurōdo, or kurando, 藏人, officials of the kurōdo-dokoro, which had the care of the Imperial decrees) went to those temples, one of the Emperor's ordinary horses or one taken from the stables of the retired Emperor was deemed sufficient. In case of stopping rain a red horse, and when rain was required a white horse was offered, for the colour red was avoided in praying for rain. The

1 Ch. III, p. 41. "From the fifth month to the present month (the eighth) it had rained continuously, so that messengers were sent to the shrine of the Rain-Master of Nibu kawakami in Yamato province, and nusa and a blue horse etc. were presented to him; this was done in order to supplicate him to stop the rain". Ch. XXVII, p. 416: nusa and a white horse offered to the god of Nibu kawakami to cause him to stop the rain. Ch. XLIV, p. 606: nusa offered to the shrines of Ise, Kamo, Matsuo, Inari, Kibune and Nibu kawakami, and to the last also a white horse, on account of the heavy rains and the bad omens.

2 *Sandai jitsuroku*, Ch. XXXI, p. 464: a black horse offered to the god of Nibu kawakami, and nusa to the god of Kibune, with prayers for rain. Ch. XXXI, p. 465: the god of Nibu kawakami raised to the principal third rank, nusa and a black horse offered to him, and prayers said for rain. Ch. XXXVII, p. 543: nusa offered to the gods of eleven Shintō shrines (Kamo and others) and prayers said for rain; but a black horse added to the offerings sent to the temple of Nibu kawakami. Ch. XLVIII, p. 666: nusa and a black horse offered to the Rain-Master-god of Nibu kawakami.

3 Comp. the above notes. *Shoku Nihon kōki*, Ch. IX, pp. 287, 300 etc.

4 禁秘抄; *Gunsho ruijū*, Vol. XVI, nr 467, Ch. 下, pp. 1072 seq: 神祇官人參丹生貴布禰之時、神馬召寮、或内野放御馬。殊時藏人參之、其時被進尋常御馬、或自院被進之。止雨赤毛、祈雨白毛也。應和御記依式止雨可奉白馬、而年來赤馬也……如延喜式、祈雨黑毛、止雨白毛也。而先先有沙汰、祈雨白毛、止雨赤色。

*Engishiki*<sup>1</sup>, on the contrary, states that in the Engi era (901—922) a white horse was offered in the former case, a black one in the latter. This may have varied at different times; red (or blue, i. e. dark coloured), black and white were at any rate the colours, of which red was limited to cases in which the stopping of rain was prayed for.

### § 3. Buddhism wins field.

Especially in the last of the six oldest Japanese Standard Histories (the *Rikkokushi*, 六國史), i. e. the *Sandai jitsuroku* (written in 910), we see the Buddhist priests gradually prevailing in their struggle against the Shintōists. Whereas formerly in times of drought there was only one way of averting this evil, namely praying and offering to the Shintō rain-gods, and among them especially to the dragon-shaped river-gods, now the Emperors began to employ Buddhistic assistance at the same time, or sometimes even without addressing the Shintō deities.

It is most characteristic that in the seventh month of 877, when such a heavy drought prevailed that the Prime Minister, Fujiwara no Mototsune, tendered his resignation because he considered it a sign of his bad government, nothing was said about prayers or offerings to Shintō gods<sup>2</sup>. The Emperor did not accept Mototsune's resignation, and ascribed the drought to a curse of the Empress Jingō's mausoleum at Tatanami (楯列) in Yamato, whither he accordingly sent messengers to investigate the matter. They reported that a stag had been cut to pieces and eaten, and that peasants had cut down three hundred and thirty two trees near the mausolea; the guilty officials were punished, but the drought continued. Then one hundred *Buddhist priests* were summoned to the Shishinden (a building of the Palace) and there read the Daihannya (Mahāprajñāpāramitā) sūtra for three days; this was the sūtra to be read in autumn, but at the same time used in causing rain. After two days a thunderstorm arose, and clouds covered the sky. A slight rain fell, but this was not sufficient, so that the sūtra reading was prolonged for two days and the Ni-ō (仁王) sūtra was read. The next day even the water of the pond in the *Shinsen-en*, or Sacred Spring Park (see below, § 4), was required to drain the rice-fields; in one day and one night the pond was quite dry. Then the Emperor sent messengers

<sup>1</sup> Quoted *ibidem*.

<sup>2</sup> *Sandai jitsuroku*, Ch. XXXI, pp. 466 seq.

to Jingō's mausoleum, in order to apologize for the cutting of the trees and the killing of the stāg. Sūtras were read there for five days without any result whatever, and some of the bonzes were so ashamed that they stole away. One of them, however, the well-known high-priest Dentō Daihōshi<sup>1</sup>, gave the advice to have one of his pupils try his magic art of making rain by means of tantras. Then the latter was summoned, and was clever enough to take a limit of five days. The next day an earthquake and a thunderstorm announced the good result of the tantras, the rain poured down for three days, and there was great joy in the Palace and in the land.

Two years before, in 875, messengers were despatched to fifteen great Buddhist temples, and the Daihannya sūtra was read in order to obtain rain<sup>2</sup>. Sixty Buddhist priests read the same holy text in the Taikyokuden (a building of the Palace), and fifteen others recited the *Daiunrin seiu kyō* (大雲輪請雨經, "Great Cloud-wheel Rainpraying sūtra")<sup>3</sup> in the above mentioned park Shinsen-en. High officials went to the Imperial mausoleum at Fukakusa and, apologizing for the evil that might have been done, they prayed for benevolence, for the Jingikwan, the Department of Shintō rites and ceremonies, had declared the drought to be a curse on account of the cutting of trees at this mausoleum.

#### § 4. The Sacred Spring Park.

The *Shinsen-en* (神泉苑, "Sacred Spring Park") was an important place in the days of old, and it is mentioned innumerable times in the ancient annals, from the *Nihon kōki* down to the *Fusō ryakki*. The ways in which it is spoken of, however, are quite different. In the older works the Emperors are said to have visited it many times for their amusement, to see westlers etc., but in the *Sandai jitsuroku* it appears to have become the place where Buddhist services were held in order to obtain rain. Besides in 875 we read about such a ceremony in 877, when Dentō Daihōshi, the same who a month later recommended his pupil for making rain by means of tantras<sup>4</sup>, went to the park at the head of twenty one other Buddhist priests, and, practising the method of reciting the "Sūtra of the golden-winged bird-king"

1 傳燈大法師; cf. *Fusō ryakki*, Ch. XX, K. T. K. Vol. VI, p. 598.

2 Ch. XXVII, pp. 414 seq.

3 This is the *Mahāmegha sūtra*, treated in the Introduction, § 4, pp. 25 sqq.

4 See above, § 3, this page.

(no doubt the Garuḍa, to frighten the dragon and make him ascend) <sup>1</sup>, prayed for rain. The next day another high-priest, the Risshi Enju, and a high member of the Board of Ceremonies, Tachibana Ason, were sent by the Emperor to the Daibutsu of Tōdaiji at Nara, in order to pray there for three days; yet it was all in vain. Then the river-god of Kakō <sup>2</sup> in Hitachi province and Karo <sup>3</sup> in Inaba were elevated to higher ranks, and messengers were sent to all the Imperial mausolea with the announcement that the *nengō* (name of the era) was changed (from Jōgwan to Gwangyō, a means of averting the continuation of the evil, i. e. the drought) <sup>4</sup>. Then followed what is told above (§ 3). It is interesting to observe how the assistance of the ancient Shintō deities was not called in before the Buddhist priests had proved to be unable to cause rain, and even then no prayers or offerings took place, as formerly, but the gods were only elevated to higher ranks, and the change of the *nengō* was only announced to the Imperial ancestors.

It was the pond in the park which made the Buddhists choose it for their rain-prayers. We read in the *Sandai jitsuroku* <sup>5</sup> that on the 23th day of the 6th month of 875 A. D., when all the performances of the Buddhist priests, related above <sup>6</sup>, had only caused a slight, insufficient rain to fall, an old man said: "In the pond of the Sacred Spring Park there is a divine dragon. Formerly in times of heavy drought the water of this pond was let out and the pond was dried up; bells and drums were beaten, and when (the dragon) answered (the request), it thundered and rained. This is sure to have a good result". Then the Emperor despatched high officials to the park and had the water let out.

<sup>1</sup> See above, Introd., p. 7; cf. Book I, Ch. V, § 3, p. 119.

<sup>2</sup> 河江神 (河江 ("rivers")) is in China the Hwang-ho and the Yang-tszë kiang).

<sup>3</sup> 賀露.

<sup>4</sup> *Sandai jitsuroku*, Ch. XXXI, p. 465.

<sup>5</sup> Ch. XXVII, p. 415: 古老言曰。神泉苑池中有神龍。昔年炎旱、焦草磔石、決水乾池、發鍾鼓聲。應時雷雨。必然之驗也。於是勅遣右衛門權佐從五位上藤原朝臣遠經、率左右衛門府官人衛士等於神泉苑、決出池水。正五位下行雅樂頭紀朝臣有常率諸樂人。泛龍舟陣鍾鼓。或歌或舞。聒聲震天。

<sup>6</sup> See above, § 3, p. 158.

Other officials, the Court musicians, took place on a dragon-boat (龍舟, a boat with a dragon-shaped prow, see above, Book I, pp. 83 sqq.) and beat bells and drums, sang and danced, so that their voices "made heaven shake". The next day it thundered and rained a little, but after a short while the sky became clear again, and outside of Kyōto the dust was only moistened a little. On the 25th the result was the same, and on the 26th the officials, who incessantly, night and day, had been making music on the pond, were praised by the Emperor and were allowed to stop the work.

From this passage we learn that the dragon of the pond in the Sacred Spring Park was originally not an Indian Nāga, introduced by the Buddhists, but a Chinese, perhaps a Japanese, dragon, which formerly used to be forced to ascend and to make rain by depriving him of his element, the water, or by stirring him up by a terrible noise, according to the Chinese methods described above<sup>1</sup>. The Buddhist priests identified this dragon with an Indian Nāga-king, whom they caused to give rain by reading sūtras. In the seventh century, however, the Chinese ideas prevailed at the Japanese Court, and the Emperor himself sometimes proceeded to a river, and, kneeling and bowing to the four quarters of the compass, prayed to Heaven in the Chinese way. Then it shundered and continuous rains made the crops thrive<sup>2</sup>.

In 875 the old Chinese methods of causing rain apparently had sunk into oblivion at the Japanese Court, but were tried again when the old man turned the attention of the Courtiers to them, because the sūtras failed to have any effect.

Like the Shintō dragon-gods the dragon in the Sacred Spring Park was believed not only to be able to make rain, but also to possess the faculty of stopping it, if it was pouring too abundantly. Thus in 880 a Buddhist priest recited the *Kwanchō* (灌頂, washing the head, baptism) sūtra there for three days, in order to stop the rain<sup>3</sup>.

Also the *Nihon kiryaku*<sup>4</sup> contains several passages relating to Buddhist rain-prayers in the park. In 972 the so-called "Law (method) of the Rain-praying-sūtra" (*Seikyō-hō*, 請雨經法, i. e. the doctrine of the *Mahāmegha sūtra*, cf. above, pp. 25 sqq.)

<sup>1</sup> Book I, Ch. V, § 3, p. 119; cf. the Chinese legend concerning the Emperor Shi Hwang, whose soldiers made a terrible noise to frighten the dragon god (Book I, Ch. VI, § 7, p. 125).

<sup>2</sup> *Fusō ryakki*, Ch. IV, K. T. K. Vol. VI, p. 508, the Emperor Kwōgyoku in 642.

<sup>3</sup> *Sandai jitsuroku*, Ch. XXXVII, p. 541.

<sup>4</sup> 日本紀畧, written after 1036, K. T. K. Vol. V.



was practised there for nine days with a splendid result, as well as in 982, 985 and 1018<sup>1</sup>.

When leaving the Annals and turning to the legendary works, we obtain the following information. The *Konjaku monogatari*<sup>2</sup> relates how in a time of heavy drought the Emperor ordered Kōbō Daishi (774—835) to cause rain, and the saint for seven days practised the Doctrine of the Rain-praying-sūtra in the Sacred Spring Park. Then there appeared on the right side of the altar a snake<sup>3</sup>, five shaku long, carrying a little gold-coloured snake, about five sun in length, and after a while both disappeared into the pond. Only four of the twenty priests who were sitting in a row could see the apparition. One of these elected ones asked what it meant, whereupon another answered that the appearance of the Indian dragon-king Zennyō, 善如, who lived in India in the Anavatapta<sup>4</sup> pond and was now living in the pond of the Sacred Spring Park, was a sign that the doctrine would be successful. And really, a dark cloud rose up in the Northwest, and soon the rain was pouring down. Thenceforth, whenever drought prevailed, the same doctrine was practised in the park, and never in vain.

The *Kojidan*<sup>5</sup> states that this event occurred in the year 824. According to this work the Buddhist priest Shubin (守敏) requested the Emperor to be allowed to practise the Rain-prayer-doctrine himself instead of Kūkai (Kōbō Daishi), as he was as much experienced in such matters as the latter. This was granted, and he succeeded in causing thunder and rain in Kyōto, but not beyond Higashi yama. Then Kōbō Daishi was ordered to make it rain over the whole of the country, which he promised to do within seven days. This limit, however, expired, and the sky was still cloudless as before. The saint, absorbed in meditation (samādhi), arrived at the conclusion that Shubin, his rival,

1 Second Part, Ch. VI, p. 940; Ch. VII, p. 975; Ch. VIII, p. 986; Ch. XIII, p. 1115; at the same time, in 1018, the "Five Dragons Festival", 五龍祭, took place.

2 K. T. K. Vol. XVI, Ch. XIV, nr 41, pp. 812 sq.

3 Here we find the snake form of the Nāga; in the *Sandai jitsuroku* and the *Kojidan* the god is called a dragon.

4 阿耨達智, translated into 無熱. Buddhist works mention a female Nāga, called 善女, Zennyō, "Virtuous Woman"; but the same Nāga is represented as a man with a dragon's tail, standing on the clouds, in a picture of the ninth century, in Kongōbu-ji on Kōya-san (*Kokkwa*, Nr 227, Pl. I). Two other pictures representing this Nāga, also on Kōya-san, have not yet been described. Cf. PETRUCCI, Les documents de la Mission Chavannes, *Revue de l'Université de Bruxelles*, Avril—Mai 1910, pp. 495 sq.

5 古事談, written 1210—1220; Ch. III, K. T. K. Vol. XV, p. 65.

had caught all the dragons and shut them up in a water-pitcher by means of magical formulae (tantras). This was the reason why his (Kōbō's) own prayers were in vain. He decided, however, not to abandon his hope, and continued to recite the sūtra. During the night of the second day he said: "In this pond is a dragon, called Zennyō, who pities mankind. To him I have prayed, and now I see him rising out of the midst of the lake, gold-coloured, about eight sun long, seated on the head of another dragon, eight shaku in length". This was reported to the Emperor, who soon sent a messenger with offerings for the Dragon-King. And when the seven days of the new vow had expired, a heavy thunderstorm broke forth and a torrent of rain came down all over the country, so that the water of the pond overflowed the altar. As a reward for having saved the people from starvation, Kūkai was elevated to the rank of Shōsōzu, bishop<sup>1</sup>.

The *Taiheiki*<sup>2</sup> gives another version of the same legend. After having stated that the park was laid out in the time of the Emperor Kwammu (781—806) in imitation of the Ling yiu (靈囿), the park of the Chinese Emperor Wen, of the Cheu dynasty, the author informs us that the same Japanese monarch (who built the Palace at Kyōto, the new capital which he founded and made his residence in 794), had two Buddhist monasteries built, on the East and West sides of the Sujaku gate, called Tōji and Seiji, "the Eastern and the Western Monastery". The former was under the direction of Kōbō Daishi, who had to guard the Emperor's rank, the latter stood under Bishop Shubin, who had to protect His Majesty's body. After Kōbō Daishi's return from China, Shubin, who had been the great man during Kōbō's absence, was cast into the shade by his rival. The Emperor, who had been in great admiration for Shubin's miraculous magic power, now considered Kōbō his superior. This was more than the ambitious Shubin could bear; he fostered a deep hatred against his sovereign as well as against his rival, and in order to revenge himself on the former he caught all the dragon-gods of the inner and outer seas by means of the power of his tantras, and shut them up in a water-pitcher. In this way he caused the terrible drought about which we read in the *Konjaku monogatari* and *Kojidan*; it lasted fully three months and made the people suffer immensely. Then Kōbō Daishi reported to the Emperor that there was only one dragon, a

<sup>1</sup> The same legend is to be found in the *Genkō Shakusho*, Ch. I, K. T. K. Vol. XIV, p. 651.

<sup>2</sup> Ch. XII, pp. 11 seqq.

Bodhisattva of higher rank than Shubin, namely the Dragon-king Zennyō of the Anavatapta pond<sup>1</sup> in Northern India, who was not in Shubin's power. Immediately a pond was dug before the Palace and filled with pure water, whereupon Kōbō invited the Dragon-king to come and live there. And behold, a gold-coloured dragon, eight sun long, appeared, seated on the head of a snake, more than nine shaku in length, and entered the pond. When Kōbō had reported this lucky news, the Emperor sent a messenger with all kinds of offerings in order to worship the Dragon-king. The result was marvellous, for soon it rained for three days all over the Empire. Since that day the Shingon sect flourished more and more, and Kōbō Daishi was highly revered by high and low. In vain Shubin worshipped Gundari<sup>2</sup> and the Yakshas, to destroy his enemy, for as soon as Kōbō heard this, he began to worship Dai Itoku Myō-ō<sup>3</sup>, and there was a violent struggle in the air between these two parties. "In order to make Shubin careless, Kōbō caused the rumour of his own death to be spread, which created great sorrow among all classes of the people, but great joy in his enemy's heart. As Kōbō had expected, Shubin broke down his altar and stopped worshipping the demons, but at the same moment Kōbō's power struck him and he fell dead on the floor. His monastery soon decayed and disappeared, and Tōji's glory increased yearly. Kōbō made a dragon of so-called *chijaya* (Imperata arundinacea, a kind of reed) and placed it upon an altar<sup>4</sup>. Then he promised to the selected crowd which had assembled, that he would cause the real dragon to stay in the park and protect the country by his doctrine, while the Dragon-king of reed would become a big dragon and go to the Anavatapta pond in India. According to another tradition the reed dragon ascended to the sky and flew away in an eastern direction, but stopped in Owari province, at Atsuta's famous Shintō shrine, a lucky foreboding of the spreading of Buddha's Law to the East. Kōbō said: "When this Dragon-king (i. e. the real one) goes to another country, the pond will dry up, the land will be waste and the world will be in poverty. Then my priests (the Shingon priests) must pray to the Dragon-king to stay, and thus save the country".

So we know that the Buddhist priests, ordered by the different

1 無熱池.

2 軍荼利, King of the Yakshas.

3 大威德明王, identified with Yamāntaka, a manifestation of Mañjuṣrī as "Destroyer of Yama".

4 Comp. above, pp. 113 sqq., the Chinese magical clay dragons.

Emperors to pray in the park for rain or for stopping rain, always belonged to the *Shingon* sect.

The *Kojidan*<sup>1</sup> relates how in 1016 Bishop Shinkaku (深覺) prayed for rain in the park and had a splendid success within a few hours, after a very long and heavy drought. The Naidaijin, one of the Ministers, had sent him a message to warn him that he would be derided by the world if he failed, but the bishop answered that it was not for himself, but for the people's sake that he would try. And behold, on the hour of the sheep dark clouds arose, a heavy thunderstorm burst forth and the rain fell down in torrents.

In the *Gempei seisuiki*<sup>2</sup> we read that in 1179 the "Secret Doctrine of the Rain-prayer-sūtra" was practised in vain in the Sacred Spring Park, nor had the prayers of other powerful priests any effect, till at last a secret tune, played on a biwa at the shrine of Sumiyoshi, caused a continuous and heavy rain to fall down. According to the *Hyakurensō*<sup>3</sup>, the same sūtra was read in the park in the years 1215 and 1224; and the *Genkō Shakusho*<sup>4</sup> relates the same thing about the year 1082.

The *Zoku kojidan*<sup>5</sup> mentions a two-storied gate on the south-side of the park, which was destroyed by the "Dragon of the Sacred Spring", who in Fujiwara no Saneyori's time (899–970) entered this gate in the shape of a beautiful man. He sat down, and when he was asked from where he came, he answered that he lived in the West and had passed the gate on his way to another place. Then he disappeared, and at the same time the sky became dark and a terrible thunderstorm arose. Tradition said that the Buddhist bishop Genkwa was just reciting the Rain-prayer-sūtra in the park, when the gate was destroyed.

The *Kimpishō*<sup>6</sup> tells us that in case of drought the Court-officials had first of all the task of cleaning the Sacred Spring Park. Then they were ordered by the Emperor to go to the

1 Ch. III, K. T. K. Vol. XV, p. 80.

2 源平盛衰記, "Record of the rise and fall of the Minamoto and Taira Families", written by an unknown author about 1250; Ch. XVIII, p. 471.

3 百鍊抄, written after 1259, Ch. XII and XIII, K. T. K. Vol. XIV, pp. 195 and 1212.

4 元亨釋書, written before 1346 by the Buddhist priest SHIREN, 師鍊, Ch. X, K. T. K. Vol. XIV, p. 813.

5 續古事談, probably written at the end of the thirteenth century, Ch. II, *Gunsho ruijū*, nr 487, Vol. XVII, p. 657.

6 Cf. above, p. 156, note 2; *Gunsho ruijū*, Vol. XVI, nr 467, Ch. 下, p. 1073.

park with some servants in order to sprinkle water on the stones near the pond (this was, of course, a kind of sympathetic magic) and to cry with loud voices the following words: "Give rain, o Sea-dragon-king" <sup>1</sup>. This was the custom in the author's time, but not before that age. When this ceremony had no success within seven days, other Court-officials took their place. When their work was crowned with success, i. e. when it rained, they reported this to the Emperor and obtained food and clothes as a reward, whereupon they danced in the court-yard or at the entrance of the Palace. As to other rites, the *Kimpihō* mentions the praying for rain at the Imperial tombs <sup>2</sup>, and the reading of sūtras in the Taikyokuden, a building of the Palace <sup>3</sup>, or in the seven great Buddhist temples of Nara (Tōdaiji, Kōfukuji, Genkōji, Daianji, Yakushiji, Seidaiji and Hōryūji), or in the different Shintō temples. In the Buddhist shrines the *Seiukyō*, i. e. the *Mahāmegha sūtra* <sup>4</sup>, in the Shintō sanctuaries the *Kongō-hannya-kyō*, i. e. the *Vajra-prajñāpāramitā sūtra* <sup>5</sup>, were recited. Sometimes, for instance in the Ōwa era (961—963), the Great Bear was worshipped in the Sacred Spring Park, in order to obtain rain.

An interesting legend is told about the Dragon of the Sacred Spring Park in the *Taiheiki* <sup>6</sup>. Although it has nothing to do with rain, we may mention this tale here in connection with the other stories concerning the same dragon. It runs as follows. — In 1335 the Emperor Godaigo was invited by the Dainagon Saionji Kimmune, one of the Fujiwara, to come to his house in order to see a new bathroom. This invitation was given with the intention to kill His Majesty, who would have stepped upon a loose board of the floor and dropped down upon a row of swords, put upright with the points upwards. Fortunately the Emperor was saved by the dragon of the pond in the park, who in the night before he intended to go to the fatal house appeared to him in a dream in the shape of a woman, clad in a red hakama and light-coloured garments. She said to him: "Before you are tigers and wolves, behind you brown and spotted bears. Do not go to-morrow". At his question as to who she was, she answered that she had lived for many years in the Sacred Spring Park. Then she went away. When the Emperor awoke, he

<sup>1</sup> Apparently the legend concerning the Anavatapta pond was forgotten, otherwise they would not have called him a sea-dragon.

<sup>2</sup> Cf. above, p. 158 sq.

<sup>4</sup> Cf. above, *ibidem*, and p. 162.

<sup>6</sup> Cf. XIII, pp. 5 seq.

<sup>3</sup> Cf. above, *ibidem*.

<sup>5</sup> Cf. above, p. 34 (NANJŌ, nrs 10—12).

thought his dream very strange, but, as he had promised to go to Saionji's house, he decided to keep his word. On his way thither, however, he went to the park and prayed to the Dragon-god. And lo! all of a sudden the water of the pond was disturbed, and the waves violently struck the bank, although there was no wind. This agreed so strikingly with his dream, that he did not proceed on his way, but meditated as to what to do, whereupon Kimishige Chūnagon came to warn his Imperial Master against Saionji's treacherous intentions, about which he had heard that very morning. So Godaigo returned to the Palace, and Saionji was banished to Izumo, which he never reached because he was killed on the road.

The *Kimpishō*<sup>1</sup> states the following: "In 1211 the *Onyōshi* (陰陽師, Court diviners) held the festival called *Goryūsai* (五龍祭), the 'Five Dragons Festival', also named '*Amagoi no matsuri*' (雲祭), or 'Rain-praying festival'. For three days the onyōshi fasted and kept indoors (i. e. in a temple within the park); the Emperor, however, [did not share the festival, for he] ate fish and offered no clothes or mirrors. Sūtras read in the 'Dragon-hole' (龍穴, *Ryū-ketsu*) were also very successful, or those read in the Sacred Spring Park, or offerings made to *Suiten* (水天, 'Water-Deva', explained by the commentator as '*Tembu no kami*', 'God of the Heavenly Department'), when several persons read these sūtras or made these offerings".

As to the "Five Dragons Festival"<sup>2</sup>, we read in the *Fusō ryakki*<sup>3</sup> that this was celebrated in 904, on the eighth day of the seventh month, when a heavy drought prevailed. The Emperor then ordered the Onyōryō (the Department of Divination) to celebrate this festival in Kitayama, a mountain near Kyōto, at a place called *Jūnigwatsu kokkō*. As no Buddhist priests, but the onyōshi were the leaders of this ceremony, it was apparently not practised in honour of Nāgas but of Chinese dragons.

The author of the *Taiheiki*<sup>4</sup> complains that at his time (about 1382) the park was in a deplorable condition on account of the war, and he supposes that this must be very disagreeable for the Dragon-god, who perhaps had left the place because there

1 L. I., Ch. 下, p. 1072.

2 Cf. above, p. 162, note 1.

3 Ch. XXIII, K. T. K. Vol. VI, p. 669: 旱氣尤熾。仍仰陰陽寮。

於北山十二月谷口。五龍祭。

4 Ch. XII, p. 13a.

was very little water in the pond. As to the Rain-prayer-sūtra, i. e. the *Mahāmegha sūtra*, this was still in his days considered a powerful means for obtaining rain.

Before leaving this subject we may observe that, according to the *Kokushi daijiten*<sup>1</sup>, the park was repeatedly destroyed and restored, but that the pond is still there, and on a small island in the midst of it there are two chapels, one dedicated to Zennyo, the Dragon-king, the other to Benten. So this dragon, identified with an Indian Nāga, has bestowed rain upon Japan for eleven hundred years!

### § 5. The "Dragon-hole" on Mount Murōbu.

The above-mentioned *Dragon-hole* (*Ryū-ketsu*, 龍穴), where sūtras were read in order to cause rain, is spoken of in the *Kojidan*<sup>2</sup>, where we read the following details.

The Dragon-hole on Mount Murōbu<sup>3</sup>, in Yamato province, is the abode of the Dragon-King Zentatsu (善達, Sudatta? Sudarçana?<sup>4</sup>), who first lived in the Sarusawa<sup>5</sup> pond at Nara. In olden times, when a harlot had drowned herself in the latter pond, the Dragon-King fled to Mount Kasuga, where he lived till the corpse of a man of low standing was thrown into his pond. Then he fled again and established himself on Mount Murōbu, where the Buddhist bishop Kenkei observed his religious austerities. Another priest, Nittai by name, who for many years cherished the wish of seeing and worshipping the Dragon-King's venerable shape, entered the hole in order to seek him. The entrance was pitchdark, but after having penetrated into the inner part of the hole, he arrived at a splendid palace under a blue sky. Through an opening of a window-blind (sudare), made of pearls, which was moved by the wind, he saw a part of the Hokkekyō, the Saddharma Puṇḍarīka sūtra, lying on a jewel table. Then he heard a voice asking him who he was, and when he mentioned his name and the reason of his entering the hole, the Dragon-King (for he was the invisible speaker) said: "Here you cannot

1 國史大辭典, "Great Dictionary of Japanese History" (1908), p. 1338 s. v. Shinsen-en. 2 Ch. V, K. T. K. Vol. XV, p. 119.

3 室生山.

4 Dr. NANJŌ had the kindness to point out to me, that 善達 may be Sudatta, but that there is no Dragon-king of this name; Sudarçana, however, is found in the list of the Nāga-rājas.

5 猿澤池.

see me. Leave this hole and you will meet me at a distance of about 3 chō from the entrance". So Nittai left the hole and actually beheld the Dragon-king, who arose out of the ground, wearing a robe and a cap, and disappeared after having been worshipped by the priest. The latter built a Shintō temple on the spot and erected an image of the Dragon-king, which was still there at the author's time (in the beginning of the thirteenth century). Sūtras were read at this shrine when people prayed for rain; and when the Dragon-king lent a willing ear to the prayers, a dark cloud hung over the hole. This cloud spread over the whole sky and the rain came down.<sup>1</sup>

So tells the *Kojidan*; and it strikes us at once that a Buddhist priest erected a Shintō shrine in honour of the Nāga. The legend was apparently invented by the Buddhists to convert this dragon-hole, which probably was the abode of one of the mountain dragons of old Japan mentioned above<sup>2</sup>, into a place of Buddhist sanctity. They changed the old Shintō cult into a Nāga worship, without going, however, as far as to replace the Shintō shrine with a Buddhist temple. The *Ryūketsu-jinja*, the "Shintō-shrine of the Dragon-hole", was afterwards called the *Ryū-ō-sha*, or Dragon-king's temple, and was famous for the rain bestowing power of its dragon-god.<sup>3</sup>

The same dragon is called *Zennyō* (善女, "The Good Woman", comp. the Zennyō, 善如, in the Sacred Spring Park, identified with Anavatapta<sup>4</sup>), instead of Zentatsu, in the *Genkō Shakusho*<sup>5</sup>, where the Buddhist priest Ringa<sup>6</sup>, who died in 1150, is said to have been so powerful that, when he prayed for rain, Zennyō, the Dragon-king, appeared. The same work states that the Buddhist priest Keien<sup>7</sup> lived for a thousand days as a hermit near the Dragon-hole on Mount Murobu. On his way from there to another place he crossed a bridge over a river, when suddenly

1 日對件所立社、造立龍王體。于今見在云云。祈雨之時於件社頭有讀經等事云云。有感應之時龍穴之上有黑雲。頃而件雲周遍天上、有降雨事云云。

2 Pp. 135 sqq.

3 Cf. YOSHIDA Tōgo (吉田東伍)'s *Geographical Lexicon* (*Dai Nihon chimei jisho*, 大日本地名辭書), Vol. I, p. 286, s. v.

4 See above, p. 162.

5 Ch. XI. K. T. K. Vol. XIV, p. 828.

6 琳賀:

7 慶圓, who lived 1143—1223.



a lady, noble looking and beautifully dressed, came and, without showing her face, politely asked him for the *mudrā* (mystic finger-charm) used to become at once a Buddha. At his question as to who she was, she answered: "I am the Dragon Zennyō". Then he taught her the *mudrā*, whereupon she said: "This is exactly the same *mudrā* as that of the seven former Buddhas"; and when the priest requested her to show him her face, she replied: "My shape is so terrible that no man can look upon it. Yet I cannot refuse your wish". Thereupon she rose into the air and stretched out the little finger of her right hand. It proved to be a claw, more than ten *shaku* long, which spread a five-coloured light. Then she vanished at once.<sup>1</sup>

A dragon of the same name (Zennyō) was said to live in the *Zennyō ryū-ō chi*<sup>2</sup> or "Dragon-king Zennyō's pond" near the "Chapel of the thirty Guardian-gods"<sup>3</sup> on a mountain-peak in Kawachi province, Ishikawa district, called Tōmyō-dake or "Lantern-peak" on account of a Dragon-lantern which was seen there<sup>4</sup>, and in a lake on Mount Washio, in the same province, Kawachi district (now Naka-Kawachi), near a Shintō temple. On both these places he was prayed to for rain with much success<sup>5</sup>.

#### § 6. Reborn as a rain-giving dragon.

In the *Kojidan*<sup>6</sup> we read about Bishop Gonkyū, of Kwazan, to whom in the midst of a dense cloud a sacred dragon appeared together with the priest Shōkyū<sup>7</sup>, of the Western pagoda<sup>8</sup>, on Hieizan. This dragon was the "real shape" of Gobyō (御廟) Daishi, i. e. Bishop Jie<sup>9</sup>, which Gonkyū had often prayed to see. When he asked why the priest was in the dragon-god's company, he was informed that Shōkyū would become a relative of this god (i. e. a dragon). As soon as Gonkyū awoke, he sent a messenger to the Saitō monastery in order to inquire after Shōkyū's health. On hearing that the priest had been ill for

1 *Genkō Shakusho*, Ch. XII, p. 840.

2 善女龍王池.

3 *Sanjū banshin dō*, 三十番神堂.

4 *Yūhō meisho ryaku*, 遊方名所略, written in 1697 by Ryō-Ei, 了榮; Ch. IV, p. 59.

5 *Ibidem*, Ch. IV, p. 51.

6 Ch. III, pp. 69 sq.

7 性救.

8 Saitō, 西塔.

9 慈慧大師, Jie Daishi, a famous Tendai priest who lived 912—985 and became head-abbot of Hieizan in 966.

more than ten days, he visited the patient and told him about the dream. Shōkyū shed tears with joy, for now he was sure that his prayer to become a relative of Gobyō Daishi would be fulfilled. After his death he was buried near the latter's tomb. In a time of drought the *Daihannya kyō*, i. e. the *Mahāprajñā-pāramitā sūtra* (cf. above, p. 34) was recited there in order to avert the calamity, when suddenly a little snake appeared on the stone floor of the tomb, crept slowly behind Shōkyū's grave and entered it. A small cloud of smoke arose from the grave to the sky, and, spreading gradually, filled the air, till it became a big cloud; then a thunderstorm raged and heavy rains rejoiced the thirsty earth.

A little further<sup>1</sup> we read that Bishop Jie, at the time of his being abbot (*zasu*, 座主) of Hieizan, in somebody's dream was said to be a metamorphosis of Utpala, one of the eight Great Dragon-kings<sup>2</sup>.

#### § 7. Buddhist priests dominating the dragons.

The *Kojidan*<sup>3</sup> mentions the remarkable answer given by Bishop Jōkai<sup>4</sup> to the Emperor when the latter expressed his admiration for the priest's power, because it had rained violently for a couple of hours after Jōkai had been praying for two days. "Your Majesty", said he, "this is not *my* rain, and I cannot accept any reward for it. My rain, however, will arise to-morrow from the Northwest and come down. Then you may reward me". And actually the next day the clouds came from the Northwest, and it rained for three days.

A master in calling up and dominating the dragon-gods was also the Buddhist priest Jōkwan<sup>5</sup>, who in the Engi era (901—922) freed the country from a terrible drought by causing the dragons to move about amidst thunder and rain<sup>6</sup>. The same bonze conquered a poisonous dragon on Hieizan. There was on this mountain a rock in the shape of an open dragon's mouth, and the monks who lived near by in Saitō<sup>7</sup>, and especially in a monastery called Senju-in<sup>8</sup>, all died soon. At last it was made

<sup>1</sup> Ch. III, p. 70.

<sup>2</sup> See above, p. 4, and below, Ch. IV.

<sup>3</sup> Ch. III, p. 83.

<sup>4</sup> 定海,

<sup>5</sup> 靜觀.

<sup>6</sup> *Uji shūi monogatari*, 宇治拾遺物語, written 1213—1218; Ch. II, K. T. K. Vol. XII, pp. 31 seq.

<sup>7</sup> 西塔.

<sup>8</sup> 千手院.

out that the rock was the cause of their death, and since that time it was called the "Poisonous-Dragon-rock" <sup>1</sup>. Nobody would live there any more, and Saitō and Senju-in became quite deserted and fell to ruins. Then Jōkwan went to the place and prayed for seven days and nights before the rock. In the last night the sky became cloudy and there was a terrible movement in the air, while Hieizan was covered with clouds. After a while, however, it cleared up, and behold! the rock had disappeared and only some rubbish was left. Thenceforth it was safe to live in Saitō, and Jōkwan's name was kept in grateful memory and admiration by the monks of the mountain still in the author's days. Apparently the poisonous dragon had left the place in consequence of the prayers which were also in times of drought so powerful in stirring up the dragons and the clouds <sup>2</sup>.

According to the *Fusō ryakki* <sup>3</sup>, on the 21th day of the second month of 1065 the priests of Hieizan assembled in the Kamo temple at Kyōto, where they prayed for rain and recited the Ni-ō sūtra. Then a little snake appeared and spit out some vapour before the sanctuary, whereupon a little rain fell down.

The *Gempei seisui* <sup>4</sup> relates that in 1174 such a heavy drought prevailed that the rivers dried up and the fields could not be cultivated. Then a priest of Hieizan, Chōken <sup>5</sup> by name, who had the rank of Gonshōsōzu <sup>6</sup>, in order to assist the peasants wrote a letter to the Dragon-gods and read it aloud, looking up to the sky. In this letter he reproved and instructed the dragons, at the same time imploring them to make it rain. Heavenly men (gods) and dragon-gods, he wrote, ought not to be ashamed to remedy a wrong they had done, and therefore they, the dragons, had to cause a "sweet rain" (甘雨) to fall and to put a stop to this terrible drought. The dragons listened to these words and gave continuous rains, so that both Emperor and people were filled with admiration for Chōken's power and with devotion for Buddha's Law.

### § 8. Dragon-women in ponds.

The *Sanshū kidan* <sup>7</sup> contains the following legends. In the

1 *Dokuryū no iwa*, 毒龍ノ岩.

2 *Uji shūi monogatari*, I. I.

3 Ch. XXIX, K. T. K. Vol. VI, p. 807.

4 Ch. III, *Teikoku Bunko*, Vol. V, 69.

5 澄憲.

6 權少僧都, "Vice-bishop".

7 三州奇談, written in 1764 by HOTTA BAKUSUI, 堀田麥水; Ch. I, *Zoku Teikoku Bunko*, Vol. XLVII, p. 671.

neighbourhood of seven ponds in the mountains of Enuma, a district of Kaga province, many strange things happened. There were people who said that they had heard there the voices of several hundreds of men in the midst of the night, and that they had seen these men lighting torches upon the ponds. Anglers had seen the water rising without any visible reason, and the more they retreated, the higher the water rose, till they at last stopped angling and fled home as fast as their legs could carry them. When looking back at a distance of one or two chō from the ponds, they saw a silver-dragon (銀龍) in the shape of a boy (*ginryū no warabegata*, 童形) appearing above the water. There was a road between these ponds, from where sometimes a huge face dashed forth; and one night it was as if men were fighting there.

In times of drought the people worshipped these ponds and there prayed for rain. One day a little girl was found there by the inhabitants of a neighbouring monastery. They took her home and educated her, but after twelve years she constantly uttered the wish to make a pilgrimage to Ise, and although she received the answer that this did not agree with the law of the empire (as she was a woman), she persisted in speaking about it. At last her foster-fathers gave in, secretly hired a sedan-chair and let her go to Ise. She went off gladly, but when she came at a lake, she said: "This must be my lake, take me to the bank", and when the sedan-chair carriers did so, she alighted, adjusted her clothes and said: "I am well acquainted here; you can go home". Then with her beautiful garments on she jumped into the water and disappeared in the deep. She was a beautiful girl, but her face was long (a sign of something unnatural<sup>1</sup>). Although the author does not state it, this was apparently a female dragon, temporarily transformed into a girl.

Another dragon-woman lived in the so-called Rope-pond (Nawa ga ike, 縄が池) in Etchū province. This was a pond in the mountains, about two ri in diameter. Heavy storms and rains often raged in this vicinity, when everywhere around splendid weather prevailed. Down to the author's time the dragon-woman was said to live in the pond and to cause its never drying up; and his contemporaries still ascribed to her a great influence on the weather<sup>2</sup>.

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<sup>1</sup> Bewitching women are often described as having extraordinarily long faces. Cf. *Sanshū kidan*, Ch. I, p. 673, where a gigantic woman with a huge face is supposed to be a fox or a tanuki, at any rate the vital spirit (精) of an old creature.

<sup>2</sup> Ibidem, Ch. V, p. 839.

A similar pond is spoken of in the *Sanshū kidan kōhen*<sup>1</sup>. An evil snake (*akuja*, 惡蛇) was believed to have there her abode and to commit all kinds of strange things. When one stood on the bank of the pond and looked over the water, such a dreary wind was blowing, that most people fled home. If one prayed there for rain, his prayer was usually heard. The author was in doubt whether a terrible looking woman, who one night appeared on a neighbouring bridge to a man returning from a festival in a slightly tipsy condition, was the snake of the pond or a transformed wind-tanuki<sup>2</sup>. She stood on the balustrade of the bridge, binding up her hair and laughing loudly with open mouth, so that all her black teeth were visible. Her malicious face was square and very ugly, and it seemed as if she had but one leg. When people approached with torches, she flew away. Another time she attacked a man who had also enjoyed a good cup of sake and who was on his way home in the dead of night. She flung him from the road into the grass and then disappeared, but the poor fellow was ill for a whole month. As the water of the pond was flowing around the village and under this bridge, it is possible, says Horra, that the woman was the snake of the pond, although her body, which she moved so easily in flying away, did not remind one of a *dragon-snake* (龍蛇) (which always wants a cloud as vehicle). The name of the pond, "Shiroshūto (白醜人) no ike", or "Pond of the White and Ugly Person", had perhaps something to do with the transformation of the snake into an ugly woman.

§ 9. Stirring up the dragons by throwing iron or filth into their ponds.

If an iron utensil was thrown into the Rope-pond, mentioned in § 8, suddenly darkness covered the land and a hurricane devastated the ricefields. For this reason the villagers strictly forbade other people to approach the pond without a special reason. It was said that greedy merchants, who had bought rice, threw metal shavings into the pond in order to cause storm and rain, which would destroy the crop and thus make the price of the rice run up<sup>3</sup>. This way of stirring up the dragons by means of

1 三州奇談後編, written in 1779 by the same author; Ch. V, p. 952.

2 風狸, *kaze-danuki*, cf. my treatise on "The Fox and Badger in Japanese Folklore", Transactions of the Asiatic Society of Japan, Vol. XXXVI, Part III, p. 103.

3 *Sanshū kidan*, Ch. V, p. 839.

iron which they disliked very much was borrowed from China, as we have seen above<sup>1</sup>; it was practised also at the "Pond of the Ugly Woman", mentioned in the *Sanshū kidan kōhen* (above, § 8), where within a day after one had thrown metal shavings into the pond certainly a heavy storm arose and the rain came down in torrents.

We may compare with this a passage of the *Matsunoya hikki*<sup>2</sup>, where we read that the inhabitants of Tsukui-agata<sup>3</sup> (district), Sagami province, used to throw horse dung, old sandals and other filth into a pond in the neighbouring Toyama, when drought prevailed. After having done this they rapidly fled for fear of the angry dragon, which certainly arose, causing a terrible hurricane and heavy rains. As we have stated above<sup>4</sup>, the idea of causing rain by arousing the dragons' anger is quite Chinese.

It was certainly also a pond, inhabited by a dragon or a snake, which we find mentioned on p. 653 of the *Sanshū kidan* (Ch. I). In summer, when the people wanted rain, they went thither, cut a mackerel to pieces and threw these into the mountain pond, at the same time praying for rain. If they did so, their prayer was always heard, and the rain came down at once. This seems to be an offering to the dragon, but it might be another way of stirring him up by ill-treating one of his subjects, the fishes, before his eyes.

§ 10. A dragon engraved on an incense pot believed to cause rain.

Pine trees cause clouds to rise and rain to fall.

The dragon was so much connected with rain, that even an incense pot, decorated with a "cloud-dragon", *unryū* (雲龍), was supposed to be the reason why it always rained on the day of an Inari festival. This pot was preserved among the precious objects of a temple, dedicated to the Rice-goddess, but was hidden when the suspicion rose that it caused the annoying rain on Inari's day<sup>5</sup>. This appeared, however, not to be the case, for the rain poured down as well after this measure as before.

1 Book I, Ch. V, § 3, pp. 119 sq., cf. pp. 67 sqq.

2 松屋筆記, written by TAKADA TOMOKIYO, 高田與清, who lived 1782—1847; Ch. 109, p. 23 (new printed edition, Vol. III, p. 411).

3 津久井縣.

4 Pp. 119 sq.

5 Comp. above, p. 117, where we have read about an old mirror with a dragon-shaped handle, used in China as a magical instrument for causing the dragons to give rain.

as soon as the day arrived, fixed for the dances of children, clad in festive dresses in honour of Inari. On the days devoted to Sannō, Suwa and Tada Hachiman the weather was all right, but Inari's festival was always spoiled by rain. At last the reason was found out. The boards of the stage, on which the dances were performed, were made of the wood of some sacred pine trees which had belonged to a neighbouring Shintō temple but were sold by the villagers at a time of pecuniary distress. The man who bought these trees placed them in the compound of the Inari temple, and as the wood was very strong, it was used in building the stage for the sacred dances of this sanctuary. Now it struck the people that every time when this timber was used (such stages are always temporarily built, and broken down after the festival), and the sun shone upon the boards, it began to rain. On account of this fact a messenger was despatched to the village whence the wood had come, in order to make inquiries as to the trees in question. The man came back with the news that the two woodcutters who had cut those trees had died within a few days in a state of madness, as if they were possessed by some evil spirit. This confirmed the people's opinion as to these pine trees being the cause of the rain at Inari's festival; therefore they took them away and laid them near the worshipping-hall (instead of using the wood for building the dancing stage). They said: "We have heard that in China, in olden times, under the reign of the Emperor Shi Hwan, of the Ts'in dynasty (B. C. 246—210), a pine tree suddenly became a big tree and kept off the rain. How is it that these pine trees are causing rain nowadays? It is said that pine trees, being covered with a scaly armour, change into dragons when they become old. This may be the reason why they always had the miraculous power of calling up the clouds and the rain". Thus spoke the people, and they all admired the wonderful influence of the pine trees. <sup>1</sup>

#### § 11. The eight Dragon-kings.

A *Shintō* (!) temple, dedicated to the eight Dragon-kings, is mentioned in the *Seki no akikaze* <sup>2</sup>. The author of this work

<sup>1</sup> *Sanshū kidan*, Ch. II, p. 712.

<sup>2</sup> 關ノ秋風, written by SHIRAKAWA RAKUŌ, 白川樂翁, "The merry old man of Shirakawa" (i. e. MATSUDAIRA SADANOBU, 松平定信, who lived 1756—1829); *Hyakka setsurin*, Vol. 正上, p. 977.

prayed there for rain himself, and his prayer was heard. Then he ordered the villagers to repair the shrine. Afterwards, when the sluices of heaven were opened too long, he successfully prayed to the dragons again, this time for stopping the rain.

#### § 12. A Buddhist dragon's suicide.

The *Nihon shūkyō fūzokushi*<sup>1</sup> gives an old tradition explaining the names of three Buddhist temples in Shimōsa province. In 730 A. D., when the priest Shaku-myō by order of the Emperor prayed for rain, he had a splendid success, and at the same time a dragon appeared in the air, who cut his own body into three parts and died. The middle part fell in Imba district, where the temple called *Ryūfukuji*, 龍腹寺, or "Shrine of the Dragon's Belly", is to be found. The tail came down in Katori district (also in Shimōsa), and caused the shrine *Ryūbiji* (龍尾寺, "Temple of the Dragon's Tail") to be built, while the head descended on the spot where the aforesaid priest had been praying and where still nowadays the name of the sanctuary, *Ryūkakuji*, 龍角寺, or "Temple of the Dragon's Horn" (at Sakai village, Shimohabu district) reminds the believers of the dragon of old.

A similar legend is to be found in the *Yūhō meissho ryaku*<sup>2</sup>, where the *Shasekishū*<sup>3</sup> is quoted. A blue dragon, on having heard a priest explaining Buddha's Law, was so full of emotion that his body divided itself into three parts. Where the head came down, Ryūtōji, "the Temple of the Dragon's Head", was built (at Nara); in another place in Nara, where the dragon's tail fell down, Ryūbiji was erected; and his trunk gave origin to the name of Ryūfukuji, also in the old capital, the only one of the three shrines which still existed in Mujū's time (i. e. in the beginning of the fourteenth century).

#### § 13. Conclusions.

The passages, referred to in this chapter, have clearly taught us that there were from ancient times in Japan three methods of causing or stopping rain. The oldest, probably originally

1 日本宗教風俗志, written in 1902 by KATŌ KUMAICHIRO, 加藤熊一郎, p. 247.

2 Ch. III, p. 54. Cf. above p. 170, note 4.

3 沙石集, written by the Buddhist priest MUJŪ, 無住, who died in 1312.



Japanese, although at the same time Chinese, way was offering white or black or red horses to the dragon-shaped river-gods (red horses only for stopping rain). Then followed the Chinese custom of the Emperor's praying to the four quarters of Heaven, and the, also quite Chinese, idea of stirring up the dragons by great noise (as was done by the Court officials in 877 on the pond of the Sacred Spring Park). The same thought is found in the custom, prevalent in much later times, of throwing iron into a dragon's pond. The snake, and therefore also the dragon, which is considered to belong to the same species, is believed to hate and fear iron very strongly<sup>1</sup>, and many a mighty serpent is said to have been killed or driven away by means of a single needle. Therefore, when iron is thrown into a pond, inhabited by a dragon, this rain-god is sure to get angry and to arise from his abode to the sky, which is in a moment covered with clouds. Then the dragon gives vent to his anger in a terrible thunder-storm accompanied by heavy rains, and the aim of the person who threw the iron utensil or the metal shavings into the pond, is reached.

The third way of causing rain, i.e. the Buddhist method, started from an opposite point of view. Instead of making the dragons rise by annoying them, the Buddhist priests recited sūtras which made such an impression upon the devout minds of the Nāgas, that they at once used to assist mankind and to liberate the people from the terrible sufferings caused by a long drought. Sometimes a sūtra was read concerning the Garuḍa-kings, the deadly and much dreaded enemies of the Nāgas, probably in order to make the latter feel quite dependent on Buddha's mighty protection. As Buddhism flourished more and more, this kind of rain-prayer soon became by far predominant in Japan. In the eighteenth century, however, the Chinese methods of stirring up the dragons seem to have revived. Nowadays, when in the seventh and eighth months a continuous drought prevails and the peasants anxiously look up to the sky, fearing that the crops may be spoiled, they often go about in processions, beating drums and making noise, just as the Court-officials did in the year 877 A. D. So deeply rooted are the old Chinese ideas in the minds of the people.

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<sup>1</sup> Cf. above, pp. 67 sqq.

## CHAPTER IV.

### THE INDIAN NĀGA IN JAPAN.

As we have seen above<sup>1</sup>, the Indian Nāga legends served already in the time of the *Nihongi*, i. e. in the beginning of the eighth century, to embellish the old tales concerning the Japanese sea-gods. The magnificent palace of Oho-watatsumi no Mikoto at the bottom of the sea, and the "Jewel which grants all desires" of the Empress Jingō left no doubt about their Indian origin. It is no wonder then, that the more Buddha's Law flourished in Japan, the more the original Japanese sea and river-gods had to give way to the Indian conquerors; therefore most of the dragons, mentioned in later works, are Nāgas. In Chapter III we have seen that the rain-prayers, first offered exclusively to different Shintō gods, especially to the dragon-shaped river-deities, from the ninth century were also addressed to the Nāgas. In times of drought the Buddhist priests were more and more looked upon by the Emperors as the most powerful rescuers of the country, and large crowds of Shingon priests recited their sūtras in the Palace as well as at the Dragon pond of the Sacred Spring Park, in order to cause the Nāgas to make it rain all over the country.

As to the legends, referred to in this Chapter, many of them, although relating to Nāgas, at the same time have Chinese features. This is quite clear, for it was via China that all the Indian tales came to Japan. Moreover, many originally Japanese dragons, to which Chinese legends were applied, were afterwards identified with Nāgas, so that a blending of ideas was the result.

#### § 1. The Dragon-kings revere Buddha's Law.

The *Sandai jitsuroku*<sup>2</sup> (901 A.D.) quotes a written supplication of the Lord of Harima, Sugawara no Koreyoshi (812—880), to

<sup>1</sup> Book II, Ch. I, §§ 5 and 6, pp. 139 sqq.

<sup>2</sup> Ch. V, p. 82: 貳動幽明。龍王移水府之深。星容布天圃之資。 Another text gives 琛 instead of 深; then it would mean: "The Dragon-kings transpose the precious stones of the water regions".

the Great Buddha of Nara (in 861), in which we read these words: "You give motion to the Darkness and the Light; the Dragon-kings retreat into the depths of the water regions, and the stars spread all over the sky (i. e. by the influence of your Law)". In the same supplication<sup>1</sup> we find the well-known term "*Ryūjin hachibu*", 龍神八部, "Dragons, Spirits, (or Dragon-gods), and (other beings of) the eight departments", a variant of *Tenryū hachibu*, 天龍八部, or *Ryūten hachibu*, 龍天八部<sup>2</sup>.

The *Shasekishū*<sup>3</sup> (before 1312 A. D.) refers to a sūtra entitled *Shinchikwan-kyō*<sup>4</sup>, where we read: "If one wears only one Buddhist sacerdotal robe, he can cross the sea without being annoyed by poisonous dragons". So great is the reverence, even of these dangerous creatures, for Buddha and his believers.

§ 2. Dragons appear at the dedication of Buddhist temples.

The *Fusō ryakki*<sup>5</sup> (about 1150 A. D.) relates how in 596, when the Buddhist temple called Hōkōji<sup>6</sup> was dedicated at Nara, a purple cloud descended from the sky and covered the pagoda as well as the Buddha hall; then the cloud became five-coloured and assumed the shape of a dragon or phoenix, or of a man or an animal. After a while it vanished in a western direction<sup>7</sup>.

A work of much later date, the *Yūhō meisho ryaku*<sup>8</sup> (1697), contains a legend about a Buddhist temple named Unryūzan, "Cloud-dragon-shrine", in Fuwa district, Mino province. When the abbot Ryūshū<sup>9</sup>, who lived 1307—1388, was erecting this sanctuary, on the day of his starting the work a dragon appeared with a pearl in its mouth, a very good sign indeed. For this reason he called the mountain *Ryūshūhō*, "Dragon-pearl-peak" (龍珠峯). When the temple was ready, a rain of flowers fell from heaven.

1 P. 85.

2 Cf. above, *Introd.*, § 1, pp. 1 sq., note 5.

3 Ch. VI, 上, p. 17. See above, p. 177, note 3.

4 心地觀經.

5 Ch. III, K. T. K. Vol. VI, p. 497.

6 法興寺.

7 變爲五色。或爲龍鳳。或如人畜。良久向西方去。

8 Ch. VI, p. 47. See above, p. 170, note 4.

9 龍湫.

§ 3: Dragons living in ponds or lakes, mostly near Buddhist shrines.

In the history of Shitennō-ji, the "Monastery of the Four Deva-kings", the Buddhist monastery built by Shōtoku Taishi at Namba (the present Ōsaka), we read that in the compound of one of the buildings of this monastery, called Keiden-in, there was a deep pond, named Kōryōchi<sup>1</sup>, in which a *blue dragon* was supposed to live<sup>2</sup>.

At a distance of 36 chō from the temple of *Hakusan Gongen*, "The Manifestation of Mount Hakusan" (the Buddhist name of the ancient Shintō god of this holy mountain, which lies on the frontiers of Mino, Hida, Echizen and Kaga provinces) there was, according to the *Kojidan*<sup>3</sup> (1210—1220 A. D.), a sacred pond called *Mikuriya no ike*, or "August Kitchen Pond". All the Dragon-kings were said to assemble there and to prepare their food (供養, *kuyō*, food for offerings). Human beings could not approach it, for as soon as they had the audacity of doing so, a violent thunderstorm burst forth and killed the culprits<sup>4</sup>. Yet two holy men prayed to Hakusan Gongen to allow them to scoop a little water out of this pond. Another priest, who heard this, stayed for thirty seven days in the temple, continually repeating the same prayer. Then he went to the bank of the pond and earnestly practised the *kuyō-hō* or "food-offering-method". The sky was clear and there was no thunder or rain to drive him away. No sooner, however, did he scoop a little water into a pitcher, than his mind became confused and he felt as if he were dying. Yet he was able to return home after having concentrated his thoughts. Sick people who drank this water or rubbed themselves with it, were sure to be cured by the power of Buddha's Law.

The *Uji shūi monogatari*<sup>5</sup> (1213—1218) contains a tale about a young Buddhist priest who lived in the Nara period (719—784) and made the following practical joke. On the bank of the Sarusawa pond (near the Kōfuku temple) he put up a placard, announcing that on a special day and hour a dragon would arise from the

<sup>1</sup> 號荒陵池。其底深。青龍恒居處也。

<sup>2</sup> *Fusō ryakki*, Ch. III, p. 495.

<sup>3</sup> Ch. V, K. T. K. Vol. XV, p. 419.

<sup>4</sup> 號曰御厨池。諸龍王相集備供養之池也。件池人敢不能近寄。若有近寄人之時。雷電猛烈害人云云。

<sup>5</sup> Ch. XI, K. T. K. Vol. XVII, p. 225. See above, p. 171, note 6.

pond. As the passers-by, who read this, all believed it, on the indicated day an immense crowd flocked together from Yamato, Kawachi, Izumi and Settsu provinces, in order to see the miracle. The priest himself, standing at the gate of the Kōfuku temple, was highly amused by the success of his joke and laughed in his sleeve when seeing the crowd on the tiptoe of expectation. When the evening fell and no dragon appeared, they all went home greatly disappointed.

The *Gempei seisui*<sup>1</sup> (about 1250) tells us how in 717 A. D. the Zen priest Shinyu was invited by an unknown goddess, who said to have always protected the Emperor and the people, to come to the top of Mount Hakusan, in order to worship there her "real shape". When he went there, and prayed near the pond on the mountain, at the same time uttering incantations (*kaji*) and making three sacred mudrās (mystic finger-distortions), there arose from the midst of the pond an enormous nine-headed, serpent-shaped dragon. The priest, however, declared that this was not the deity's real shape, and increased the power of his mantras (magical formulae), till he at last beheld the august form of the Eleven-faced Kwannon.

When connecting this legend with the passage of the *Kojidan*, referred to above, we may easily conjecture that the sacred pond on Mount Hakusan had been from olden times the abode of an original Japanese dragon, which gave rise to different Buddhist dragon legends in regard to this pond.

In the *Genkō Shakusho*<sup>2</sup> (before 1346) we read that the day before the priest Jitsulan's<sup>3</sup> arrival at Daigoji (in Kyōto), Genkaku<sup>4</sup>, the abbot of this monastery, saw in a dream a blue dragon arising from the pond in the garden, lifting up his head and spouting clear water from its mouth. As he understood the meaning of this dream, the abbot the next morning ordered his pupils to clean the monastery thoroughly in order to graciously receive the venerable pupil, who actually arrived.

In a much later work, the *Sinshū kidan kōhen*<sup>5</sup> (1779), we find the following particulars about an old woman who could cure all kinds of diseases. She was believed to be possessed by the god of the neighbouring pond, be it a river-otter (*kawa-oso*, 水獺), or a *dragon-snake* (龍蛇). She was a strange, poor old woman,

1 Ch. XXXIX, p. 742. See above, p. 465, note 2.

2 Ch. XIII, p. 853.

3 實範. 4 嚴覺.

5 Ch. VII, pp. 978 seqq. See above, p. 174, note 1.

who ate nothing but boiled flour, and refused to accept money from her patients. Her fame was so great, that hundreds of people came from far and near to obtain some medicine from her. And queer medicine it was, for in reality it was nothing at all. After a patient had told her his complaint, she went inside, put a rush mat upon her head, and after having thus meditated for a while she came out of the house and gave an imaginary medicine to the patient, saying: "Here are doses for seven days. Only if you believe in me and think that you swallow medicine, it certainly shall have a good effect. If it has no result within seven days, you must come back". If the person followed her advice, he actually recovered. It was no wonder that the patients flocked together from all quarters. As she was busy from morning till night, she distributed charms, with "Namu Amida Butsu" or something of the kind written on them and marked with her stamp, instead of keeping the longer procedure which she had followed in the beginning. If anybody tried to deceive her, she immediately discovered this. She was such a wonderful being, that there were people who proposed to buy her for seven hundred ryō (from the villagers?) and to take her to the capital, but this was prevented by the authorities. Her strange food gave rise to the suspicion as to her being possessed by a tanuki, especially because she used to eat with her face hidden in the vessel. Others supposed her to be the mother of Hō-kun (鮑君, Lord Salted Fish [?]), or the wife of the "Great King with the straw sandals"<sup>1</sup>, i. e. one of the Ni-ō<sup>2</sup>. But the physician of the place was of another opinion. He said to Hotta, the author of the *Sanshū kidan kōhen*: "This old woman is assisted by some water-demon. I have often heard the villagers tell that she 'purifies herself'<sup>3</sup>, as she calls it, twice a day, going into the pond and repeatedly diving under water, so that even her head is not visible. After having spoken with several patients she washes her head with well water, and if her head is not wet, she cannot see her patients. She certainly is a creature connected with the pond, be it a river-otter or a dragon-snake. Some thirty or forty years ago, when her husband was still alive, one winter there came a Buddhist nun and lodged in their house, who washed clothes and served not only for herself but also for others. Thenceforth she stayed there every month for

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<sup>1</sup> 草鞋大王, *Sō-ai tai-ō*.

<sup>2</sup> 仁王.

<sup>3</sup> 垢離ヲ取ル, *kori wo toru*.

three or four days, and then went home. At last the man, warned by a neighbour, watched her from the upper story of the latter's house, and saw her coming out of his house. After having walked some distance in human shape, she was transformed into a line of white vapour (白氣), flew to the pond, and disappeared under the water. The man, very much frightened by this sight, went to a neighbouring Buddhist temple and requested the priest to recite prayers on his behalf. Moreover, he pasted holy Buddhist texts and charms on the walls of his house, in order to avert the evil. This was sufficient, for the nun never returned. Within a couple of years, however, the man died, and now, after more than thirty years, again such strange things happen in the same house. Probably the old woman is possessed by the Master (主, *nushi*) of the pond". So spoke the physician, no doubt jealous of the woman on account of her medical fame, but at the same time clearly expressing the superstitious ideas of the people. The term "dragon-snake" seems to indicate the Nāga, a serpent identified with a dragon; moreover, Buddhism plays a predominant part in this story.

Before the Restoration a so-called "Dragon-god festival" (*Ryūjinsai*, 龍神祭) used to be yearly celebrated by the priest of the Gongen shrine at Hakone, the well-known mountain village in Sagami province. Three hundred thirty three gō (合) of "red rice" (*sekihan*), in a new wooden rice bowl, were offered to the Dragon-god of Hakone lake in the following way. The Buddhist priest (now Ieyasu's shrine belongs to Shintō) went in a boat to the middle of the lake and there placed the bowl on the water, whereupon the boat went on, neither the priest nor the boatmen looking back. Then they heard a sound as of a whirlpool on the spot where the offering had been made, and the bowl disappeared under the water<sup>1</sup>.

#### § 4. Reborn as dragons.

In the *Taiheiki*<sup>2</sup> (about 1382) we read the following legend. The second son of the Emperor Godaigo, Prince Takanaga, also called Ichi no Miya, who had been banished to Hata in Tosa province, longed so much for his consort, who had remained in Kyōto, that he despatched his faithful vassal, Hada no Takebumi,

<sup>1</sup> *Nihon shūkyō fūzoku shi*, 日本宗教風俗志 (written in 1902), p. 213.

<sup>2</sup> Ch. XVIII, p. 14a.

to the capital in order to take her to his place of exile. When the latter was on his way to Tosa with the lady, and they were waiting for a propitious wind at Ama ga saki in Settsu province, there was a samurai, Matsuura Gorō by name, who fell in love with the beautiful woman, stole her and after having taken her on board his ship, set sail at once. No sooner had Takebumi perceived this trick, than he called the vessel back with a loud voice, but the only answer he received was an outrageous laughter, and the vessel pursued its course. Then poor Takebumi, at his wit's end, said: "To-day I will become a dragon-god at the bottom of the sea, and check that ship". With these words he disemboweled himself and jumped into the sea. There is a well-known whirlpool, called Uwa no Naruto, the "Sounding door (i. e. eddy) of Uwa", between Shikoku and Awaji, which was said to be the Eastern Gate of the Dragon-palace. It was there that Takebumi's revenge revealed itself in a terrible way, for the vessel, caught by the eddy, was turned about for three days, and in vain all kinds of precious things, as bows and swords and clothes, were flung into the sea as offerings to the Dragon-god. Then the crew arrived at the conclusion that the dragon wanted the woman herself, and Matsuura was about to throw her into the furious waves, when a Buddhist priest advised him not to arouse the Dragon-god's anger by making to him a human offering which he, the dragon, certainly disliked, being a pure being and a believer in Buddha. It is better, said the priest, to recite sūtras and pray. So the whole crew prayed to Kwannon, and lo! there appeared on the waves Takebumi's spirit, still beckoning the vessel as he had done before his death, and preceded by several retainers on horseback. Although there often happened mysterious things on that spot, this time it was certainly Takebumi's angry soul which caused the calamity. Therefore they placed the woman, together with one sailor, in a small boat, hoping to satisfy the ghost in this way and to get rid of her without causing her death. As soon as they had done this, the ship was at once driven out of the whirlpool and disappeared in a western direction; it was never heard of again. As to the lady, she safely arrived at an island, where she was kindly received by the inhabitants, and where she remained for the rest of her life, not daring to run the risk of being stolen again.

In the Fuse lake in Etchū province, so tells us HORTA, the author of the *Sanshū kidan* and the *Sanshū kidan kōhen*<sup>1</sup>, a

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<sup>1</sup> Ch. VII, pp. 988 seqq.



disappointed lover was said to have drowned himself, and his passion (執念, *shūnen*) was believed to have condensed into the form of a white dragon (with other words, his soul, on account of its passionate condition at the time of his death, was reincarnated in a dragon). This was in HORTA's days (eighteenth century) an old tale, and the lake had become ten times narrower than before, so that the dragon was no longer supposed to live in the water, but in a so-called "dragon-hole" (*ryū-kutsu*, 龍窟) under the ground, where "dragon-vapours", or "dragon-breath", (龍氣) used to rise as a sign of the demon's presence (these are Chinese ideas). In the beginning of the Anei era (1772—1780) people who crossed a neighbouring ferry of the river which flows into the lake, saw a long, white monster swimming from the lake into the river mouth. When it was at the bottom of the stream the water became quite white. Sometimes the dragon showed his snow-white back, but not his head or tail. Some people, who had seen his head, which seldom was visible, said that it was square. After having enjoyed himself in swimming along the coast for one day, he disappeared. This dragon was said to have lived in that vicinity for a long time, and as he was called "the white man" (白男, *shiro-otoko*), HORTA supposes him to be the same person who once drowned himself and took this shape after having been deceived by his sweetheart, "the white girl", and was afterwards living under the ground because the lake had become too narrow. As he could not immerse the land and destroy the fields, he from time to time simply made an excursion to the neighbouring sea coast. At the same ferry there was a creature called "*shiga*", which stretched itself and checked the boats when the snow began to melt; this was also some "breath" (氣), probably, says HORTA, the same "dragon-breath" which was examined by a wonderfully daring man during the Keichō era (1596—1614) according to the work entitled "*Chūgwaiden*"<sup>1</sup>.

According to a modern work, the *Nihon shūkyō fūzoku shi* mentioned above<sup>2</sup>, there is in Kasahara village, Tōtōmi province, a pond called "Sakura ga ike", "Cherry-tree Pond". It is the abode of a huge dragon, to whom those who have a special wish pray on the middle day of *higan* (彼岸, "yonder shore", a period of seven days in either equinox; the middle day is the

1 中外傳 (time and author?).

2 P. 117, note 1; p. 204.

equinoctial day), at the same time making an offering to him consisting of a bucket of hard boiled rice (*kowameshi*, 強飯, i.e. *sekihan*, 赤飯, "red rice", rice boiled with red beans), which they cause to float on the water. If they afterwards find the bucket empty, this is a sign that the dragon has eaten the rice, accepting the offering and hearing the prayer, but if the rice is still in the bucket, the prayer will not be fulfilled. This dragon is the reincarnation of the Buddhist priest Genkō, 源皇, a Tendai priest of Hieizan, teacher of Hōnen shōnin, 法然, who lived 1132—1212. Genkō wished to become a dragon, because his life was too short to obtain a sufficient knowledge of Buddha's doctrine. One day he heard from one of his disciples that the above mentioned pond was an excellent place for a dragon to live in. Then he sat down in religious meditation (*samādhi*), put one drop of water in his hand, by means of which he made clouds and rain, and flew through the air to the pond. There he died in meditation, and when his disciple came and called him, an enormous dragon appeared above the water and wept. At the pupil's request he assumed his former human shape and talked with him for a long time.

We may make mention here of an old legend, to be found in the *Gukwanshō*<sup>1</sup>, which told that *Inoue no Naishinnō*, the Imperial Princess Inoue, daughter of the Emperor Shōmu and Consort of the Emperor Kōnin, had become a dragon even before her death. She was accused of having practised *wu-ku*, 巫蠱, a Chinese magic art exercised by means of small reptiles and insects<sup>2</sup>, in order to have her son made Crownprince. For this reason she was imprisoned in a hole in 772 by order of the Prime Minister Fujiwara no Momokawa, and three years later both she and her son died. According to popular tradition, however, she had turned into a dragon even before her death.

§ 5. Dragon-kings of the sea check the course of vessels in order to obtain special Buddhist treasures as offerings

The *Fusō ryakki*<sup>3</sup> (1150) relates the following legend concerning the abbot Dōshō (道昭), who went to China in 651 and,

1 愚管抄, probably written by Bishop Ji-en, 慈圓, who died in 1225; K. T. K. Vol. XIV, Ch. VII, p. 597.

2 Cf. DE GROOT, *Religious System of China*, Vol. V, Ch. II, pp. 826 seqq.

3 Ch. IV, K. T. K. Vol. VI, p. 514.

when he returned to Japan, obtained from Hūen Tsang, the famous pilgrim who went to India in 629 and returned in 645, besides a relic of Buddha and sūtras a small kettle for preparing medicines. Hūen Tsang had brought this kettle with him from India and said that it was of the utmost value, because all diseases could be cured by means of the medicines cooked in it. This proved to be true, for one of Dōshō's companions, who fell ill before they left China, was cured at once thanks to this marvellous utensil. On their way to Japan, in the midst of the ocean, the ship suddenly stopped and did not move for seven days, while wind and waves were raging around it in a terrible way. Then a diviner said: "There is something on board which is wanted by the Sea-god. I think it is the kettle". First the abbot refused to give up his treasure, and said that there was no reason why the Dragon-king should ask for it. But when the others, afraid for their lives, urgently begged him to follow the diviner's advice, the priest gave in and threw the kettle into the sea. Immediately the storm and the waves abated, the ship could continue its course, and soon they arrived in Japan. Apparently the Dragon-king had actually wanted the offering of the sacred kettle.

The *Konjaku monogatari*<sup>1</sup> describes how a Prime Minister, who for his king transported a precious Buddha image across the sea, was overtaken by a terrible storm. It was in vain that he threw all kinds of precious things into the sea, the Dragon-king apparently wanted something else. At last the minister understood what would appease him, and, praying for his life, he offered the pearl from between the eyebrows of the Buddha image. The Dragon-king stretched out his hand and took the pearl, whereupon the storm calmed down. Although this danger was over, the minister, who was convinced that he would be decapitated when he confessed to his sovereign the loss of the pearl, wept bitterly and besought the Dragon to return the treasure. Then the Sea-god appeared to him in a dream and promised to restore the pearl to him, if he would stop the nine tortures which were inflicted upon the dragons. Rejoiced the man awoke and, addressing the sea, answered that he was willing to free the dragons from their tortures by copying and offering holy Buddhist texts. And when he had done so, the Dragon-king kept his promise and returned the pearl; but it had lost its lustre. The Sea-god again appeared to the minister in a dream.

<sup>1</sup> Ch. XI, K. T. K. Vol. XVI, pp. 571 seq.

and said that the pearl had freed him from the tortures of the serpent-road (蛇道), but that the *Kongō-hannya-kyō* (*Vajraprajñāpāramitā sūtra*, cf. above, p. 34), which he had copied on his (the dragon's) behalf, had been still more powerful, as it had removed all his sufferings.

§ 6. The "jewel which grants all desires" (*cintāmani*).

There lived in Northern India a Buddhist abbot, "Buddha's vow"<sup>1</sup> by name, who for the sake of mankind sought the "Precious pearl which grants all desires"<sup>2</sup>. He went on board a ship and, when in the midst of the sea, by Buddha's power called up the Dragon-king. After having bound him by means of mystic formulae (tantras), he required the pearl from him, whereupon the dragon, unable to escape, took the pearl from his head and prepared to hand it over to the priest. The latter stretched out his left hand, at the same time making the "sword-sign", a *mudrā* (mystic finger-twisting), with his right hand. The Dragon-king, however, said: "In former times, when the Dragon-king Sāgara's daughter gave a precious pearl to Çākyamuni, the latter received it with folded hands; why should a pupil of the Buddha accept it with one hand?" Then the priest folded his hands, giving up the *mudrā*, and was about to take the pearl, when the Dragon-king, no longer suppressed by the mystic sign, freed himself from his bands and ascended to the sky, leaving the abbot behind with empty hands, and destroying his boat. The only man who was saved was the priest himself. Afterwards the same abbot met Bodhidharma<sup>3</sup>, the patriarch, who came across the sea from Southern India (in 526), and together they went to Japan<sup>4</sup>.

§ 7. The eight Dragon-kings.

At the time of Bishop Jie<sup>5</sup> being head-abbot (zasu, 座主) of Hieizan, somebody saw in a dream seven of the eight Great

1 佛誓, Bussei.

2 如意寶珠, *nyo-i hōju*, *cintāmani*, comp. above, p. 10.

3 波羅門, Baramon, the "Wall-gazing Brahman".

4 *Fusō ryakki*, 拔萃 (Shōmu Tennō), K. T. K. Vol. VI, p. 564.

5 Jie lived 912—985, cf. above, Book II, Ch. III, § 6, p. 170, note 9.

Dragon-kings<sup>1</sup> crossing a large sea in ships; on the eighth vessel no dragon was to be seen. When the man asked the reason of this Dragon-king's absence, he received the answer that the absent dragon was at present head-abbot of Hieizan. Evidently Jie was a metamorphosis of Utpala<sup>2</sup>, the last of the eight Dragon-kings. That a dragon was his "real shape" we have seen above<sup>3</sup>.

In the *Taiheiki*<sup>4</sup> an exile on Sado island prays to different gods to make a ship approach his lonely place. Among these deities are: "Gongen (Manifestations), Kongō dōji (*Vajra kumāra*), Tenryū (Heavenly Dragons), Yasha (Yakshas), and the eight Great Dragon-kings"<sup>5</sup>. Apparently the Nāgas last-mentioned were considered to be different from the Heavenly Dragons, which formed one of the four classes of Nāgas, mentioned above<sup>6</sup>. The eight Dragon-kings probably belonged to the second class of Nāgas, the "Divine Dragons" (神龍).

#### § 8. The Dragon-gods of the inner and outer seas.

The *Gempei seisuki*<sup>7</sup> says that Fujiwara no Yasuyori, banished to the island called Kikai ga shima, invoked the compassion of "the dragon-gods of the inner and outer seas, and (the other beings of) the eight departments"<sup>8</sup>. The same expression, i. e. "dragon-gods of the inner and outer seas", is found in the *Taiheiki*<sup>9</sup>, where we read how in the year 1333 Nitta Yoshisada, Godaigo's faithful general, invoked them. He was marching towards Kamakura in order to punish the Shikken Hōjō Takatoki, and when he arrived at Inamurazaki, a cape between Enoshima and Kamakura, he prayed to the "Dragon-gods of the inner and outer seas" to make the sea retreat, that he might be able to pass with his troops along the shore and thus easily reach Kamakura. They apparently heard his prayer, for that night the tide suddenly became so low, that Takatoki's ships could not approach the coast, and the arrows of his soldiers could not reach Nitta's troops, which marched along the dry shore straight

1 Cf. above, *Introd.*, § 1, p. 4.

2 優鉢羅龍王, *Uhachira Ryū-ō*.

3 *Book II*, Ch. III, § 6, p. 170.

4 Ch. II, p. 9a.

5 權現金剛童子天龍夜叉八大龍王。

6 *Introd.*, § 3, p. 21.

7 Ch. VII, p. 183.

8 内海外海龍神八部. Cf. above, *Introd.*, § 1, pp. 1 sq., note 5.

9 Ch. X, p. 7b.

to Kamakura. There they forced their way into the town and caused Takatoki to disembowel himself.

### § 9. Dragon-palaces.

According to the *Genkō Shakusho*<sup>1</sup> the Chinese bonze Kien Chen<sup>2</sup>, when crossing the sea on his way to Japan, was invited by a dragon-god to come to his palace and preach for him<sup>3</sup>. After having complied with the request the priest continued his journey and at last (in 762) arrived in Kyūshū (then called Dazaifu).

The famous legend concerning *Tawara Tōda*, which is found in the *Honchō kvaidan koji*<sup>4</sup>, is a blending of Chinese and Indian ideas. It runs as follows. In the Hidesato temple, a Shintō shrine near the Seta bridge in Ōmi province, Tawara Tōda<sup>5</sup>, "Rice bag Tōda", is worshipped together with *Suifushin*<sup>6</sup>, the "God of the Water Department". If one takes a centipede (*mukade*) to this shrine, the animal immediately dies for the following reason. In olden times, when Fujiwara no Hidesato (who lived in the first half of the tenth century) crossed the bridge, a big serpent lay across it. The hero, however, was not at all afraid, and calmly stepped over the monster which at once disappeared into the water and returned in the shape of a beautiful woman. Two thousand years, she said, she had lived under this bridge, but never had she seen such a brave man as he. For this reason she requested him to destroy her enemy, a huge centipede<sup>7</sup>, which had killed her sons and grandsons. Hidesato promised her to do so and, armed with a bow and arrows, awaited the centipede on the bridge. There came from the top of Mikami yama two enormous lights, as big as the light of two hundred torches. These were the centipede's eyes, and Hidesato sent three arrows in that direction, whereupon the lights were extinguished

1 Ch. I, K. T. K. Vol. XIV, p. 642.

2 鑑真, Kanshin.

3 The text says only: "he went to the Dragon-palace", but the commentator explains the reason why he did this.

4 本朝怪談故事, written in 1711 by the Buddhist priest Kōyo, 厚譽; Ch. I, nr 16, p. 29.

5 倭藤太.

6 水府神.

7 The centipede is, according to Chinese belief, the snake's deadly enemy, whose ability in killing snakes is so great, that it is considered to be an excellent charm against them, and used in order to cure diseases caused by *ku*-sorcery. Cf. DE GROOT, *Religious System of China*, Vol. V, pp. 863 seqq.

and the monster died. The dragon woman, filled with joy and gratitude, took the hero with her to the splendid Dragon-palace, where she regaled him with delicious dishes and rewarded him with a piece of silk, a sword, an armour, a temple bell and a bag (*tawara*) of rice. She said, that there would always be silk left as long as he lived, however much he might cut from it; and the bag of rice would never be empty<sup>1</sup>. As to the temple bell, this was the most precious treasure of the Dragon-palace.

After his return to the world of men Hidesato offered the bell to Miidera, the famous Buddhist monastery near Ōtsu in Ōmi province. One day a priest of Hieizan stole it, but as it did not produce any sound but the words: "I wish to go back to Miidera", he angrily threw it into the valley, where it was found and taken back to Miidera by the monks of this monastery. Then a small snake appeared and, stroking the cracks of the bell with its tail, made them vanish at once, so that the precious object was uninjured as before.

The *Taiheiki*<sup>2</sup>, which also tells Tawara Tōda's legend, says that the bell was stolen during the war between Miidera and Hieizan, when the former monastery was on fire, and that it fell to pieces in the valley, but was restored by the snake in one night. The snake was probably the dragon woman herself or a messenger from the Dragon-palace. In the version of the *Taiheiki* the serpent which Hidesato met on the bridge did not change into a woman, but into a strange small man; it was the Dragon-king himself. On account of the miraculous rice bag the hero was thenceforth called Tawara Tōda, "Rice bag Tōda"<sup>3</sup>.

The *Yūhō meissho ryaku* (1697)<sup>4</sup> mentions a Buddhist priest, Nanzō by name, who lived in the Enkyū era (1069—1073) and who for three years prayed in the temple of Kumano Gongen

1 In a later version of the legend he got a box of white wood, three or four sun square, called *debebakō*, 出米箱, "Rice supplying box". This was put above the ceiling, and if one placed a rice box beneath and pointed at the box above, saying: "Rice for to-morrow for so many persons", the next morning certainly such a quantity of rice was in the box beneath. This miraculous box remained in the family for many generations, and retained the same faculty of giving rice, till it was taken down to be cleaned and by mistake was dropped on the stones in the garden. Then it broke, and a dead little white snake fell out of it. After that no rice was provided any more, but the box and the snake are still preserved by the family.

2 Ch. XV, p. 5.

3 In reality the name Tawara was written 田原, not 俵. Tawara, 田原, is the name of a noble family at Aki (Bungo province), and of a place in Mikawa.

4 Ch. X, p. 39; see above, p. 170, note 4. This passage is quoted in the *Nihon shūkyō fuzoku shi* (1902), p. 247.

for a long life, that he might be able to thoroughly study Buddha's doctrine. At last he learned by a divine revelation in a dream that, if he went to a large, deep lake on Mount Koto-wake, on the frontiers of Hitachi and Mutsu provinces, he would become a dragon and have a very long life. Highly rejoiced at the success of his prayers he followed the god's advice and took up his abode in a hole near the lake, where he spent his days in reading sūtras and leading a strictly ascetic life. But a female dragon, who daily visited him in the shape of a beautiful woman, in order to hear him reciting the sūtras, fell in love with him and invited him to go with her to the dragon-palace at the bottom of the lake. He followed her, carrying eight sūtra rolls, and forthwith lived with the woman in the luxurious mansion, where he changed into an eight-headed dragon (on account of the eight sūtra rolls). His voice is often heard, reciting the sūtras in the lake. About three ri from this spot there is another lake on Nuka ga take, which formerly was inhabited by a nine-headed male dragon. This was the above-mentioned dragon-woman's husband, and when his place was taken by his eight-headed rival (the transformed priest), he went to the other lake and had a fight with the obtruder, but was beaten and killed. For this reason no longer a dragon lives in the lake of Nuka ga take.

Finally, we may refer to a name, formerly given to the seastar on account of its resemblance to the common spools for winding thread on, i. e. *Ryūgū no itomaki*, "spool of the Dragon-palace"<sup>1</sup>.

#### § 10. Dragons connected with Buddhist priests.

The *Genkō Shakusho* says that a blue dragon appeared to the Tendai priest Eisai (榮西), when he in 1168 ascended the Chinese T'ai (台) mountain, the holy ground of the Tendai sect<sup>2</sup>.

In the same work we read how the Dragon-king Kwō-taku (廣澤) announced in a dream to the Chinese teacher of Fang-Ngan (方菴) and Enji (圓爾, i. e. the Japanese priest Ben-en, 辯圓), that these two pupils were now ready to become priests. In consequence of this dream the master sent the latter back to Japan, in order that he might preach the Law there<sup>3</sup>.

A third legend found in this work speaks of a daughter of the Emperor Sujaku (930—946), who went mad and, clad in

<sup>1</sup> *Intei zakkō*, 筠庭雜考, Ch. IV, written by KITAMURA SHINSETSU, 喜多村信節 (1783—1856); Hyakka setsurin, 續下一, p. 520.

<sup>2</sup> Ch. II, K. T. K. Vol. XIV, p. 658.

<sup>3</sup> Ch. VII, p. 747.



scanty garments, visited the cottage of a Buddhist hermit, to beseech him to hold incantations on her behalf (i. e. to exorcise the evil spirit which was possessing her). The hermit agreed and the Princess returned home. In the middle of the night she (i. e. the evil spirit within her) suddenly exclaimed: "Help, help! a dragon is about to cut my throat with a sword, and a boy is tying me with a rope!" The ladies in waiting were very much frightened, but the next morning the patient was cured. A dragon and an angel, invoked by the priest's incantations, had driven out the evil demon<sup>1</sup>.

§ 11. Eight dragons ridden through the sky by a Buddhist deity.

The *Taiheiki*<sup>2</sup> describes the vision of a man who passed the night praying before the Outer Shrine (Gegū) at Ise. He saw a gigantic god with twelve faces and forty two arms, brandishing swords and lances and riding eight dragons through the air amidst rain and wind, at the head of many others who drove in carriages above the clouds. They came from all sides, two or three thousand in all, in carriages or on horseback, while a brilliant palace, made of precious stones and silver, glittered in the sky.

§ 12. Curses wrought by dragons.

The *Shinchomonshū*<sup>3</sup> mentions curses of dragons in the following passages. "An old tradition said that the guardian-god of the Ryūmon temple<sup>4</sup>, a Buddhist sanctuary especially devoted to the religious services for the deceased relatives of Mr Mogami Gengorō, in Dewa province, was a dragon. One day the stone wall of this shrine had fallen to ruins, and a large number of men were working there together and had piled up stones, when a snake, about six or seven inches long, appeared from under the stones, was pursued and killed. Those who had killed her, became at once giddy and died on the spot; the others, who had only pursued her, were ill for about fifty or sixty days. The body of this snake, tradition says, is now in the Keiyō temple opposite Asakusa in Yedo".

1 Ch. XI, p. 822.

2 Ch. XII, p. 9b.

3 新著聞集, written by an unknown author about 1700; Zoku Teikoku bunko, Vol. XLVII, Ch. IX, p. 126.

4 龍門寺, "Dragon-gate temple".

No less severe was the curse of another snake-shaped dragon. The house of the head of a village called "*Ryō no ike*" or "Dragon's pond", in Uma district, Iyo province, was said to be built on a pool, inhabited by a dragon in remote ages. A pond in the garden, three or four shaku square, which was the remainder of this pool, was never dry, not even in times of drought. On the 15th day of the 7th month (Ullambana, the Bon-festival for the dead) of the year 1638 the villagers were dancing (the "*bon-odori*", or "bon-dance") in this garden and making such a noise, that it lasted a while before they heard the master of the house crying for help. When they ran into the room, they found him standing in the dark, holding an animal by the throat which had swallowed one of the arms of his child, about eight years old. They cut the beast to pieces, but it became larger and larger and at last filled the whole room. It appeared to be an enormous serpent, yet it had evidently entered the house through a very small opening, only sufficient for an earthworm. Upon the sand of the pond a trace was visible, only a thin line, which showed that the dragon had crept out of the pond in the shape of an earthworm. The curse of the monster soon followed in a terrible way, for the whole family, more than seventy persons, died one after the other, except one blind minstrel who escaped this fate and told the story afterwards<sup>1</sup>.

A man whose ship knocked against a huge snake, thirteen ken long, killed the monster with his sword, and, in order to escape its curse, cut its trunk into three pieces, buried these together with the head, and had masses said for the animal's soul. But this was all in vain, for thirteen years later, on the same day of the same month, nay even at the same hour, he exclaimed: "I drink water", was choked and died. The people were convinced that his death was caused by the snake. This water-serpent was, of course, a dragon<sup>2</sup>.

### § 13. Relics of dragons preserved in Buddhist temples.

At Noda, in Mikawa province, there is a Buddhist shrine called *Senryū-in*, or "Spring-dragon-temple" (泉龍院), where three dragon's scales are preserved. Before the temple was built, its founder, Mōrin Shōnin, preached there every night, and each

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<sup>1</sup> Ch. IX, p. 128. The same legend is to be found in the *Yamato kwai-i-ki* (大和怪異記, written by an unknown author in 1708), Ch. III, p. 13b.

<sup>2</sup> Ch. IV, p. 48.

time a beautiful woman came to listen, till she finally assumed her original shape, that of a huge serpent, which jumped into a pond near by and disappeared. The priest, who pitied the creature, filled up the pond and built a temple over it. Three scales, left by the dragon, are preserved in the sanctuary <sup>1</sup>.

One of the treasures of another Buddhist shrine, called *Ryūgenji*, or "Dragon-spring-temple" (龍源寺), in Hagi village, Mikawa province, is the tooth of a "hidden dragon" (潜龍, *senryū*), subdued by the priest Shūtei <sup>2</sup>.

#### § 14. The "Dragon-flower-meeting".

In MIURA KENSŪKE'S *Bukkyō iroha jiten* <sup>3</sup>, s. v. *Ryūge-e*, 龍華會, or "Dragon-flower-meeting", we read that, when Maitreya shall "forsake the world and find the truth of Buddha", he shall assemble a large crowd and expound his doctrine. All the trees on earth shall then assume the shapes of golden dragons and shall open their flowers. This is the meaning of the name of the religious meeting, mentioned above.

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<sup>1</sup> *Nihon shūkyō fūzoku shi* (1902), p. 197.

<sup>2</sup> *Ibidem*.

<sup>3</sup> Vol. II, p. 63; cf. above, *Introd.*, § 3, p. 22, note 1.

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## CHAPTER V.

### CHINESE AND INDIAN DRAGONS IDENTIFIED OR CONNECTED WITH ANCIENT JAPANESE DEITIES.

The Chinese and Indian ideas on dragons having so thoroughly pervaded the Japanese mind as we have seen in the preceding chapters, it is not astonishing that many an ancient Shintō god was identified or connected with them. Sea-gods or serpent-shaped mountain-deities were especially liable to be considered in this light, and the thirteenth and later centuries did not hesitate to explain old legends of the gods in their own way, making abundant use of the words "Dragon-god" and „Dragon-king". The following passages are specimens of this tendency.

#### § 1. Sāgara, the Dragon-king, the Yamato no orochi, Antoku Tennō and the Kusanagi sword.

The *Gukwanshō*<sup>1</sup> (before 1225) tells us that *Itsūkushima no Myōjin* (嚴島ノ明神, the goddess of the island Itsūkushima in the Inland sea) was according to tradition a Dragon-king's daughter, reborn as Antoku Tennō, the unhappy Emperor who was drowned in his seventh year in the battle of Dan-no-ura (1185). His grandmother, Nii-no-ama, Kiyomori's widow, jumped over board with the little Emperor, when she saw that the battle was lost. So the Dragon-king's daughter returned to her father.

Details of this legend are found in the *Gempei seisuiiki*<sup>2</sup> (about 1250), which relates that this goddess was a grandchild of Amaterasu, the Sun-goddess, and the daughter of the Dragon-king Sāgara<sup>3</sup>. The same work gives, in another passage<sup>4</sup>, the

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1 Ch. V, K. T. K. Vol. XIV, p. 533. About the *Gukwanshō* cf. above, p. 187, note 1

2 Ch. XII, Teikoku Bunko, Vol. V, p. 323.

3 婆竭羅, Shakatsura, i. e. Sāgara, one of the eight Great Dragon-kings. Cf. above Introd., § 1, p. 4; Book II, Ch. IV, § 6, p. 189. According to EITEL, *Handbook of Chinese Buddhism*, Sāgara's daughter, eight years old, became a Buddha under Mañjuśrī's tuition.

4 Ch. XLIV, p. 1158.

reason why the dragon was reborn as Antoku Tennō. The retired Emperor Go-Shirakawa, thus we read there, sought in vain the Kusanagi sword<sup>1</sup>, one of the three treasures of the Imperial family, which Susanowo no Mikoto had found in the tail of the eight-headed serpent Yamato no orochi. After having prayed for seven days in the temple of Kamo, he received a divine revelation in a dream, to the effect that the sword was to be found at the bottom of the sea at Dan-no-ura, and that two female divers of that place, Oimatsu and Wakamatsu, a mother and her daughter, were to be ordered to seek it. In consequence of this dream Yoshitsune was despatched to Dan-no-ura, and the two women were told to dive for the sword. They obeyed and remained under water for a whole day (!) Then they returned to the surface, and the mother said that down there was a very strange place, which she could not enter without Buddha's powerful assistance; therefore she wanted the *Nyohō-kyō*<sup>2</sup>, a sūtra, to be copied and wound around her body. Immediately a large number of venerable priests assembled and copied the sūtra; the woman wound this round her body and dived again. This time it lasted no less than one day and one night before she came up, without the sword. Yoshitsune asked her what she had seen, but she answered that she could tell only the Emperor himself. So he took her to Kyōto, where she reported the following to the Emperor. She had entered the gate of a magnificent building, apparently the Dragon-king's palace, and when she had told that she came as a messenger from the Emperor of Japan, to ask for the precious sword, two women led her into the garden, to an old pine tree, where from under a half-raised blind (sudare) she could look into a room. There she saw a big serpent, twenty shaku long, with a sword in its mouth and a child of seven or eight years within its coils. The monster's eyes were large and glittered like the sun and the moon, and its red tongue incessantly moved up and down. The serpent said to the woman: "Tell the Emperor, that this sword does not belong to Japan, but to the Dragon-palace. My second son<sup>3</sup>, driven out of my palace on account of some evil deed, changed into the eight-headed serpent of the head-waters of the River Hi in Izumo (the Yamato no orochi), and was killed by Susanowo, who took the sword out of the snake's tail and gave it to Amaterasu. Under the reign of the Emperor Keikō (71—130 A.D.), when Prince Yamato-dake

1 *Kusanagi no tsurugi*, 草薙劍.

2 如法經.

3 In the other versions of the legend it was his daughter.

subjected the barbarians, Amaterasu handed over the sword to Utsuki no miya<sup>1</sup>, who gave it to the Prince. Then my second son assumed the shape of a big snake, ten shaku long, and lay down in Yamato-dake's way at the foot of Ibukiyama (in Ōmi province), in order to frighten the Prince and take back the sword. The Prince, however, was not afraid of the snake and stepped over it, thus frustrating my son's design<sup>2</sup>. Finally, the latter reincarnated himself as the Emperor Antoku and jumped into the sea with the sword, which he returned to me. This child here is my son in his human shape, and the sword which I am holding in my mouth is the one you ask for. But I cannot give it to the Emperor". On receiving this message, Go Shirakawa was very much distressed and thought the precious object was lost. This was, however, not the case, for the real sword was preserved in the Great Shrine (Daijingu) at Ise, and Antoku's sword was only a counterfeit. How strange that the Dragon-god did not know this!

Another legend in a different way connected the Kusanagi sword with a Dragon-king. In 674 A.D. a Korean bonze stole the sword from the Shintō temple at Atsuta in Owari province, and hid it under his mantle. But a dark cloud descended before the shrine, took the treasure and placed it back into the sanctuary. Then the priest, after praying there for a hundred days, again stole the sword and fled to Ōmi province. Once more the black cloud appeared, deprived the thief of his prey and flew away with it an eastern direction (to Atsuta). A third time the theft seemed to be crowned with success, for the priest had succeeded in secretly carrying the sword on board a ship bound for Korea, when a severe storm arose and checked the vessel in its course. In despair the Korean threw the sword into the sea, and the Dragon-king took it and returned it to Atsuta<sup>3</sup>.

§ 2. The Thunder-god caught by Sukaru and identified with a Dragon-king.

In the *Gempei seisuiiki*<sup>4</sup> we find the following remarkable story.

1 嚴宮. According to the ordinary legend Amaterasu gave the sword to her grandson Ninigi. Yamato-dake used it afterwards against the barbarians, and after his death it was placed in the Shintō temple of Atsuta in Owari province.

2 Cf. *Nihongi*, Ch. VII, K.T.K. Vol. I, p. 148: The god of Mount Ibuki took the shape of a great serpent, but the Prince strode over it and passed on. Then the god "raised up the clouds and made an icy rain to fall" (ASTON, *Nihongi*, Vol. I, p. 209).

3 *Gempei seisuiiki*, Ch. XLIV, pp. 1157 seq.

4 Ch. XVII, p. 451, under the heading: "How Sukaru caught the Thunder".

"At the time of the Emperor Yūryaku (the twenty second Emperor, 457—479), there was an important vassal of His Majesty, Oshibe Sukaru by name. One day when this man entered the palace of Hatsuse Asakura and the apartments of the Emperor, who was staying there, the latter was just in intimate intercourse with the Empress. As just then a thunderstorm was raging, the monarch, for shame at having been surprised, ordered Sukaru, in order to get rid of him, to invite the roaring thunder (to the palace) The vassal, on having received the Imperial command, left the palace and rode on horseback from the road of Abe no Yamada to Toyora-dera, looking up to the sky and crying: 'Thou, Thunder-god who art roaring in the sky, His Majesty commands thee to fall down'. The thunder, however, continued going away and making the air resound with its echoes. Then Sukaru again set spurs to his horse and exclaimed: 'Although thou art a Thunder-god, thou art roaring in the air of Japan. How shouldst thou be able to disobey the Emperor's order?' Then with a loud noise the *Dragon-king* returned and dropped on the earth between Toyora-dera and Iioka. Sukaru at once called Shintō priests, caused them to place the Dragon-god in a sedan-chair, and returned to the palace. When he reported the matter to the Emperor, the Thunder erected his scales, stared with eyes dilating and watched the Palace, while his radiance illuminated the whole building. This spectacle frightened His Majesty, and, after having made all kinds of offerings to the Thunder-god, he quickly sent him back to the spot where he had fallen down. This spot is now called 'The Thunder's Hill' (Ikazuchi no oka)".

This is a very old legend, found in the *Nihongi* and the *Ryō-i-ki*. The version of the *Nihongi*<sup>1</sup> is as follows: — "In the seventh year of the Emperor Yūryaku's reign (463), on the third day of the seventh month, His Majesty said to Oshibe no Sukaru, Minister of State (Muraji, 連): 'I wish to see the shape of the god of Mimoro hill (Mimoro no oka, also called Mount Mimoro). As you excel others in strength, you shall go and after having caught him yourself, you must bring him here'. Sukaru answered: 'I will try to do so', and ascending Mimoro hill he caught a *big serpent* (大蛇), which he showed to the Emperor. As the latter had not practised religious abstinence (in honour of the god),

<sup>1</sup> Ch. XIV, p. 242. Cf. Aston's translation (*Nihongi*, Vol. I, p. 347), where the name is written "*Sukaru Chihisako Be no Muraji*". In the *Gempei seisuiiki* (Ch. XVII, p. 451), however, at the side of the characters 少子部 is written in kana: *Oshibe*.

the deity's thunder rolled and his eyes flashed. The Emperor was frightened, covered his eyes and did not look upon the god, but hid himself in the interior of the Palace and ordered the snake to be released on the hill. For this reason the Emperor altered the deity's name into 'Ikazuchi' ('Thunderbolt').

As to the *Ryō-i-ki*<sup>1</sup>, this gives the same details as the *Gempei seisuiki*, which apparently borrowed the legend from it. Instead of "Dragon-king", or "Dragon-god", however, the ancient work simply calls the deity "Thunder-god" (雷神), which shows that the identification of this divinity with a Dragon-king dates from later times. The author of the *Gempei seisuiki*, translating the old text into modern Japanese, followed the ideas of his age, and, changing the word "Thunder-god", which he once retained, the two other times into "Dragon-king" and "Dragon-god", he added the words: "erected his scales and dilated his eyes". The fact that the *Nihongi* spoke of a *serpent*-shaped mountain god made the identification with a dragon quite logical. The author of the *Gempei seisuiki* omitted the last part of the legend, which in the *Ryō-i-ki* runs as follows: "Afterwards, when Sukaru had died, the Emperor by decree ordered to delay the funeral for seven days and seven nights. He praised his loyalty and had his tomb made on the same spot where the Thunder had fallen down. Over the grave he erected a stone monument with the following inscription: 'This is the Thunder-catcher Sukaru's tomb'. The Thunder, angry at this insult, came down with a loud roar and trampled upon the stone monument, but while he was smashing it, he was seized (by Sukaru's ghost). When the Emperor heard this, he released the Thunder, who was not dead, but, being quite perplexed, remained there for seven days and seven nights. The Emperor ordered another stone monument to be erected with the following inscription: 'This is the tomb of Sukaru, who in life-time and after death caught the Thunder'. This is the reason why at the time of the old capital (i. e. Suiko Tennō's capital, Owarida no miya, 小治田宮; the Empress Suiko reigned 593—628) this spot was called 'Thunder-hill'".

### § 3. Watatsumi no kami, the Sea-god, identified with a Dragon-king.

A similar alteration of an old text by the author of the *Gempei seisuiki* is to be found in the legend about Prince Yamato-dake,

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<sup>1</sup> 靈異記, written by the Buddhist priest KEIKAI about 750 A. D. Ch. I, Gunsho ruijū, nr 447, Vol. XVI, p. 23.



who, when his ship was tossed about by wind and waves on its way from Musashi to Kazusa province, was saved by his talented concubine Otōto Tashibana hime, who jumped into the sea in order to sacrifice herself on behalf of the Prince to the *Dragon-god*, and thus appeased the turbulent waves<sup>1</sup>. This legend is borrowed from the *Nihongi*<sup>2</sup>, but there we read only about Watatsumi no kami<sup>3</sup>, the “God of the Sea” (海神).

#### § 4. The dragon-hole in the Gion shrine.

A dragon's hole in a Shintō temple is mentioned by the *Zoku kojidan*<sup>4</sup>. This hole was said to be in the hōden (“treasure-hall”, where theshintai or “god-bodies” of the gods are preserved) of the Gion shrine at Kyōto. In 1221, when the temple was destroyed by fire, Nashimoto, the Buddhist head-abbot (zasu) of Hieizan, tried to measure the depth of the hole, but even at a depth of fifty jō (five hundred shaku) the bottom was not yet reached.

#### § 5. The dragon-snake offered by the Sea-god to the Sada shrine.

The *Shokoku rijindan*<sup>5</sup> says the following: “In the Shintō temple of Sada, in Akika district, Izumo province, worship is performed in several ways. Between the eleventh and the fifteenth day of the tenth month there comes from the open sea a small snake, about one shaku long, floating on the waves and approaching the shore. It is a beautiful, gold-coloured animal, called *dragon-snake* (龍蛇, *ryūja*). The priest of the shrine, after having purified himself, goes to the beach and awaits the snake, which he carries, coiled up upon some seaweeds, to the temple. It is a present from the Sea-god to the shrine”.

#### § 6 A dragon-snake as a tree-sprite on Kōya san.

Another tale in the same work<sup>6</sup> refers to a serpent-shaped tree-sprite, the spirit of a willow called *ja-yanagi*, 蛇柳, or “snake-willow”, on Kōya san. This was a big serpent or dragon,

1 Ch. XLIV. p. 1157.

2 Ch. VII, K. T. K. Vol. I, p. 146.

3 Cf. above, Book II, Chap. I, § 3, p. 137.

4 續古事談, probably written at the end of the thirteenth or in the beginning of the fourteenth century: Ch. IV. Gunsho ruijū, nr 487, Vol. XVII, p. 681.

5 諸國里人談. written in 1746 by KIRUOKA SENRYŌ, 菊岡沾涼; Ch. I, Zoku Teikoku Bunko, Vol. XX, p. 879.

6 Ch. I, p. 891.

which from remote ages lived on this sacred mountain, till it was forced by Kōbō Daishi to retreat to a spot about half a mile distant. He made the demon promise to do so by causing poisonous snakes to appear on his (the demon's) body, so that he suffered immensely and at once was willing to go away. Thenceforth Kōbō Daishi forbade to bring flutes on the mountain, for fear that the sound of a flute, by its resembling a dragon's cry, might attract the serpent and cause it to return to its former abode. This was told by one of the monks to Hideyoshi, when the latter, staying as a pilgrim on the mountain, had ordered a famous nō-actor, whom he had taken with him, to give a performance. The monk warned him, not to arouse the dragon by flute playing, but Hideyoshi laughed at him. But no sooner had the tones of the flute resounded on the mountain, than dark clouds arose in the clear sky and covered the earth. A severe thunderstorm shook mountains and valleys, trees were uprooted and the rain poured down in torrents. Hideyoshi, frightened by these terrible signs of the dragon's presence, fled from the monastery and took shelter in a small house at the foot of the mountain. When about two hours had elapsed, the tempest abated, but Hideyoshi's unbelief in Kōbō's wisdom was cured for ever.

§ 7. The "Heavenly Dragon's Well" at the Suwa shrine.

According to the *Honchō zokugenshi*<sup>1</sup>, one of the seven wonders of the famous Shintō shrine of *Suwa-Myōjin*, at the Suwa lake (諏訪湖, Suwa-ko), where the Tenryū-gawa (天龍川, "Heavenly Dragon River") takes its rise, is the *Tenryū no ido*, or "Heavenly Dragon's Well" (天龍ノ井). There was always water dripping from the overhanging roof of the temple into this well, which phenomenon was apparently ascribed to a dragon. When Kublai Khan's Armada attacked Japan, the God of Suwa flew in the shape of a long, five-coloured cloud, having the resemblance of a serpent, from the lake to the West, in order to assist the Japanese against the foreign invaders<sup>2</sup>.

In the neighbourhood of the same "Heavenly Dragon River",

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1 本朝俗諺志, written in 1746 by KIKUOKA SENRYŌ, 菊岡沾涼 (also called BEIZAN, 米山), Ch. I, p. 19, quoted in the *Shiojiri*, 鹽尻, written in 1749 by ZANSETSUSHA SOKYŪ, 斬雪舍素及, Ch. II.

2 *Taiheiki*, Ch. XXXIX, p. 12.

in Tōtōmi province, a big dragon's head was preserved in a Buddhist temple called Zuda-dera (頭陀寺). It was taken to Yedo and there shown to the people. The river's name was said to have originated from the presence of this dragon<sup>1</sup>.

§ 8. Kurikara Myō-ō, the dragon-shaped mountain-god.

Another Shintō shrine, the temple of *Kurikara Myō-ō*, 倶梨迦羅明王, is dedicated to a dragon-shaped mountain-god, who is said to live in a waterfall on Mount Ōyama in Sagami province. As the *Nihon shūkyō fūzoku shi*<sup>2</sup> (1902) tells us, in olden times the Buddhist priest Ryōben was preaching there one day, when a violent thunderstorm suddenly arose and the water in the hollow, excavated by the cataract, was heavily disturbed. A huge dragon came forth from it and said to the priest: "I am the guardian-god of this mountain. After having heard your sermon, I wish to serve Buddha". Then Ryōben worshipped the dragon, and afterwards a little Shintō shrine was built on the spot and dedicated to the dragon, which was called by the Buddhist name "Kurikara Myō-ō", "Kurikara, the Light-King" (i. e. *Vidyā-rāja*, the word Light being used in the sense of (mystic) Knowledge, *Vidyā*).

This was apparently an original Japanese dragon-shaped mountain-god, who was identified by the Buddhists with Fudō Myō-ō's dragon-shape; the *Shintō* shrine, however, remained his sanctuary. Kurikara is, as we read in MIURA's *Bukkyō iroha jiten*<sup>3</sup>, Fudō Myō-ō's "Samaya" (三摩耶) shape, a black dragon coiled around a sword.

<sup>1</sup> *Shiojiri*, Ch. II, p. 11.

<sup>2</sup> P. 214.

<sup>3</sup> Vol. III, p. 57, s. v. *Kurikara*; cf. below, Ch. VI, § 10.

## CHAPTER VI.

### THE DRAGON-LANTERN.

Among the many *ignes fatui* of Japan the Dragon-lantern (*Ryūtō*, 龍燈) occupies an important place. It mostly rises from the sea and flies from there to the mountains, where it is seen hanging in some special old pine or cryptomeria tree before a (mostly Buddhist) temple. Old pine trees especially are famous in respect to these mysterious lights, which are evidently offerings sent by the dragons of the sea to the deities or Buddhas or Bodhisattvas worshipped in the shrines. There is an enormous number of legends telling of the Dragon-lanterns appearing along the mountainous coasts of Japan. In order to make clear the people's ideas on this point, however, it may be sufficient to refer to a few passages, because they closely resemble one another, and the same conceptions lie at the bottom of them all.

The old annals do not speak of the Dragon-lantern, nor do we find any mention made of it in other books before the fourteenth century.

#### § 1. Dengyō Daishi's image of Yakushi Nyorai.

The *Kigegawa Yakushi engi*<sup>1</sup> says the following: "The image of Yakushi Nyorai in Jōkwōji (also called Shōryūzan, 青龍山, "Blue Dragon monastery"), in Katsushika district, Shimōsa province, is made by Dengyō Daishi<sup>2</sup>. When Jikaku Daishi<sup>3</sup> stayed in Asakusa-dera (the famous Kwannon temple in Asakusa, the well-known district of Yedo), an old man with grey hair appeared to him and said: 'In the North-east there is a holy

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1 木下川薬師縁起, written in 1327 by the Buddhist priest GIJUN. 義純, Gunsho ruijū, Vol. XV, nr 442, p. 637.

2 傳教大師 (767—822), the founder of the Tendai sect in Japan.

3 慈覺大師 (794—864), in 854 appointed head (zasu) of the Tendai sect.

place, where I have dedicated a miraculous image made by Dengyō Daishi'. Thereupon the man disappeared, and Jikaku went outside and looked towards the North-east. Suddenly a lucky cloud (瑞雲, *zui-un*, a cloud of a lucky colour) arose, and in it a blue dragon was visible. Then the Daishi secretly left the temple and went in search of this blue dragon, till he arrived at the cottage (where the above-mentioned old man had lived as a hermit and had obtained the image). There he worshipped the image and saw the blue dragon, which was still there. Jikaku turned himself to the lucky cloud and addressed the dragon as follows: 'I wish to say a few words to you, you sacred dragon, listen to me. I want to built a temple here, which you must guard and protect from calamity. From this moment I appoint you guardian-god of the shrine'. When the Daishi had finished speaking, the dragon, which had listened motionless, with his head bent down in reverence, disappeared. The priest considered this to be a good sign, and called the sanctuary 'Blue Dragon temple'. Up till this day from time to time a *dragon-lantern* appears there as a wonderful, lucky omen, probably in consequence of the above facts (i. e. because the blue dragon is the temple's guardian-god)".

The *Edo meisho ki*<sup>1</sup> tells us that from olden times many pilgrims went up to this temple, which is also called Jōkwōji (淨光寺, "Temple of the Pure Light"), to worship the dragon-lantern, which was sure to arise before the image of Yakushi Nyorai on the eighth day of every month, and on New-Year's morning.

## § 2. Kōbō Daishi's spirit.

In the *Tomioka Hachiman shaki*, "History of the Shintō temple of Hachiman of 'Tomioka'"<sup>2</sup>, we read that in 1628 Kōbō Daishi's ghost appeared in a dream to a Shingon priest and ordered all the priests of his sect in Kwantō, except the heads of Kōya and Sekigaku, to assemble in Eitaijima (in Yedo). They obeyed the saint's command and preached sermons for ninety days at a stretch. At the same time they erected a temple, dedicated to

1 江戸名所記, written by ASAI Ryō-I, 淺井了意, who lived 1639—1709, and printed in 1662; Ch. III, p. 19.

2 富岡八幡社記, quoted by KURIHARA Ryū-AN, 栗原柳菴 (1793—1870), in his *Ryū-an zuihitsu*, 柳菴隨筆, written in 1849, Hyakka setsurin, Vol. 續下二, p. 487.

Kōbō Daishi's soul (Mikage-dō), and since that time a dragon-lantern arose before this shrine.

### § 3. Jigen Daishi's spirit.

The *Jigen Daishi den*<sup>1</sup>, the biography of Jigen Daishi, i. e. the Buddhist bishop Tenkai<sup>2</sup>, who was greatly revered by Ieyasu, and who died in 1643, contains the following tale. — “In the evening of the second day of the eleventh month of the twentieth year of the Kwanei era (1643) a special service was held (for Jigen's soul) in the Sembakita temple (in Mnsashi), when a dragon-lantern rose from a well and hung on the top of a cryptomeria tree at the southern front of the kyakuden (“reception-hall” of the temple). Priests and laymen stared at the light with astonishment, and paid worship to it. Immediately a fast runner was despatched as a messenger to the Nikkō temple, in order to proclaim the news, and everybody was filled with admiration (for Jigen's holiness, for his soul was evidently believed to be connected with the light, like that of Kōbō Daishi in the preceding legend)”<sup>3</sup>.

### § 4. “Dragon-lantern pine trees”.

Very frequently mention is made of so-called “Dragon-lantern pine trees” (*Ryūtō no matsu*, 龍燈松), which stood before Buddhist temples, and in the branches of which a dragon-lantern was said to arise regularly. Now and then we read of such trees standing near *Shintō* shrines, but by far the greatest part of the passages concerning them, as well as those concerning the dragon-lantern in general, relate to *Buddhist* sanctuaries.

Before the chapel of Monju (Mañjuçrī), called Monjūdō (文殊堂), at Ama no hashidate (one of the Nihon sankei, the three most beautiful places of Japan) in Yosa district, Tango province, situated near the so-called Knze no to, or Kire-to, there stood a “dragon-lantern pine tree”. At midnight of the sixteenth

#### 1 慈眼大師傳.

#### 2 天海.

<sup>3</sup> Curiously rationalistic at the side of these passages sound the following words of the *Ensei meibutsu kōhōi* (遠西名物考補遺, Ch. VIII), quoted on the same page of the *Ryūan zuihitsu*: — “The ‘Devil-lights’ (*kirin*, 鬼燐) and Dragon-lanterns which appear above swamps, pools, broad plains, mountain temples, graveyards etc. are ‘zwavelstofgas’ coming forth from rotten animals and plants”. The word “zwavelstofgas”, written in kana, is a Dutch word and must be “zwavelwaterstofgas”, i. e. hydrogen sulphide.

day of every month there appeared from the northeastern sea a dragon-lantern, which flew to this tree; and in the night of the sixteenth day of the first, fifth and ninth months another light, called the "Heavenly Lantern" (*Tentō*, 天燈) descended from the sky. Also a third light, the so-called "*Ise no go tō*", or "August Light of Ise", which is mentioned in the *Yūhō meissho ryaku*<sup>1</sup> (1697), where it is said to be named *Shintō* (神燈, the "Sacred Light") and to be made by the divinity of the Daijingu at Ise (Amaterasu), was visible on this spot. The image of the Bodhisattva Mañjuçrī (Monju Bosatsu), which was worshipped there, was said to be of Indian origin and to have come out of the sea.

The same temple is referred to in the *Kii zōdanshū*<sup>2</sup>, where we read the following particulars concerning the light: — "It comes from a deep spot in the sea, two chō from the "Broken Door" (Kire-to) of Hashidate, where the Gate of the Dragon-palace is said to be. When the weather is fine and wind and waves are calm, it goes from Kire-to to the Monju shrine. Unbelieving people cannot see it, or, if they see it, they think it to be the light of some fisherman. It stops on the top of a high pine tree which stands about 20 ken south of the Monjudō. After half an hour or shorter it is extinguished. From time to time a little boy is seen on the top of the tree, carrying the lamp which is called *Tendō*, 天灯, "Heavenly Lantern" (this word may also be written 天童, *Tendō*, "Heavenly boy"). Formerly this boy (an angel) often appeared, but now rarely".

The *Nihon shūkyō fūzoku shi*<sup>3</sup> (1902) mentions an old "Dragon-lantern pine tree" which still stands near a Shintō temple called *Uhara jinja* (宇原神社), in Karida village, Kyōtō district, Buzen province. There Toyotama-bime, the Sea-god's daughter, in the shape of a dragon gave birth to a son<sup>4</sup>, and at the same time a light (a dragon-lantern) came flying from the sea and hung in the same pinetree<sup>5</sup>.

1 Ch. XIII, p. 18. About this work see above, p. 170, note 4.

2 奇異雜談集, "Collection of all kinds of strange tales", written by "the son of Nakamura, Lord of Buzen", in the Tembun era (1532–1554) (cf. *Matsunoya hikki*, Ch. III, p. 4, and the work itself, Ch. II, p. 15, where the author states that his father, Nakamura, Lord of Buzen, lived in the Bummei era (1469–1486).

3 P. 436.

4 Cf. above, Book II, Ch. I, § 5, p. 139.

5 Cf. the *Buzen kokushi*, 豊前國志, written in 1865 by TAKADA YOSHICHIKA, 高田吉近, who does not call the light a dragon-lantern, but states that it appeared even in his days.

We may mention here another Shintō shrine, the *Shirahige jinja* (白鬚神社) in Shiga district, Ōmi province, where a dragon-lantern was said to enter the worshipping hall (*haiden*) from time to time, instead of hanging in a pine tree<sup>1</sup>; and the *Jōgū* (常宮), a Shintō temple in Tsuruga, Echizen province, where every New-year's night such a light arose in a "Dragon-lantern pine tree" which stood in the temple garden<sup>2</sup>.

Before the Buddhist chapel of *Kasai Yakushi* (笠井薬師), situated on a mountain north of Okayama, in Bizen province, there stood a "Dragon-lantern pine tree". Every night, especially in summer time, will-o'-the-wisps were seen there<sup>3</sup>.

#### § 5. Tide-stones connected with dragon-lanterns.

On the top of Kaneyama, a mountain very near the above-mentioned chapel of *Kasai Yakushi*, there was a big stone with a hole in it, about one shaku square. When tide was high, this hole was filled with water, and at low tide it was dry<sup>4</sup>.

It seems that such stones were considered to be connected with the dragons who sent the dragon-lanterns, for also on the Sata promontory, in Hata district, Tosa province (30 ri west of Kōchi) there was at the same period (1746) the so-called *Ushio-ishi* (潮石) or "Tide-stone", a concave stone, filled with water at high tide and empty at ebb time, while on the same spot, near the Shintō temple of Ashizuri no Myōjin (蹠跢ノ明神), a dragon-lantern used to appear from the sea simultaneously with the descent from the sky of a Heavenly Light (*Tentō*, 天燈). The latter was one of the seven wonders of the place. Another of these wonders was a *dragon-horse*, which used to come at the hour of the ox (1—3 a.m.) and to eat the small bamboo, which for this reason gradually died out in the vicinity of the temple<sup>5</sup>).

The connection between the tide-stones and the dragons at once reminds us of the legends concerning Toyotama-hiko, the Sea-god, who gave the tide-jewel to Hiko-hohodemi<sup>6</sup>, and concerning the Empress Jingō, who was assisted by the gods of Kasuga and

1 *Yūhō meisho ryaku* (1697), Ch. VI, p. 16.

2 *Tōryūki kōhen* (see below, p. 210, note 2), p. 113.

3 *Honchō zokugenshi* (1746, cf. above, Book II, Ch. V, § 7, p. 203, note 1), Ch. IV, p. 10.

4 *Ibidem*.

5 *Shokoku rijindan* (1746, see above, p. 202, note 5), Ch. III, Section VI, p. 928.

6 See above, Book II, Ch. I, § 6, p. 140.



Kawakami by means of the jewels of low and high tide, taken from Sāgara, the Dragon-king<sup>1</sup>.

§ 6. The Mountain-light and the Dragon-lantern of Gammokuzan in Etchū province.

The *Tōyūki kōhen*<sup>2</sup> states the following about a temple of the Zen sect in Niikawa district, Etchū province, called Gammokuzan (眼目山) or Sakkwazan. When this shrine was opened by its founder, the priest Daitetsu, a pupil of Dōgen (道元, Shōyō Daishi, 1200—1253), the Mountain-god and a Dragon-god assisted and performed all kinds of miracles. Still in the author's time (second half of the eighteenth century) yearly on the 13th day of the 7th month (probably the date of the opening of the shrine) two lights appeared on the top of a pine tree in the temple garden. One of these lights (that of the Mountain-god) came flying from the summit of Mount Tateyama, the other (that of the Dragon-god) rose up from the sea, and both stopped on the pine tree. They were called the Mountain-light and the Dragon-lantern (*Santō, Ryūtō*), and were seen every year by the people of the neighbourhood. "Although", says TACHIBANA NANKEI, "there are many cases of dragon-lanterns coming out of the sea, they rarely appear simultaneously and on the same pine tree with a mountain-light, as is the case at this temple".

§ 7. Kwannon's dragon-lantern at Ryūkōji.

On Itozaki yama, in Echizen province, Hannan (the present Sakai) district, there is a Buddhist temple called *Ryūkōji* (龍興寺, "Dragon's rise-temple"), which was built by a Chinese priest who came from China on the back of an enormous tortoise, carrying a precious Kwannon image. When approaching the coast the tortoise emitted a strong light, and the fishermen, seeing this, went out to meet it and carried the image ashore. A temple was dedicated to this Kwannon, and every night a blue dragon appeared there in a so-called "Dragon-lantern pine tree", carrying a light in honour of the deity. When he appeared, there was always a large number of holy priests, clad in magnificent robes,

<sup>1</sup> See above, Book II, Ch. I, § 7, p. 142.

<sup>2</sup> 東遊記後編, written in 1797 by TACHIBANA NANKEI, 橋南谿 (1752—1805), Zoku Teikoku banko, Vol. XX (*Kikō bunshū*, 紀行文集), p. 113.

making heavenly music in the air. The priests could see them, but the ordinary people could only hear their music <sup>1</sup>.

§ 8. *Tōmyō-dake*, Kumano Gongen at Nogami, Kwōmyōji at Kamakura and Zenkwōji at Nagano.

Sometimes a mountain peak is called after a dragon-lantern, as e. g. the *Tōmyō-dake* (燈明嶽), or "Light-Peak", in Kawachi province, Ishikawa district (the present Minami Kawachi district), where such a light appeared at Kōkidera, a Buddhist temple, the guardian-god of which was the Shintō mountain-deity Iwabune Myōjin <sup>2</sup>.

In the last night of the year, at the hour of the ox (1—3 a. m.), a dragon-lantern used to be seen near the shrine of Kumano Gongen at Nogami village, Suwo province, while at the same time another "sacred light" (*shinkwa*, 神火) came flying, swift like an arrow, from the neighbouring "Dragon-mouth Mountain". While worshipping these lights the villagers entered upon the New year <sup>3</sup>.

Another dragon-lantern was said to arise yearly from the sea to the clouds in the vicinity of Kwōmyōji (光明寺), the "Shrine of Brilliant Light" in Kamakura in two nights during the temple festival which lasted ten days <sup>4</sup>. And from the 14th to the 16th of the 7th month a similar light flew up from the Saikawa, a river in Shinano province, and, jumping from tree top to tree top it alighted on the south-western gable of the main building of Zenkwōji, the famous Buddhist sanctuary at Nagano <sup>5</sup>.

§ 9. The light of Yotsukura.

A celebrated dragon-lantern was that of Yotsukura, a village on the coast of Hitachi province. It is described as a glittering fire ball, fully one shaku in diameter, and spreading a very clear light. Fishermen explained this (as well as all other so-called dragon-lanterns) to be a mass of flying insects born upon the water, which dispersed and disappeared as soon as they heard people approaching. Therefore they never appeared in storm and rain (because they were afraid of noise). "Sometimes", they said, "these insects cluster into one mass, which is seen hanging on

1 *Yūhō meisho ryaku*, Ch. V, p. 16.

2 *Ibidem*, Ch. IV, p. 59.

3 *Shokoku rijindan*, Ch. III, Section VI, pp. 928 seq.

4 *Ibidem*.

5 *Honchō zokugenshi*, Ch. III, p. 8.

the top of a high tree or on the eaves of a temple, and which looks like a ball of fire. The so-called *shiranu-bi* (不知火, "unknown fire") is the same <sup>1</sup>.

More details about the Yotsukura light are to be found in the *Tō-ō kikō* <sup>2</sup>, which says that it moves, floating on the water, from the sea along the Kamado river up to the valley brooks. At the foot of Mount Akai-dake it flies up and is soon seen hanging between the branches of big cryptomerias, till it disappears into the depths of the wood, continually followed by other lights, in an endless row, from evening till daybreak. In bright moonshine the lights are small, but in dark nights they are big like fire-flies or torches. A strange thing is that they are only visible from the so-called Enseki (Swallow-stone) on a projecting part of the mountain. The author calls it *inkwa* (陰火, *Yin-fire*), an expression borrowed from Chinese books, and compares it with the "Sacred Lights" (神燈) and the "Cold Flames" (寒炎), mentioned by Chinese authors.

#### § 10. The lights of Ushijima, Ishidōzan and Kurikara.

In the last night of the year — a time when many dragon-lanterns were said to appear, as the above legends have taught us — three strange lights used to arise from different spots near the island Ushijima and to join into one mass which flew to the "Dragon-lantern pine tree" of Asahizan Jōnichiji, a Buddhist temple at Ilimi, a little place in Etchū province, Himi district, and seen hanging between its branches <sup>3</sup>.

It was also a dragon-lantern which the Buddhist priest Nansan saw on an old pine tree, when he crossed Mount Ishidōzan in the year 806; Amida Nyorai appeared there, seated on a wonderful cloud. Nansan built a Buddhist temple on the spot and placed Amida Nyorai's image in it. Four centuries later, when the Emperor Juntoku (1211—1221) went to Sado province and his ship was tossed on the waves by a severe storm, all of a sudden a dragon-lantern arose in the South on the same spot and served

<sup>1</sup> *Ōshū-banashi*, 奥州波奈志, Onchi shōsho (温知叢書), Vol. XI, p. 50, 52.

<sup>2</sup> 東奥紀行, written in 1760 by NAGAKUBO GENSHU, 長久保玄珠, and quoted by KURIHARA RYŪ-AN, 栗原柳菴 (1793—1870) in his *Ryū-an zuihitsu*, 柳菴隨筆, written in 1819; Hyakka setsurin, Vol. 續下二, p. 487.

<sup>3</sup> *Sanshū kidan kōhen* (1779) (cf. above, p. 174, note 1), Ch. VII, p. 990.

as a beacon to the Imperial ship, which safely reached the coast <sup>1</sup>.

In the Kurikara <sup>2</sup> mountains, which form the boundary between Etchū and Kaga, there was a Shingon temple called Chōrakuji or Kurikara-san, with an image of Fudō Myō-ō. This sanctuary was miraculous beyond description, and famous for its wonderful "Mountain-lights" and "Dragon-lanterns" <sup>3</sup>.

§ 11. *Ignes fatui* in general. The dragon-lantern is the only one which arises from the sea and flies to the mountains.

Not only in regard to the dragon-lantern, but also in other respects especially old pine trees were famous for their *ignes fatui*. So we read of the "gold-fire pine tree" on the road from Komatsu to Kanazawa, where phosphorescent light, the so-called "*rinkwa*" (磷火), or "*kin-kwa*" (金火, gold-fire) was seen to fly up and down. This fire, however, did not come from the sea, like the dragon-lantern, but was ascribed to the fact that formerly criminals used to be beheaded under this tree, whose blood, penetrating into the ground, had become so-called "*ki-rin*" (鬼磷) or "demon's fire"; or some one had in great anger committed suicide on this spot, and "the fire of his heart made the pine tree burn" <sup>4</sup>.

The idea of blood causing these mysterious lights is borrowed from China; we read in DE GROOT's *Religious System of China* <sup>5</sup> that blood, identified with the *tsing k'i* (精氣), the breath or *yang* soul possessed by vital energy, especially the blood of men killed by weapons, and that of horses and cows, forms *ignes fatui*. They are soul-flames, especially to be seen on battle-fields. The identification of blood and soul is not only a Chinese conception <sup>6</sup>, but is also found among some Indian tribes of North America, as we learn from FRAZER's *Golden Bough* <sup>7</sup>. As to China, there the *ignes fatui* were believed to be produced especially by old trees and old blood <sup>8</sup>.

Also demons were considered to cause will-o'-the-wisps, as the names "*ki-rin*" and "*oni-bi*" (鬼火), "demon-fire", clearly show. Moreover, old bewitching animals, like *tanuki* and *mujina*, were

1 *Sanshū kidan* (1764) (cf. p. 172, note 7), Ch. IV, p. 815.

2 Cf. above, Ch. V, § 8, p. 204: Kurikara Myō-ō, the dragon-shaped Fudō Myō-ō.

3 *Sanshū kidan*, Ch. V, p. 835 (*santō, ryū-tō*, 山燈龍燈).

4 *Ibidem*, Ch. II, p. 713; "Hachiman's gold-fire".

5 Vol. IV, p. 80.

6 DE GROOT, l. l., Vol. I, pp. 217, 268, note 2.

7 Vol. I (second edition), p. 353.

8 DE GROOT, l. l., Vol. IV, p. 80.

notorious in this respect<sup>1</sup>. Besides *tanuki-bi*, *kitsune-bi* (badger and fox-fire) and *oni-bi*, the ignes fatui were called *inkwa* (陰火, or Yin-fire, Fire of Darkness), *kumo no hi* (蜘蛛ノ火, spider-fire), *kaigetsu no hi* (海月ノ火, sea-moon-fire<sup>2</sup>, *susuke andō* (煤行灯, sooty lantern)<sup>3</sup>, or *bōzu-bi* (坊主火, monk's fire)<sup>4</sup>.

Not always, however, are demons<sup>5</sup>, or old animals, or dragons believed to cause the Jack-o'-lanterns, nor are these only considered to be angry souls of the dead<sup>6</sup>, for also Buddhas and Shintō gods may be the producers of these wonderful "*burari-bi*", or "dangling lights". Amida Nyorai himself, as we have seen above<sup>7</sup>, appeared with the dragon-lantern on Ishidōzan, and the name *Butsu-tō* (佛燈), or "Buddha's lights", is sufficient evidence of this belief. As to the Shintō gods, we may mention the ignes fatui near Gofuku village in Etchū, which were said to be caused by the jealous spirit of the goddess Fukura-hime no Mikoto, whose consort, the god Noto-hiko, during her absence took a second wife, whereupon she pelted his temple with stones<sup>8</sup>. And in the year 1770 the god Sannō made a sacred light (神燈, *shintō*) appear in the dead of night in the worshipping-hall of his temple in Sebamachi, at the western month of the Nami-kawa; after two nights he stopped it in consequence of offerings made to him and *kagura* dances performed in his honour<sup>9</sup>.

So we see that there is a great variety of ignes fatui in Japan. The dragon-lantern, however, is the only one which arises from the sea and flies to the mountains; all the others start and remain in the woods, or fly from there to the sea coast, where they sometimes fall into the water<sup>10</sup>. The reason for this difference is clear: the dragon-lantern is believed to be an offering sent by the dragons of the sea to the deities, Buddhas or Bodhisattvas in the mountains, while the other lights, on the contrary, are ascribed to these divine beings themselves, or to demons, animals or spirits of the dead, all of which have their abodes in the mountains and woods or on the grassy plains of the battle-fields.

1 Cf. my treatise on "*The Fox and the Badger in Japanese Folklore*, Transactions of the Asiatic Society of Japan, Vol. XXXVI, Part. III, pp. 151 seq., 156.

2 *Sanshū kidan kōhen*, Ch. VI, pp. 955 seq.

3 Ibidem.

4 *Sanshū kidan*, Ch. III, p. 752.

5 *Mami*, 魔魅, cf. *Sanshū kidan*, Ch. III, p. 770.

6 *Sanshū kidan*, Ch. I, p. 664; Ch. V, p. 840.

7 P. 212.

8 *Sanshū kidan*, Ch. V, p. 840.

9 *Sanshū kidan kōhen*, Ch. VIII, p. 1001.

10 Cf. *Sanshū kidan kōhen*, Ch. VI, p. 956: a fisher catches them in his net, but the numberless small lights escape through the mazes, fly up, and join into one massive ball of fire which soars away through the air; perhaps, says the author, was it a transformation of old blood.

## CHAPTER VII.

### THE CHINESE DRAGON'S EGGS IN JAPAN.

#### § 1. The dragon-fetus remains in the egg for three thousand years.

In the sixteenth century of our era a Japanese author<sup>1</sup> spoke of an old (certainly Chinese) tradition, according to which a dragon's fetus lives during a thousand years in the sea, for a thousand years in the mountains and, after having been among men ("in a village", says the text) for the same long period, it finally is born, becomes a dragon and ascends to the sky<sup>2</sup>. During these three thousand years the fetus lives as a very small snake within a stone, the dragon's egg, which is first lying at the bottom of the sea, then comes to the mountains (how it got there is not explained), where after a thousand years it is picked up by somebody who carries it home and preserves it on account of its beautiful colours, or uses it as an ink-stone (*suzuri*, 硯). As it invariably has the remarkable peculiarity of constantly producing water (the dragon's element), it is a very convenient ink-stone indeed<sup>3</sup>. But woe him who possesses such a stone at the end of the millennial period which the fetus must pass among mankind, for then the stone splits, and a small snake creeps out of it, which in a few moments becomes larger and larger, and with a terrible noise forces its way to the sky, smashing the roof amid thunder and lightning, and ascending in a dark cloud. The little reptile has become an enormous four-legged dragon, which leaves the narrow abodes of men and frees himself in this terrific way.

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1 *Kūi zōdanshū* (1532—1554) (cf. above, p. 208, note 2), Ch. III. p. 16.

2 Cf. above, Book I, Ch. III, § 16, pp. 88 sqq.

3 In the *Hyakka setsurin* (Vol. 續下二, p. 487) we find the following names of ink-stones: *Ryūringetsu-ken*, 龍鱗月硯, or "Dragon-scales-moon-inkstone", and *Ryūbi-ken*, 龍尾硯, "Dragon's tail-inkstone".

§ 2. Dragons born from beautiful stones picked up in the mountains.

A remarkable ink-stone was preserved in olden times, says the *Kii zōdanshū*<sup>1</sup>, in a Zen monastery at Kanagawa, Musashi province. Drops of water were constantly dripping out of this stone, but nobody understood the reason of this strange phenomenon. Once upon a time, on a very hot summer day, when the monks were sitting together in a cool room, all of a sudden the ink-stone split of its own accord, and a small worm, about 2 bu (0.24 inches) long, crept out of it. The monks were about to kill the beast, but the head-priest forbade them to do so, and carefully carried it on a fan to the garden, where he put it into the lotus pond. All the monks followed him, and while they were looking at the worm, they saw with astonishment how the little creature, drawing together and stretching its body, grew larger and larger. In a great fright they ran back into the house, but even there they soon felt themselves no longer safe, for the sky, hitherto quite clear, at once was covered with clouds, thunder and lightning raged, and a pitch-black darkness filled the garden and enwrapped the building. Then they all fled away through the gate and saw from far how the dragon in an immense cloud ascended to the sky, first his head, then his four-legged body, and finally his enormous tail. When he had disappeared, the clouds dispersed and the sky became clear as before. The garden, the pond and the building, however, were all in a terrible condition. In the mean time people from the neighbouring villages came to the rescue, thinking that the monastery was on fire.

A writer of the eighteenth century, KIUCHI SEKITEI<sup>2</sup>, relates the same accident as having happened in *Kanazawa* (instead of *Kanagawa*). Further, he mentions a round stone which was picked up by a boy in the mountains near Sammon, in Ōmi province. As water was constantly trickling out of this stone, the boy used it in later years to wet his ink-slab. After fifty years, when he had attained the rank of Archbishop — the stone apparently had brought him prosperity — the curious object split and a dragon arose to the sky, after breaking through the ceiling and the roof. The stone existed still in SEKITEI's time, and in the middle of it there was a hole of the size of a bean.

<sup>1</sup> Ch. V, p. 1.

<sup>2</sup> 木内石亭, who lived 1722—1801, in the *Unkonshi kōhen*, 雲根志後編, "Records on cloud-roots continued", written in 1779; Ch. II, p. 2. The first volume of this work (*zempo*) appeared in 1772, and the third (*sampo*) in 1801.

A similar dragon's egg was used by a Buddhist priest in Moriyama, Ōmi province, in 1774, for grinding his tea, till the dragon was born and ascended, leaving a round hole in the middle of the stone<sup>1</sup>.

In another case such an egg was recognized before by a great scholar, thoroughly versed in Chinese literature, the famous Itō JINSAI<sup>2</sup>, who warned a Court-noble, telling him that a magnificent stone, square and five-coloured, in the nobleman's possession was a dragon's egg, and that he had better throw it away in some lonely spot. The man followed the scholar's advice, and built a little Shintō shrine in the open field outside the capital, in which he placed the stone. A few years afterwards the shrine was smashed by the dragon which ascended to heaven. This stone was a so-called *ryūshō-seki*, 龍生石, or "Dragon producing stone"<sup>3</sup>.

The name of "dragon-horse-stone" (*ryū-me-seki*, 龍馬石) was given to another remarkable stone, white as crystal and as big as the palm of the hand, which was lying on the desk of a samurai in Hizen province. In its centre a moving creature was visible, and the stone moved by itself from one side of the desk to the other. One day the man placed a tea cup filled with water on the desk, and when he came back the cup was empty. The next day he made the same experiment with a big bowl, and while he was talking with some friends in the next room, they heard a noise as of wind and waves. At once they went to look what the matter was, and discovered a lizard (*tokage*, 石龍子, litt. "little stone-dragon") running from the bowl to the stone, which it entered<sup>4</sup>.

Two "snake-producing stones" (*shō-ja-seki*, 生蛇石)<sup>5</sup> were found in a hole at Kyōto in 1762, and in 1780 a "golden snake stone" (金蛇石) was picked up in the mountains by a child. Water was constantly flowing out of it, till it was cooked and the dragon inside was killed. Then it was split and the dead body of a little gold-coloured snake was found in it<sup>6</sup>.

Although they were not dragon's eggs, we may mention here two stones which were believed to be connected with dragons. One of them was a big stone lying in a hollow excavated by a waterfall near Kayao village, Inukami district, Ōmi province,

1 Ibidem.

2 伊藤仁齋, a *kangakusha* who lived 1626—1705.

3 *Unkonshi kōhen*, Ch. II, p. 8.

4 Ibidem, Ch. II, p. 10.

5 Ibidem, Ch. II, p. 12.

6 Ibidem, Ch. III, p. 7.



which was said to belong to the Dragon-god of the place and was called "Dragon-god-stone" (龍神石, *Ryūjin-seki*) by the villagers. In the Kyōhō era (1716—1735) five or six men came to the neighbouring villages and asked the inhabitants to sell them woman's hair in order to make a rope by means of which they might carry the stone as an offering to the Dragon-god of Seta. A short time afterwards the stone actually disappeared, but it was much too heavy to have been carried away by human hands (probably the men in question were transformed dragons) <sup>1</sup>. The second stone, which was black and about three shaku long, lay in a garden and was said to cause even a clear summer sky to become cloudy in a moment, when it was touched by somebody. In 1764 the stone was no longer outside, but within the castle, so that the experiment could not be made any more. "Perhaps", says Hotta, the author of the *Sanshū kidan*, "it is a so-called 'cloud-root' (雲根, *un-kon*)" <sup>2</sup>.

We find the following details in the *Shōsan chomon kishū* (1849) <sup>3</sup>. The abbot of a Shingon monastery had a so-called dragon-gem (龍ノ玉, *ryū no tama*), which was considered to be an uncommonly precious object. On cloudy days it became moist at once, and when it rained it was quite wet. In reality it was not a dragon-gem, but a dragon's egg (*ryū no tamago*, 龍ノ卵). Such eggs are hatched amid thunderstorm and rain; then they destroy even palaces and uproot big trees, and it is therefore advisable to throw them away before-hand on a lonely spot in the mountains. The abbot, however, deemed it not necessary to take this precaution with the dragon's egg in his possession, because it was dead. "Thirty years ago", he said, "the egg became moist as soon as the weather was a little cloudy, and its luster was magnificent; but as it afterwards did not show moistness any more even on rainy days, nor grew any longer, it is evidently dead". MIYOSHI SHŌSAN (the author) himself went to the monastery to see this wonderful egg, and gives a picture of it (p. 573), which shows the dragon-fetus inside. Its dimensions were: length, 4 sun, 8 bu; breadth, 4 sun, 6 bu; it was like a "diamond-natured thunder-axe-stone" (玉質雷斧石, *gyoku-shitsu rai-fu-seki*, called by the people *Tengu no ono*,

<sup>1</sup> Ibidem, Ch. II, p. 13.

<sup>2</sup> *Sanshū kidan*, Ch. IV, p. 788.

<sup>3</sup> 想山著聞奇集, written in 1849 by SHŌSAN SAI SHUJIN, 想山齋主人; Zoku Teikoku bunko, Vol. XLVII, Kinsei kidan zenshū. Ch. IV, pp. 572 seqq.

天狗ノ鉄, or "Tengu-axe"), but it seemed to be still harder and sharper than these. Its colour was red, tinged with bluish grey, just like the thunder-axe-stones, but its lustre was more like that of glass than is the case with the latter. There were some spots on the egg, which SHŌSAN considered to be dirt left on it by the dragon which produced it.

### § 3. Thunder-stones.

In the same monastery there was a so-called "*thunder-jewel*" (雷ノ玉, *rai no tama*, or 雷玉, *rai-gyoku*), which in 1796 had fallen from the sky during a heavy thunderstorm, when the lightning struck a spot near Haseda. Its colour was white, tinged with a slight bluish grey, just like cornelian or marble. Such thunderstones were called "*thunder-axes*" (raifu, 雷斧), "*thunder-knives*" (雷刀, *raitō*), "*thunder-hammers*" (rai tsui, 雷槌), "*thunder-blocks*" (雷砧, *raitan*), "*thunder-rings*" (雷環, *raikwan*), "*thunder-pearls*" (雷珠, *raishu*), "*thunder-pillars*" (雷楔, *rai-ketsu*), "*thunder-ink*" (raiboku, 雷墨), "*thunder-swords*" (raiken, 雷劍), "*thunder-pins*" (raisan, 雷鑽), and so on. They are found in spots struck by lightning. The black ones are thunder-axes, those which are white, tinged with blue, are thunder-rings, the purple ones, tinged with red, are thunder-pins. If it is neither stone nor earth, but a lump as of lacquer, it is thunder-ink. The above-mentioned specimen was, in SHŌSAN's opinion, a kind of thunder-pearl<sup>1</sup>.

We learn from this passage that the prehistoric stone weapons and utensils were considered by the Chinese (for all these names were borrowed from Chinese works), and in imitation thereof by the Japanese, as thunderbolts; this is the same conception which we find everywhere among primitive peoples. Also meteors, of course, are believed to have been thrown by lightning upon the earth, or to be fallen stars. As to the dragon, his connection with rain and thunder is evidently supposed to begin long before his birth and to show itself in a terrible way as soon as he is born.

<sup>1</sup> Cf. DE GROOT, *Religious System of China*, Vol. V, p. 866, where the "thunderbolt stones" (霹靂砧), "thunder-nodules" (雷楔, cf. the 楔 of the Japanese text) are said to be believed to remove the effects of *ku*-poison. On the next page DE GROOT mentions thunder-hammers, thunder-awls, thunder-axes (supposed to have been used by the God of Thunder to split up things), thunder-rings (lost by that god) and thunder-pearls.

## CHAPTER VIII.

### THE TATSUMAKI (龍卷), OR "DRAGON'S ROLL".

The works of the eighteenth and nineteenth centuries explain the heavy whirlwinds which cause the so-called water-spouts and in a moment destroy the products of human hands or whatever they may light upon, to be the work of dragons ascending to heaven. Accordingly the enormous columns of water, thrown up into the air by these whirlwinds, are called "*tatsumaki*" or "dragon's rolls".

#### § 1. Dragons which ascended to heaven.

Apart from the *tatsumaki* we may refer to two passages in the *Yūhō meisho ryaku* (1697) where dragons are said to have ascended to the sky. The first passage<sup>1</sup> treats of the name of *Tatsuta*, the place where the Wind-god was worshipped from times immemorial<sup>2</sup>, which name it ascribes to the fact that a dragon arose to heaven there. It was the Thunder-god himself, who in the shape of a boy had fallen down on *Tatsuta yama* (Higuri district, Yamato province), thirty or forty *chō* south-west from Nara. A peasant adopted the child and educated it, and from that time wind and rain were very favourable to that special village. Afterwards the child changed into a dragon and flew to the sky.

The second passage<sup>3</sup> explains the name of *Sennin-zuka* (仙人塚, or "*sien's* grave") in *Narumi* village, *Aichi* district, *Owari* province, to be the spot where in remote ages a Chinese *sien* (*sennin*), who floating on a tree had arrived on this shore, lived for a long time till he finally became a dragon and rose to heaven. His soul was worshipped in the "Heavenly Dragon's shrine" (*Tenryū no miya*, 天龍宮), erected close to the spot where he had lived.

1 Ch. III, p. 15.

2 Cf. above, Book II. Ch. III, § 1, p. 153.

3 Ch. VIII, p. 47.

The *Wakun sansai zue* (1713)<sup>1</sup> describes how on lake Biwa a man saw a little snake, about one shaku long, which came swimming to the shore, climbed upon the water-rushes, danced about, came down again and swam about on the surface of the water, whereupon it several times repeated the same movements. Gradually the snake became longer and longer, till it reached the length of about one jō (10 shaku); then it ascended to the sky, which in the meantime was covered with black clouds. It became pitchdark, so that only the dragon's tail was visible, and a shower of rain fell down till the dragon had entered the sky, which then became as clear as before. "The climbing upon the rushes and dancing about", says the author, "was probably a preparatory exercise for ascending to heaven".

## § 2. Tatsumaki in Yedo<sup>2</sup>.

The *Ichiwa ichigen*<sup>3</sup> makes mention of a *tatsumaki* which in 1735 arose in the vicinity of the Detached Palace in Shiba district, in the Yedo bay, and destroyed the roofs of many houses in Kyōbashi and Nihonbashi districts; at the same time a heavy rain came down and it became pitch-dark.

In the Kwansei era (1789—1800) there was in Yedo a Buddhist priest who went about and predicted that soon a dragon was to ascend to heaven in a heavy tempest, reason why he advised the people to stay indoors. When a samurai asked him how he knew this beforehand, the priest answered: "I know this from experience. Always when the sky has been clear for a long time and it suddenly begins to rain, as is now the case, a dragon ascends". "Are you perhaps the dragon yourself?" asked the samurai, and when the priest answered in the affirmative, he requested him to rise to the sky at once. "I cannot do so", replied the bonze, "because I have no water". "No water?" exclaimed the other, "there is plenty of water in the river near by!" "That is of no use to me", remarked the priest, "for that is flowing water and what I want is heavenly water (rain)". "Well, then I will give you some rainwater", said the samurai,

1 Ch. XLV (龍蛇部), p. 673.

2 I use the old way of transcribing this name instead of "Edo", because the name of Yedo has become familiar to all readers of the older works on Japan.

3 一話一言, written by ŪTA NAMPO, 太田南畝 (1748—1823), Ch. XL, p. 41.

and he gave him a bottle of ink-stone water (used for wetting the *suzuri*). The priest took it and went away rejoiced, declaring that he now would mount to the sky. Actually a few days later a violent thunderstorm suddenly broke forth, accompanied by heavy rains and wind. When it abated, the trees and the grass had become quite black. The samurai alone knew the reason thereof: it was the ink-water which he had given to the priest, who had used this in rising to the clouds. The author of the *Miyakawasha mampitsu*<sup>1</sup> heard this tale from the samurai's son, to whom his father had told it.

In 1744 a tidal wave which destroyed a little Shintō shrine near Yedo bay, as well as several houses and trees in Yedo, killing a large number of people, was ascribed to a dragon<sup>2</sup>.

Another *tatsumaki* happened in the Temmei era (1781—1788), when a dragon arose from the famous Shinobazu pond in Ueno (Yedo). A black cloud arose from the pond and destroyed the houses in the vicinity. This is stated by OGAWA KENDŌ<sup>3</sup> in his *Jinchōdan*<sup>4</sup>, who adds that such a dragon often ascends on summer days in the seas of Sado, Echigo and Etchū provinces. "Then there descends", he says, "a black cloud from the sky, and the water of the sea, as a reversed waterfall, rises whirling about and joins the cloud. Tradition says that a dragon passes from the water into the cloud... On considering the fact that a dragon rose from the Shinobazu pond we arrive at the conclusion that dragons lie at the bottom even of small ponds and that the water, according to the weather, rises and a cloud comes down, so that heaven and earth come into connection and the dragon can ascend to the sky".

### § 3. Tatsumaki on the sea.

In 1796 four fisherboats sank and the crews all perished when pursuing a whale in the sea near Kashima no ura in Hitachi province. They were caught by a "dragon's roll" which all of a

1 宮川舍漫筆, written in 1858 by MIYAKAWA SEIUN, 宮川政運; Ch. V, p. 13.

2 *Mado no susami*, 窓ノ須佐美, written by MATSUZAKI GYŌSHIN, 松崎堯臣 (1681—1753), Onchi sōsho, Vol. VII, p. 130.

3 小川顯道.

4 塵塚談, written in 1814: Onchi sōsho, Vol. IX, p. 12.

sudden covered the sky with dark clouds and made the surface of the sea quite black<sup>1</sup>.

In the *Shōsan chomon kishū*<sup>2</sup> a sea-otter which rose up from the sea into a black cloud and ascended to the sky, is said to have done so in the same way as the "dragon-snakes" use to fly to heaven. The incident is described as follows. In a clear sky suddenly a black cloud appeared which in a moment covered the sea. A heavy storm stirred up the waves and raised the sand, the rain fell down in torrents and the mountains shook. A hunter saw a mysterious creature rise from the sea into the cloud and fly to the sky. At once with a thundering noise the cloud came straight in the hunter's direction, and he saw a dazzling light in the middle of it. When he hit the cloud with a bullet, it was dissolved, the rain stopped and the storm abated. A few days later a big sea-otter was found dying on the shore, with the bullet in its eye.

On the next page the author quotes the *Koji inenshū*<sup>3</sup>, which states that in the sea of Iwami fishes ascend to the sky and become "fish-dragons" (魚龍), and in a note we find the remark that "there are several thousands of dragons, messengers of the divine *sennin* (神仙), and among these are 'fish-dragons' and 'otter-dragons' (獺龍, *datsu-ryū*), which can assume all kinds of shapes"<sup>4</sup>.

A curious way of driving away a *tatsumaki* is described in the *Yūhisai sakki*<sup>5</sup>. A dark cloud came down upon a vessel sailing from Yedo in a western direction, and the sailors were afraid

1 *Hitoyo-banashi*, "Tales of one night", written in 1810 by MAKI BOKUSEN, 牧墨僊; Ch. II, p. 9.

2 Ch. II, p. 460; concerning this work cf. above p. 218, note 3.

3 故事因縁集, by an unknown author; probably a work of the Tokugawa period.

4 A "dog-dragon" (狗龍), a kind of mole, which, living under the ground, haunted houses and devoured old women, is spoken of in the *Sanshū kidan* (Ch. II, pp. 732 seqq., cf. Transactions of the Asiatic Society of Japan, Vol. XXXVII, Part I, p. 32); and "gold-dragons" (金龍) were, together with "spiritual foxes" (氣狐) shown to the public by a sorcerer in Kyōto (*Sanshū kidan*, Ch. IV, p. 821). In Ch. III (p. 517) of the *Shōsan chomon kishū* we read that big snakes (especially the so-called *senja*, 蛭蛇, or *uwabami*), and also small snakes, are a kind of dragons which cause rain and wind and ascend to the sky. Snakes all belong to the species dragon.

5 有斐齋割記, written by MINAGAWA KIEN, 皆川淇園, who lived 1733—1807; quoted in the *Tōyūki*, 東遊記, written in 1795 by TACHIBANA NANKEI 橘南蹊; *Kōhen*, 後編, Ch. III, Zoku Teikoku Bunko, Vol. XX, p. 129.

that a dragon was about to lift up the ship and carry it to the sky. In order to scare the dragon away they all cut off their hair and burned it. And behold, the terrible smell was apparently too much for the dragon, for the cloud at once dispersed.

Dragons are fond of money <sup>1</sup>. One day, when a *tatsumaki* was raging, an empty string of cash fell down; the coins had evidently been taken off by the dragon which had then thrown the string away. Another time a ship with much money on board was attacked by dragons in the form of a fearful storm. It foundered, and all efforts to raise the box of money from the bottom of the sea were frustrated by the greedy dragons which caused a storm to arise each time when human hands tried to deprive them of their prey <sup>2</sup>.

§ 4. Snakes rise as dragons up to the clouds.

A strange tale is found in the *Fude no susabi* <sup>3</sup> concerning a woman who had a severe headache on a day when a violent thunderstorm broke forth. During the tempest a little snake came out of her head, fled away through the door and ascended to the sky in a black cloud which suddenly came down.

The *Mimi-bukuro* <sup>4</sup> relates a legend of a big snake, which lived under the verandah of a house and was daily fed by the inmates. If a girl who was waiting in vain for a husband gave food to this snake and prayed to it, her prayer was heard and she soon was married. One day, in the third month of the second year of the Temmei era (1782), the animal crept upon the verandah and lay there as if it were ill. While the man and his wife were carefully nursing it, clouds arose and it rained continuously. The snake raised its head and looked up to the sky, when a cloud descended upon the garden. Then the animal stretched its body and in a heavy rain ascended to the sky.

1 Cf. above Book I, Ch. III, § 3, p. 69, with regard to the dragon's liking for the vital spirit of copper.

2 *Saiyūki*, 西遊記. written in 1797 by the same author as the *Tōyūki* (cf. above, p. 223, note 5). Ch. II, p. 259.

3 筆ノ遊, "Pencil sports", written by KWAN CHASAN, 菅茶山, who lived 1747—1827; Hyakka setsurin, Vol. 正上, p. 177.

4 耳袋, written in 1815 by FÚJIWARA MORINOBU, 藤原守信, *Shidaikisho*, 四大奇書, nr 4, p. 11, Ch. I.

## CHAPTER IX.

### JAPANESE, CHINESE AND INDIAN DRAGONS IN GEOGRAPHICAL, TEMPLE AND PRIEST NAMES.

In the preceding chapters we often have mentioned mountains and temples called after a dragon which was said to live there or to have appeared at the time when the temple was built. There are a large number of similar names to be found throughout Japan, which are given in YOSHIDA Tōgo's *Dai Nihon chimei jisho*, or "*Geographical Lexicon of Japan*"<sup>1</sup>. The following details are derived from this work.

#### § 1. The Japanese dragon (tatsu).

*Tatsu no kuchi*, or "*Dragon's mouth*" (龍口 or 辰口) is a very frequent name. It is e. g. given to a hot spring in Nomi district, Kaga province<sup>2</sup>, to a little waterfall in Kōjimachi district, Tōkyō<sup>3</sup>, to a hill in Kamakura district, Sagami province<sup>4</sup>, to a dike in Kuji district, Hitachi province<sup>5</sup>, and to two mountains in Bizen and Rikuzen provinces<sup>6</sup>. On the hill of this name in Kamakura district criminals were put to death during the Kamakura period, and it is famous on account of the legend concerning Nichiren's miracle, whose life was saved because the sword refused to cut off his holy head. Tradition said that a hill was formed by the dead body of a dragon whose mouth was on this spot and who in olden times had inhabited a large lake near by<sup>7</sup>. Even in the Anei era (1772—1780) a five-headed dragon was worshipped there in a little Shintō shrine<sup>8</sup>, and still nowadays a "Shintō temple of the Dragon's Mouth" (*Tatsu no kuchi no sha*,

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1 大日本地名辭書, by 古田東伍, published in 1907.

2 P. 1912.

3 P. 2884.

4 P. 2715.

5 P. 3731.

6 Pp. 921 and 4208.

7 *Enoshima engi*, 江島縁起 (time and author unknown), quoted by YOSHIDA, l.l., p. 2715.

8 *Nichiren chūgwasan*, 日蓮註書贊, quoted ibidem.



龍口社) is to be found on this spot, while a Buddhist shrine of the Nichiren sect, called *Ryūkō-dera* (龍口寺), proves how the Buddhists adopted the old belief<sup>1</sup>. On the afore-said mountain in Rikuzen a big rock in the shape of a dragon's head is worshipped in a Shintō temple, called "*Tatsu no kuchi jinja*", or "Shrine of the Dragon's mouth".<sup>2</sup>

*Tatsu ga hana*<sup>3</sup> ("Dragon's nose") is the name of a cliff in Ōmi province, Sakata district, *Tatsu-kushi*<sup>4</sup> ("Dragon's skewer") that of a rock in Tosa province, Hataya district. *Tatsu-yama*<sup>5</sup> ("Dragon-mountains") are found in Harima, Innan district, and in Owari, Higashi Kasugai district; a *Tatsu-ko-yama*<sup>6</sup> ("Little dragon-mountain") is mentioned in Hitachi, Taga district, and *Tatsu-zaki*<sup>7</sup> ("Dragon's capes"), in Shimozuke, Sarushima district, and in Iwashiro, Ishikawa district. In Mutsu province, Higashi Tsugaru district, we find a *Tatsu-bana-zaki*<sup>8</sup> ("Dragon-beach-cape"), also called *Tatsubi-zaki*<sup>9</sup> ("Dragon's flight-cape"), and in Shinano, Saku district, a *Tatsu-oka*<sup>10</sup> ("Dragon-mound"). Further, a *Tatsu-no*<sup>11</sup> ("Dragon-field"), also called *Tatsu no ichi*<sup>12</sup> ("Dragon-market") is to be found in Shinano, Ina district, and another *Tatsu no ichi* in Yamato, Soe no kami district, where a Shintō-god, *Tatsu no ichi Myōjin*, is worshipped. In Harima, Iiho (or Iho) district, there is a *Tatsu-no*<sup>13</sup> with an old castle of this name, built by Nitta Yoshisada in 1334. Finally, we find villages called *Tatsuta*<sup>14</sup> (Dragon-ricefield) in Higo province, Akutaku district, and in Yamato, Ikoma district. Near the latter place is the well-known ancient Shintō shrine called *Tatsuta jinja*<sup>15</sup>, which is dedicated to the Wind-god and where prayers are offered up for wind and rain. Also a *Mount Tatsuta*<sup>16</sup>, in the same vicinity, may be mentioned, as well as a river, called *Tatsuta-gawa*<sup>17</sup>. On the afore-said *Tatsu-yama* in Owari stood an old Buddhist temple of

1 YOSHIDA, p. 2715.

3 龍鼻, p. 558.

5 龍山, pp. 861 and 2272.

7 龍崎, or 辰崎, pp. 3415 and 3848.

8 龍濱崎, p. 4752.

10 龍岡, p. 2434.

12 龍市.

14 龍田, pp. 1671 and 229.

15 Cf. above, Book II, Ch. III, § 1, p. 153, and Book II, Ch. VIII, § 1, p. 220.

16 P. 230.

2 YOSHIDA, p. 4208.

4 龍串, p. 1364.

6 龍子山, p. 3743.

9 龍飛崎.

11 辰野, p. 2364.

13 龍野, p. 894.

17 P. 228.

the Tendai sect, called "*Ryūsenji*"<sup>1</sup> ("Dragon-spring-temple"), which was said to have been built by a Dragon-king in one night; the original Japanese dragon-god of the mountain was probably identified with a Nāga by the Tendai priests. On the "*Dragon's cape*" in Iwashiro there is a waterfall (the favourite abode of dragons), and a Bodhi-tree is evidence of Buddhist domination in later times.

By far the greater part of these names is found in Central Japan, and they are rare in the South and the North<sup>2</sup>.

## § 2. The Chinese and Indian dragons (ryū or ryō).

### A. Names of mountains.

The mountains are called *Ryū-zan* or *Ryō-zan*<sup>3</sup> (in Iwashiro and Uzen; near the latter is a place called "Sacred Tail"<sup>4</sup>, which probably means a dragon's tail<sup>5</sup>; *Ryū ga mine*<sup>6</sup> ("Dragon's peak", in Higo, resembling a lying dragon, and in Hida); *Ryū no* (or *ga*) *saki*<sup>7</sup> ("Dragon's cape", with a Buddhist "Blue Dragon temple", *Seiryūji*<sup>8</sup>, in Tosa, and another, in the vicinity of which is a Buddhist shrine called *Kinryūji*<sup>9</sup>, or "Gold-dragon-temple", in Hitachi); *Ryū* (or *Ryō*) *ga take*<sup>10</sup> ("Dragon's peak", in Ise and Uzen); *Ryūzu-zaki*<sup>11</sup> ("Dragon's head cape", in Tosa); *Ryūten-yama*<sup>12</sup> ("Dragon-Deva mountain", in Bizen); *Ryū-ō-zan*<sup>13</sup> ("Dragon-king's mountain, in Bichū, with a little Shintō shrine<sup>14</sup>, dedicated to the Eight Great Dragon-kings, on the top, and two others in Kawachi and Sanuki). A *Ryū-ō-take*<sup>15</sup> ("Dragon-king's peak") is found in Chikuzen, and a *Ryū-zō-san*<sup>16</sup> ("Dragon's claw-

1 龍泉寺, p. 2272.

2 As to personal names, these are seldom connected with *tatsu*, except the three following: *Tatsu* (龍), *Tatsuki* (龍木, Dragon's tree) and *Tatsuzane* (龍實, Dragon's seed).

3 龍山, pp. 49 and 4393.

4 神尾, Kau-o.

5 Cf. above, Book II, Ch. III, § 12, p. 177.

6 龍峰, pp. 1721 and 2234.

7 龍崎, pp. 1358, 3571.

8 青龍寺.

9 金龍寺.

10 龍嶽, pp. 606, 4414.

11 龍頭崎, p. 1353.

12 龍天山, p. 912.

13 龍王山, pp. 959, 311 and 1256.

14 Cf. above, Book II, Ch. III, § 12, p. 176.

15 龍王嶽, p. 1452.

16 龍爪山, p. 4455.

mountain") in Suruga, with a temple of Ryū-zō Gongen<sup>1</sup>, "Manifestation of Ryū-zō", "Dragon's receptacle (womb)", the Buddhist name given to the, probably dragon-shaped, mountain-god. Near Ryū-oka<sup>2</sup> ("Dragon's hill") village, in Igo province, there is a mountain where in olden times a Buddhist priest is said to have successfully prayed for rain. In Hitachi there is on *Ryūjinsan*<sup>3</sup> ("Dragon-god's mountain") an old Shintō shrine of a Dragon-god, and in Kii we find a *Ryūmon-san*<sup>4</sup> ("Dragon-gate-mountain").

### B. Names of springs, waterfalls and rivers.

A hot spring in Kii, famous for its curative powers, is called the "Spring of the Dragon-god" (*Ryūjin-sen*)<sup>5</sup>. In Ōsumi, Yamato and Higo we find "Dragon-gate waterfalls" (*Ryūmon-daki*)<sup>6</sup>, and in Shimozuke a "Dragon's head waterfall" (*Ryūzu-daki*)<sup>7</sup>. The ancient Chinese considered the dragon to be so closely connected with waterfalls that they indicated these by means of the character "dragon", combined with the radical "water" (瀧). Rivers called after dragons are the *Ryūge-gawa*<sup>8</sup> ("Dragon-flower river", also pronounced *Tatsu-bana-gawa*) in Kawachi, the *Tenryū-gawa*<sup>9</sup> ("Heavenly Dragon's river") in Shinano and Tōtōmi, and the *Ryūkan-gawa*<sup>10</sup> ("Dragon's rest river") in Tōkyō.

### C. Names of islands, valleys and places.

Two "Dragon's islands" (*Ryū ga shima*, or *Ryū-shima*)<sup>11</sup> may be mentioned, one in Echigo, the other in Awa; and a "Dragon-king's valley" (*Ryū-ō-dani*)<sup>12</sup>, in Buzen. Also place names as

1 龍藏權現; deities of the same name are worshipped in two Shintō temples, in Uzen and Kii (pp. 4455 and 754).

2 龍岡, p. 1295.

3 龍神山, p. 3619.

4 龍門山, p. 701; cf. above, Book II, Ch. IV, § 12, p. 194.

5 龍神泉, p. 739.

6 龍門瀧, pp. 1781, 290, 1652; cf. above, Book II, l.1.

7 龍頭瀑, p. 3517.

8 龍華川, p. 327.

9 天龍川, pp. 2361, 2505, cf. above, Book II, Ch. V, § 7, p. 203

10 龍閑川, p. 2886.

11 龍島, pp. 2073, 3144.

12 龍王谷, p. 1418.

*Ryū-mai*<sup>1</sup> ("Dragon's dance"), in Kōzuke; *Ryū-ō*<sup>2</sup> ("Dragon-king"), in Buzen and Kai; *Ryū-toku*<sup>3</sup> ("Dragon's virtue"), in Chikuzen; *Ryū-ge*<sup>4</sup> ("Dragon's flower"), in Ōmi, and *Ryū-ge*<sup>5</sup> ("Dragon's hair") in Ugo, are evidence of the Chinese and Indian dragon's great popularity in Japan.

#### D. Names of Buddhist temples.

Among the names of Buddhist temples connected with the dragon *Ryū-zōji*<sup>6</sup> ("Dragon's receptacle (womb) (or hiding) temple"), *Ryū-senji*<sup>7</sup> ("Dragon's spring temple"), *Ryūkōji*<sup>8</sup> ("Dragon's rise temple") and *Ryūmonji*<sup>9</sup> ("Dragon's gate temple") are the most frequent. Further, we find temples of the Dragon's horn (*Ryūkakuji*<sup>10</sup>), belly (*Ryūfukuji*<sup>11</sup>), mouth (*Ryūkōji*<sup>12</sup>) and head (*Ryōtōji*<sup>13</sup>). Moreover, mention is made of temples of the Dragon's cloud (*Ryūunji*<sup>14</sup>), pool (*Ryūenji*<sup>15</sup> and *Ryūtanji*<sup>16</sup>), sea (*Ryūkai-in*<sup>17</sup>), valley (*Ryūkeiji*<sup>18</sup>), spring (*Ryūgenji*<sup>19</sup>), river (*Ryūsenji*<sup>20</sup>), palace (*Ryūgūji*<sup>21</sup>), canopy (*Ryūgaiji*<sup>22</sup>), flower (*Ryūgeji*<sup>23</sup>), treasure (*Ryū-hōji*<sup>24</sup>), felicity (*Ryūfukuji*<sup>25</sup>), rest (*Ryūanji*<sup>26</sup> and *Ryūonji*<sup>27</sup>),

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- |   |                               |        |
|---|-------------------------------|--------|
| 1 龍舞, p. 3370.  |                               |        |
| 2 龍王, pp. 1418, 2443.   | 3 龍德, p. 1454.                |        |
| 4 龍華, p. 496.   | 5 龍毛, p. 4597.                |        |
| 6 龍藏寺.  | 7 龍泉寺.                        | 8 龍興寺. |
| 9 龍門寺.  | 10 龍角寺, in Shimōsa, p. 3235.  |        |
| 11 龍腹寺, in Shimōsa, p. 3244, cf. above, Book II, Ch. III, p. 177. |                               |        |
| 12 龍口寺, in Sagami, p. 2715.                                       | 13 龍頭寺, in Uzen, p. 4509.     |        |
| 14 龍雲寺, in Iwami and Shinano, pp. 1072, 2431.                     |                               |        |
| 15 龍淵寺, in Musashi, p. 118.                                       | 16 龍潭寺, in Ōmi, p. 2488.      |        |
| 17 龍海院, in Mikawa and Shimosuke, pp. 2316, 3350.                  |                               |        |
| 18 龍溪寺, in Kazusa, p. 3176.                                       | 19 龍源寺, in Rikuzen, p. 4205.  |        |
| 20 龍川寺, in Yamato, p. 305.  | 21 龍宮寺, in Chikuzen, p. 1505. |        |
| 22 龍蓋寺, in Yamato, p. 262.  |                               |        |
| 23 龍華寺, in Suruga, p. 2555.                                       |                               |        |
| 24 龍寶寺, in Rikuzen and Tōkyō, pp. 4098, 2062.                     |                               |        |
| 25 龍福寺, in Suwō, p. 1172.   |                               |        |
| 26 龍安寺, in Yamato, p. 103.  |                               |        |
| 27 龍穩寺(院), in Musashi and Iwashiro, pp. 3034, 3870.               |                               |        |

prosperity (*Ryūtaiji*<sup>1</sup>), correctness (*Ryūshō-in*<sup>2</sup>), majesty (*Ryūgonji*<sup>3</sup>), a. s. o.

### E. Names of Buddhist priests.

Buddhist priests often have similar names; especially *Ryūzan*<sup>4</sup> ("Dragon's mountain") and *Ryūshū*<sup>5</sup> ("Dragon's islet") are frequent. Further, we find *Ryūsui*<sup>6</sup> ("Dragon's water"), *Ryūsen*<sup>7</sup> ("Dragon's river"), *Ryūtaki*<sup>8</sup> ("Dragon's waterfall"), *Ryūchi*<sup>9</sup> ("Dragon's pond"), *Ryū-en*<sup>10</sup> and *Ryūshū*<sup>11</sup> ("Dragon's pool"), *Ryūshin*<sup>12</sup> ("Dragon's depth"), *Ryūsho*<sup>13</sup> ("Dragon's islet"), *Ryūden*<sup>14</sup> ("Dragon's rice-field"), *Ryūtō*<sup>15</sup> ("Dragon's ascending"), *Ryūhō*<sup>16</sup> ("Dragon's peak"), *Ryūbi*<sup>17</sup> ("Dragon's tail"), *Ryūmin*<sup>18</sup> ("Dragon's sleep"), a. s. o. The large number of the names referred to in this chapter is strong evidence of a fact which also the legends have taught us, i. e. of the great popularity of all three kinds of dragons, Japanese, Chinese and Indian, in old Japan.

1 龍泰寺, in Mino, p. 2205.

3 龍巖寺, in Uzen, p. 4504.

6 龍水.

7 龍川.

10 龍淵.

11 龍湫.

14 龍田.

15 龍登.

17 龍尾.

18 龍眠.

2 龍正院, in Shimōsa, p. 3229.

4 龍山.

5 龍洲.

8 龍澤.

9 龍池.

12 龍深.

13 龍渚.

16 龍峯.

## CHAPTER X.

### CONCLUSIONS.

The preceding chapters have shown once more how great China's influence was upon Japanese legend and superstition from the beginning of the spreading of Chinese civilisation in the Land of the Rising Sun until the present day. We have also seen how Buddha's powerful doctrine brought the Indian Nāgas to the Far-Eastern seas and rivers and ponds, as it peopled the Japanese mountains and woods with their deadly enemies, the Garuḍas. The idea of serpent-shaped semi-divine kings, living in great luxury in their magnificent palaces at the bottom of the water, was strange to the Chinese and Japanese minds; but the faculty of these beings of assuming human shapes and bestowing rain upon the thirsty earth, as well as their nature of water-gods, formed the links between the Nāgas of India and the dragons of China and Japan. The Chinese Buddhists identified the Indian serpents with the four-legged dragons of China, and this blending of ideas was easily introduced into the minds of the Japanese people, which did not hesitate to associate their own, mostly serpent-shaped, gods of rivers and mountains with the Western deities of the same kind.

In the Introduction we have seen that the Nāgas were, as a rule, favourably disposed towards Buddhism, but that they were dangerous creatures on account of their quick temper, deadly poison and great magic power. They possessed numberless jewels and mighty charms, which they bestowed upon those to whom they were grateful and who often stayed for a while in the splendid Nāga palaces at the bottom of ponds, or rivers, or seas. The Māhayāna school speaks of eight Great Dragon-kings, mightier than the others, one of whom, Sāgara, was well-known as a bestower of rain. The rain-giving faculty of the Nāgas, which is not mentioned in the Jātakas, was apparently more emphasized in Northern than in Southern Buddhism. According to the original conceptions these semi-divine serpents, who had their abode in Pātāla land, *beneath the earth*, could raise clouds and thunder or

appear as clouds themselves to terrify mankind. Northern Buddhism, however, made these frightful beings the rain-giving benefactors of men, to whom prayers for rain were sent up by means of special ceremonies. These rites were performed also in China and Japan. As to the division of the Nāgas into four castes: "Heavenly, Divine, Earthly and Hidden Nāgas", this is probably also a Northern feature, for I did not find it mentioned anywhere in the Jātakas. Indian Buddhist art represents the Nāgas as serpents, or as men or women with snakes coming out of their necks and rising over their heads, or as snake-tailed beings with human upper bodies and snakes appearing above their heads. Hot winds and hot sand, sudden violent storms and Garuḍa-kings are what the Nāgas fear most. When strictly observing Buddhist fasting, they may be reborn as men.

In Book I we have stated how the oldest Chinese books spoke of dragons in divination, as ornaments of clothes, and as river-gods who caused high floods by their fights. As they belonged to the four *ling* ("spiritual beings"), full of *Yang* (Light), they were omens of the birth of great men, especially of emperors, and of felicity in general, like the dragon-horses, but also of death and ruin, when they were seen fighting, or when their dead bodies were found, or when they appeared at wrong times or in wrong places. The Emperors were not only called dragons and compared to them, but were sometimes even considered to be their offspring, or to have them in their service. The dragons ascended to the sky, riding on winds and clouds, and were ridden by the *sien*, or they descended into the deepest wells. Their transformations were limitless. They could become small like silkworms or so big that they covered the world<sup>1</sup>. Their wisdom excelled that of all other animals, and their blessing power was great. Next to these ideas, which made them the favourite subjects of poets and artists, a great many lower conceptions are found, prevalent among the people from olden times.

The principal water-god is the *kiao-lung*, the scaly dragon; other important dragons are the *ying-lung* (which has wings), the *k'iu-lung* (which has a horn) and the *ch'i-lung* (which is blue and has no horn). Then, there are several other kinds of dragons, but all of them are afraid of iron, the *wang* plant, centipedes, the leaves of the melia azederach, and five-coloured silk-thread, while their principal enemies are tigers and the demons of drought

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<sup>1</sup> This must be the meaning of KWAN TSZE's words (quoted on p. 63), instead of the obscure "lies hidden in the world".

who devour them. They are fond of beautiful gems, hollow stones with water inside (or the vital spirit of copper) and swallow-flesh. Male and female dragons are different in shape. As the dragon is very lewd, he copulates with all kinds of animals and in this way produces nine different classes of young, which according to their nature are represented as ornaments.

Causing rain is the Chinese dragon's most important function, and he is compelled to do so by mankind by several magical means, especially by making clay images of dragons (and laying them in water), or by throwing poisonous plants or bones of the tiger (his deadly enemy) into his pools, or by annoying him by a terrible noise, or by using utensils adorned with dragons when praying for rain. The dragons are called the "Rain-Masters", and rain is prayed for in front of their holes.

They transform themselves into old men, beautiful women, and fishes, or sometimes assume the shapes of trees and objects, as e. g. swords. They have a pearl under their throats or in their mouths. As to their eggs, these are beautiful stones to be found in the mountains or at the riverside; water is constantly dripping from these stones till they split and a small snake appears, which in a very short time grows larger and larger and in the form of a dragon ascends to the sky amid thunder, rain and darkness. Hurricanes and whirlwinds are all ascribed to ascending dragons. Their bones are considered to be a very efficient medicine and their spittle is the most precious of perfumes; their cast-off skins spread a brilliant light. Dragon-boats were pleasure-vessels of the Emperors, which had the shape of a dragon and the head of a *yih* bird; quite different, however, are the dragon-boats of the water festival of the fifth day of the fifth month, which are probably intended as sympathetic magic to obtain rain. As to Buddhism, this introduced into China legends concerning transformation into dragons after death, Dragon-kings and palaces, a. s. o.

The first chapter of Book II, in which I treated of the original Japanese dragon, mentioned no later dates than the tenth century (*Engishiki*). Even the eighth century adorned her legends with Chinese and Indian features, as we saw in the tale of Toyotama-bime and Hiko-hohodemi. This was very easily done because the Japanese sea and river-gods, having the shape of a dragon or a serpent, resembled the Chinese *lung* or the Indian *Nāgas*. It is no wonder that the simple, rain-bestowing Japanese gods of rivers and seas, mountains and valleys, owing to their shapes were identified with and superseded by the similar but



more fantastic Chinese and Indian gods of water and rain. The "water-fathers" (*mizuchi*), dragon-shaped river-gods who, just like the Chinese dragons, hindered men when constructing embankments but were pacified by human sacrifices instead of, as in China, being driven away by iron, soon had to give way to the Rain-masters and Dragon-kings of the West. Gradually foreign elements were added to the ancient legends, and their original form became hardly recognizable.

The second chapter shows how all the Chinese conceptions in regard to the appearance of dragons and dragon-horses as omens were embraced by the Japanese, and preserved by them from the ninth century down to the nineteenth.

In the third chapter the dragon's main function is treated of, i. e. the bestowing of rain upon mankind. Among the eighty five Shintō shrines to which in times of drought messengers were despatched by the Court, there were many dragon-shaped river-deities. As to the offerings made to the Shintō river-gods for obtaining rain or for causing them to stop a too abundant supply of heavenly water, these were hemp and fibre, black, white or red horses (the latter only for stopping rain). Yet, even the Emperors of as early an age as the eighth century did no longer sufficiently believe in the power of these gods, for at the same time Buddhist rites were performed in the three great temples of Nara. In the ninth century, especially, the Buddhist priests got more and more influence, also in this respect, and the famous "Sacred Spring Park" in Kyōtō became their special territory for praying for rain. Kōbō Daishi declared the pond in this park to be inhabited by an Indian dragon, and sūtras were recited on its banks by crowds of bonzes, sometimes to pray to the Dragon-king, sometimes to threaten him with persecution by his deadly enemy, the Garuḍa. If they had no success, however, the ancient river-gods enjoyed a temporary triumph and were elevated to higher ranks. But short was their glory, for soon the mighty foreign invaders prevailed once more. Either the Chinese dragon which had to be aroused by sounding bells and drums, by singing and dancing on a dragon-boat on the pond in the Sacred Spring Park (or by being deprived of his element, the water), or the Indian Nāga-king, were the gods from whom the blessing of rain was expected by the Court. The clever monk Kūkai (Kōbō Daishi) knew how to conquer his adversaries, not only the Shintōists, but also his rivals among the Buddhist priests. This was experienced by the mightiest of his colleagues, Shubin, the abbot of the "Western Monastery". Besides prayers,

incantations and the recital of sūtras a magical image of the dragon (which reminds us of the clay dragons of the Chinese) was used by Kūkai, who strived to spread his doctrine by the extraordinarily impressive art of making rain. And his success was marvellous.

Further, we have seen how during the thirteenth century in times of drought the Buddhist "Five Dragons Festival" was celebrated in the same Sacred Spring Park or somewhere else, or sūtras were recited before the Dragon-hole on Mount Murōbu in Yamato, in order to cause the Dragon-king who lived there, to give rain. The remarkable fact that a *Buddhist* priest was said to have erected on this spot a *Shintō* shrine for the Indian dragon seems to indicate that the Nāga had taken the place of a *Shintō* dragon, a mountain god believed to live in the hole from ancient times. In the same century horses were still offered by the Emperors to the famous rain-gods of Nibu (the "Rain-Master") and Kibune, white ones to obtain, and red ones to stop rain. And the Court officials themselves went to the Sacred Spring Park and prayed to the "Sea-dragon-king", at the same time performing "sympathetic magic" by sprinkling water on the stones near the pond. Numerous were the miracles wrought by Buddhist priests in forcing the dragons to obey their will. In later times, however, especially in the eighteenth century, we see the *Chinese* ways of making rain gain ground again. The Chinese conception of arousing the anger of these rain-gods by making noise or by throwing iron utensils or metal shaving or dirty things into their ponds and thus causing them to ascend and cause rain, was different from the *Shintō* idea of praying and offering to the river-gods, as well as from the Buddhistic way of persuading or forcing the dragons to benefit mankind by abundant rains. As I remarked above<sup>1</sup>, the Chinese methods, which got the upper hand in later ages, are still prevalent among the Japanese country folks of the present day.

The fourth chapter gave the Japanese legends concerning Indian Nāgas (Dragon-kings). As the Indian tales reached Nippon via China and Korea, it is quite logical that their Japanese imitations showed many Chinese features. Among the eight Great Dragon-kings Sāgara, who was believed to reside in a splendid palace at the bottom of the sea, is the most frequently mentioned. Like other Dragon-kings he possesses the "Precious pearl which grants all desires" (cintāmaṇi). During storms the sailors tried

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<sup>1</sup> Book II, Ch. III, § 13. p. 178.

to pacify the Dragon-kings by throwing all kinds of precious objects into the sea, and succeeded if the object which these water-gods wanted was offered in time. Ponds, especially mountain ponds, were very often believed to be the abodes of Dragon-kings, who probably in many cases had taken the place of ancient Japanese dragon-shaped gods. Sometimes one of the eight kings incarnated himself as some famous Buddhist high-priest, or the spirit of a man became a dragon-god. The temple bell of Miidera is said to have been obtained by Tawara Tōda in a Dragon-palace. Azure dragons (a Chinese feature) were often said to have appeared on the occasion of the establishment of Buddhist temples and to have thenceforth been the guardian-gods of these shrines<sup>1</sup>. Sometimes dragon-relics, as for example a few scales or a tooth, were preserved among the treasures of a Buddhist sanctuary. Finally, eight- and nine-headed dragons were spoken of as the inhabitants of mountain lakes, being sometimes reincarnations of Buddhist priests; and down till the Restoration offerings of rice were made by Buddhist priests to the dragons of some of those lakes.

The mighty influence of the Indian and Chinese ideas concerning this subject upon the Japanese mind is also shown by the way in which these conceptions were applied to ancient Shintō gods. In Chapter V some specimens of this have been given, which were found in books of the thirteenth and eighteenth centuries. In the former the eight-headed serpent, called Yamato no orochi and killed by Susanowo, as well as the unhappy young Emperor Antoku who was drowned in the battle of Dan-no-ura (1185) and whose spirit is said to be the Shintō god Suitengū, are identified with the goddess of Itsukushima, the daughter of the Dragon-king Sāgara! And the precious Kusanagi sword, found in the eight-headed serpent's tail, belonged to this king's Dragon-palace, or, according to another legend, was carefully guarded by a Dragon-king and brought back to the Atsuta shrine, from where it had been stolen. The Thunder-god, according to an old legend caught by Sukaru, was called a "Dragon-king" by the author of the *Gempei seisuiiki* (thirteenth century), which was all the more plausible because the version of the *Nihongi* spoke of a huge serpent. Further, several old Shintō shrines, where probably from olden times snake- or dragon-shaped gods were worshipped, in later times, in the eighteenth century, were considered to have connection with Chinese or Indian

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<sup>1</sup> Cf. above, Book II, Ch. VI, pp. 205 sqq.

dragons, and even old tree-spirits in snake-form were called dragons and said to cause thunderstorms.

The *Dragon-lantern*, treated of in the sixth chapter, was not mentioned in works dating before the fourteenth century. It always rose from the sea, and was mostly a sign of a dragon-shaped sea-god's protection of, and reverence towards, a Buddhist temple or, in a few cases, of a Shintō sanctuary. The Chinese "azure dragon" was often mentioned in these tales, and sometimes was said to have been seen carrying the lantern, which nearly always descended upon some old pine-tree standing near the shrine, and hung between its branches. These "dragon-lantern pine-trees" remind us of the Chinese ideas of old trees producing ignes fatui.

The "*Dragon's eggs*", beautiful stones picked up in the mountains, out of which constantly water dripped and which for this reason were often used as ink-stones, were dangerous treasures indeed. For sooner or later they split, and a little snake crept out of them, which in a few minutes increased in size and finally ascended to the sky as a dragon, breaking through the roof and causing a terrible thunderstorm. Book I, Ch. III, § 16, in connection with Book II, Chapter VII, have shown that this is a Chinese conception, introduced into Japan, where it was prevalent from the sixteenth century down to the nineteenth.

Very popular was also the idea of whirlwinds and waterspouts being caused by ascending dragons, winding their way to heaven. We find this both in China and Japan, in the latter country especially from the seventeenth century until the present day. The Japanese name "*tatsu-maki*" perhaps indicates that it was not borrowed from China; but on the other hand the fact that we did not find it mentioned in works before the seventeenth century causes me to think that the general inclination of these later ages towards Chinese conceptions, which we observed also in the methods of making rain, may have caused the spreading of this idea too.

Finally, in the ninth chapter, the geographical names were evidence of the original Japanese dragon having been worshipped mostly in Central Japan, and of the popularity of the Chinese and Indian dragons throughout the Empire. The large number of names of Buddhist temples and priests, connected with the Indian dragon, showed the important part played by the Nāga in Japanese Buddhism.

Herewith I conclude this treatise on the dragon in the Far East, in the hope that it may throw light upon his complicate nature of Indian, Chinese and Japanese god of water, thunder, rain and wind.

# INDEX

of the Chinese translations of sūtras, vinayas and abhidharmas, mentioned in the Introduction. The numbers placed within brackets are those of NANJŌ's *Catalogue of the Buddhist Tripitaka*; the other figures denote the pages of this treatise.

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Ching-fah nien-ch'ü king (679), 23.  
Chung king chwen tsah p'ü-yü king (1366), 13.

Fuh-shwoh hai-lung-wang king (456), 28.  
Fuh-shwoh ta-fang-teng ta-yun ts'ing-yü king (186), 25.  
Fuh-shwoh ta-kwan-ting shen-chau king (167), 33.  
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## ERRATA.

- P. 22, note 3: *Fah hai*, read *Fah kai*.  
„ 63, line 6 from beneath: he lies hidden in the world,  
read: he hides (covers) the world.  
„ 91, note 4: *Pao chi lun*, read *P'ao chi lun*.  
„ 93, „ 4: 新唐, read 新唐書.  
„ 119, „ 3: Ch. V, read pp. 160 sq.  
„ 136, line 1: Fudoki, read Fūdoki.  
„ 143, note 5: 910, read 901.  
„ 148, „ 7: 記, read 紀.

Sh  
N.C

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